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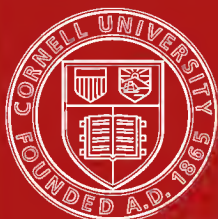
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Masonic Congress,
Chicago.



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MASONIC FRATERNITY TEMPLE.
CHICAGO.

PROCEEDINGS

OF

The Masonic Congress,

CHICAGO, AUGUST 14-17, 1893.

EDITED BY

M. W. JOHN CORSON SMITH.

FREEPORT, ILL.
JOURNAL PRINTING COMPANY'S STEAM PRESS.
1893.

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OFFICERS OF THE CONGRESS.

- M. W. MONROE C. CRAWFORD, G. M., Illinois.....*President.*
M. W. FREDERIC SPEED, P. G. M., Mississippi.....*Vice-President.*
M. W. J. STACKER WILLIAMS, P. G. M., Ohio.....*Vice-President.*
M. W. ROBERT M. MOORE, P. G. M., New Jersey.....*Vice-President.*
R. W. WM. ABRAM LOVE, Georgia.....*Vice-President.*
R. W. CHRISTOPHER DIEHL, Utah.....*Vice-President.*
M. W. J. M. GIBSON, G. M., Canada.....*Vice-President.*
M. W. WM. G. BELL, P. G. M., Manitoba.....*Vice-President.*
R. W. J. L. POWER, P. M., Mississippi.....*Secretary.*
R. W. LOYAL L. MUNN, Illinois.....*Ass't. Secretary.*
R. W. EDWARD T. SCHULTZ, Maryland.....*Ass't. Secretary.*
M. W. LEO O. BENNETT, Indian Territory.....*Ass't. Secretary.*
M. W. JAMES P. A. BLACK, Nebraska.....*Marshal.*
M. W. L. CABELL WILLIAMSON, District Columbia.....*Ass't. Marshal.*
M. W. ALFRED A. HALL, Vermont.....*Ass't. Marshal.*

ORIGIN OF THE CONGRESS.

ACTION OF THE GRAND LODGE OF KENTUCKY.

(PROCEEDINGS 1891—PP. 101-102.)

Bro. H. R. Coleman, Grand Chaplain, offered the following resolutions, which were adopted:

Resolved, That the Grand Lodge of Kentucky, F. and A. M. is in favor of joining with other Grand Jurisdictions of the United States and other nations in holding a Fraternal Congress, in the city of Chicago, Ill., at some time during the continuance of the World's Fair.

Resolved, That it is the sense of this Grand Lodge that said Fraternal Congress should not be held with a view to the formation of a General Grand Body, but for the interchange of fraternal sentiments conserving the general interests of Masonry throughout the world, and especially looking to a greater uniformity in the modes of recognition, and the fundamental features which characterize our system the world over.

Resolved, That in order to carry out the foregoing resolutions, the present Grand Master appoint five delegates who shall act in co-operation with other jurisdictions desirous of joining in the proposition, and if said congress shall be held, said delegates shall represent this Grand Lodge in the same.

Resolved, That the present Grand Master be ex-officio chairman of said delegates.

Thereupon the Grand Master named the five delegates to act with him, and the said delegation is as follows:

Charles H. Fisk, Grand Master, Chairman.
J. A. McKenzie, Grand Master elect.

James W. Staton, Chairman Foreign Correspondence.
 H. B. Grant, Grand Secretary.
 H. R. Coleman, Grand Chaplain.
 J. W. Hopper, Past Grand Master.

ACTION OF THE GRAND LODGE OF ILLINOIS.

(PROCEEDINGS 1892—PP. 119—121.)

M. W. Bro. Joseph Robbins presented the following report from the Committee on Fraternal Congress, which, on motion, was adopted:

To the Most Worshipful Grand Lodge of the State of Illinois, Free and Accepted Masons:

The undersigned committee to whom was referred so much of the Grand Master's address as includes the resolutions of the Grand Lodge of Kentucky looking to the assembling of a Fraternal Congress in the city of Chicago, at some time during the continuance of the World's Fair, and the remarks of the Grand Master on that subject, have had the same under consideration.

Your committee finds that at its annual communication held in October, 1891, the Grand Lodge of Kentucky took the initiative in an effort to secure the meeting of a Masonic Congress in Chicago, at some time during the Columbian Exposition to be held in the year 1893, in this, the chief city in this jurisdiction, by adopting a resolution expressing itself in favor of joining with sister jurisdictions for that purpose, upon the basis of the following declaration:

“*Resolved*, That it is the sense of this Grand Lodge that said Fraternal Congress should not be held with a view to the formation of a General Grand Lodge, but for the interchange of fraternal sentiments conserving the general interest of Masonry throughout the world, and especially looking to a greater uniformity in the modes of recognition, and the fundamental features which characterize our system the world over.”

This proposition, your committee learns, has been sent to the various Grand Lodges in the United States and in the Dominion of Canada. Several Grand Lodges have taken favorable action upon this proposition, all or nearly all coupling it with a disclaimer of any purpose to form or to tolerate the formation of a General Grand Lodge, and all concurring either expressly or impliedly in the date suggested by the Grand Lodge of Kentucky, in the month of August, 1893.

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

In furtherance of this purpose, your committee recommends that the Grand Lodge concur in the date suggested by the Grand Lodge of Kentucky for the meeting of the proposed congress.

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

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

And finally your committee recommends that the sum of five thousand dollars; or so much thereof as may be necessary, be appropriated to defray the expenses of the committee.

JOSEPH ROBBINS,
JOHN C. SMITH,
DEWITT C. CREGIER.
Committee.

The M. W. Grand Master appointed the following delegates to represent this Grand Lodge in the Fraternal Congress:

M. W. Monroe C. Crawford, Jonesboro.
M. W. Joseph Robbins, Quincy.
M. W. DeWitt C. Cregier, Chicago.
M. W. John C. Smith, Chicago.
M. W. Daniel M. Browning, Benton.
R. W. Loyal L. Munn, Freeport.

The M. W. Grand Master appointed the following executive committee on arrangements:

M. W. DeWitt C. Cregier.
 M. W. John C. Smith.
 R. W. Daniel J. Avery.
 R. W. Joseph H. Dixon.
 R. W. Wm. K. Forsyth.

ACTION OF THE GRAND LODGE OF KENTUCKY.

(PROCEEDINGS 1892—PP. 50-51.)

Grand Chaplain H. R. Coleman offered the following preamble, which was referred to the Delegates to the Fraternal Congress:

WHEREAS, At the late Annual Communication of the M. W. Grand Lodge of the State of Illinois, held in the city of Chicago, October the 4th, 5th and 6th, the M. W. Grand Master, Monroe C. Crawford, called the attention of that body to the propriety and importance of the World's Fraternal Masonic Congress, to be held in the city of Chicago next year, and recommended that the Grand Secretary be directed to send to all the Grand Lodges of the world with whom fraternal relations are held a cordial invitation to send representatives to meet them at their next Annual Communication; and

WHEREAS, The distinguished General John C. Smith, P. G. M., etc., of the committee appointed to arrange for such universal convocation of delegated Masons, did report in favor of the proposition, and asked the Grand Lodge to appropriate \$5000 from its treasury to defray expenses, also to appoint an executive committee of five, with the M. W. Grand Master as chairman, to receive and entertain said delegates; and

WHEREAS, The Grand Lodge, with that Masonic catholicity and liberality of means ever characteristic of Illinois Masonry, did unanimously adopt the foregoing suggestions and appoint delegates, and the aforesaid executive committee, and did make all arrangements for carrying out the great scheme which we believe will intensify Masonic interest and zeal and be of lasting benefit to the Craft throughout the world. Therefore, be it

Resolved, By the Grand Lodge of Kentucky, that it is with profound satisfaction that we learn of the aforesaid action of the Masons of Illinois, in Grand Lodge assembled, and that we do hereby extend to them our most hearty and fraternal thanks and commendation.

P. G. M. Fisk, for the Delegates to the Fraternal Congress, read the following report, which was adopted:

To the Most Worshipful Grand Lodge of Kentucky:

Your special committee to which was referred the preamble and resolutions offered by the Grand Chaplain relative to the action of the Grand Lodge of Illinois as to the Fraternal Congress of Masons at Chicago in 1893, reports that it heartily endorses the sentiments expressed in the same, and recommends that the same be spread upon the records of the Grand Lodge and adopted.

Respectfully submitted,

CHARLES H. FISK,
JAMES A. MCKENZIE,
JAMES W. STATON,
H. B. GRANT,
JAMES W. HOPPER,
H. R. COLEMAN.



M. W., MONROE C. CRAWFORD,
GRAND MASTER,
PRESIDENT MASONIC CONGRESS.

MASONIC CONGRESS.

CHICAGO, August 14, 1893.

The delegates to the Masonic Congress assembled in the Preceptory of Oriental Consistory in the Masonic Temple, Chicago, Ill., at 10 o'clock A. M., and were called to order by M. W. Monroe C. Crawford, Grand Master of Masons in Illinois, who said:

BRETHREN: I am directed by the Grand Lodge of the State of Illinois to appear before you this morning for the purpose of calling to order the delegates who are appointed to meet here in this Masonic Congress. There were two reasons why I was designated for this purpose: one was that I had the honor, by reason of the suffrages of the constituent lodges of the Grand Lodge of Illinois, to be Grand Master, and the other was that I didn't know how to make a speech. In the name of the Grand Lodge of Illinois and of the thousands of Masons in this Grand Jurisdiction, brethren, I welcome you here this morning.

Now, as I told you, I was especially appointed because I did not know how to make a speech. What is the will and pleasure of this assembled body of Masons?

R. W. L. L. MUNN. It affords me great pleasure to place in nomination to be Secretary, or Clerk, of this Masonic Congress the name of Bro. J. L. Power, the present Grand Secretary of the Grand Lodge of Mississippi, who is now serving his twenty-fifth year in that position.

There being no other nominations, Bro. Power was unanimously elected temporary Secretary.

GRAND MASTER CRAWFORD. Brethren, you know the great teachings of Masonry and how we should commence business.

Past Grand Master DeWitt C. Cregier, of the local committee, introduced Rev. Irvin Miller, D.D., Grand Master of Masons in Mississippi, who led the Congress in a most fervent and earnest invocation to the Grand Master of the Universe:

INVOCATION.

O God, our Father! we thank Thee for this occasion. We bless Thy great and holy name that we are permitted to meet together this morning as a brotherhood, bound together by the sacred ties of our order; coming to-

gether from all the States and sections of this great country; we meet upon the level—words sweet to Masons—recognizing, our Father, our dependence upon Thee; realizing that in Thee we move and have our being; that from Thy kind and beneficent hand we receive all that is good.

Our Father! we would not enter upon any laudable undertaking in life without asking Thy blessing. May Thy blessing rest upon this convocation, and upon each and every member. And, as we grasp each other by the hand, may there flow a feeling of brotherly love and kindness from each to the other that shall long be remembered, and never forgotten.

We thank Thee, our Father, that Thou hast made us social beings; and that it is our privilege to be connected with an institution that develops and cultivates features of our nature that make this world brighter, that brings forth the silver lining out of the dark clouds of human life. We bless Thee for our institution that elevates thousands and leads them out into the active duties of life, so that the poor are remembered, the widow is not forgotten, the tears of the orphan are dried up, and the world made better and purer.

We do thank Thee that though strangers we may have been personally, we may meet together here as brothers. O bless these representatives that have come here from the Grand Lodges of this continent, or any that may have come from lands beyond the seas. Preside over and direct us in all our deliberations. May all we do be with an eye single to the glory of God and the good of our fellows. May the great institution that we represent be faithful in this great work of charity, brotherly love and kindness, and may we each leave this convention feeling the great principles of our order nearer us, and carry them into the active duties of our life.

Oh, God! may Thy blessings rest upon him who stands as Grand Master of this Grand Lodge; and may Thy blessing rest upon the noble men of this great city and of this great State that are bound together by the ties of brotherly love. Oh, God, we have reason to thank Thee for our association with them. May peace and harmony, prosperity and brotherly love ever be their portion. And we beseech Thee to help them and us in all that is laudable and right; keep us from all that is wrong; and when we are done meeting in this earthly temple, as many of us soon will be, oh bring us to the grander, the purer temple above. And Thine shall be the glory forever. Amen.

BRO. T. S. PARVIN: It is necessary that we have some rules of parliamentary usages. Rules have been prepared, and I move that they be adopted for the government of this Congress until such time as the Congress may decide otherwise.

BRO. D. C. CREGIER: Mr. Chairman, it appears to me that the first subject in a body of this kind, composed as it is of the leading men within the domain of Freemasonry, should be first to find out who we are. Therefore,

I think that the roll of the Grand Lodges ought to be called to ascertain how many are here, and that a committee should be appointed on credentials in order to ascertain who are entitled to participate in the deliberations of this Congress. If it please my good Bro. Parvin, I move as a substitute, that before the rules are adopted a committee shall be appointed to consider the credentials presented. And I desire to say now, Bro. Chairman, that if the brethren present will kindly—and I ask this in behalf of the local committee of arrangements—if they will kindly, in answering to their Grand Lodges, announce the number of gentlemen here and also the number of ladies that may accompany them—whether they be wives, sisters, mothers, daughters, or sweet-hearts—that it will aid the committee in what they have in view. I ask that, worshipful brothers, upon behalf of the committee. My motion is that a Committee on Credentials be appointed.

THE CHAIR: A motion is made that the rules that have been prepared be adopted. Bro. Cregier moves, as an amendment to that, that the roll be called and a Committee on Credentials be appointed. The question is the adoption of the substitute.

The substitute was adopted, and the roll of Grand Jurisdictions was then called, and delegations were announced present as follows:

Alabama, —; Arizona, 2; Arkansas, 5; British Columbia, —; California, —; Canada, 2; Colorado, —; Connecticut, —; Delaware, —; District of Columbia, 1; England, —; Florida, —; Georgia, 2; Idaho, —; Illinois, 6; Indiana, 6; Indian Territory, 4; Iowa, 7; Ireland, —; Kansas, 3; Kentucky, 5; Louisiana, —; Maine, 3; Manitoba, 3; Maryland, 7; Massachusetts, —; Michigan, —; Minnesota, 3; Mississippi, 5; Missouri, —; Montana, —; Nebraska, 4; Nevada, 2; New Brunswick, —; New Hampshire, —; New Jersey, 2; New Mexico, —; New York, —; North Carolina, 1; North Dakota, 2; Nova Scotia, —; Oklahoma, —; Ohio, 4; Oregon, 2; Pennsylvania, —; Prince Edward Islands, —; Quebec, —; Rhode Island, —; Scotland, —; South Carolina, 2; South Dakota, 3; Tennessee, 4; Texas, —; Utah, 2; United Grand Lodge of Victoria, —; United Grand Lodge, New South Wales, —; Vermont, 2; Virginia, —; Washington, 2; West Virginia, 1; Wisconsin, 4; Grand Lodge Three Globes, Berlin, —.

The chair then announced the following Committee on Credentials:

From the Grand Lodge of Illinois—Joseph Robbins, Chairman. Arizona—Alonzo Bailey. Canada—J. K. Kerr. District of Columbia—L. Cabell Williamson. Georgia—Win. Abram Love. Kentucky—J. W. Hopper. Tennessee—A. V. Warr.

Bro. Holman, of Kentucky, moved that a committee of seven be appointed on rules. Carried.

Bro. Robert M. Moore, of New Jersey, moved that when the Congress

adjourn, it meet at half-past two o'clock. A substitute was offered that when the Congress adjourn it adjourn until nine o'clock to-morrow morning.

Substitute was lost and the original motion was carried.

Bro. T. B. Franklin, of Mississippi, moved that any Master Mason vouched for by a delegate to the Congress, may attend the sessions of the Congress. Referred to the Committee on Rules.

On motions, severally made and adopted, committees were announced as follows:

PROGRAMME.

Mississippi—Frederic Speed, Chairman.
 Utah—Christopher Diehl.
 Vermont—J. H. Whipple.
 Washington—David E. Bailey.
 Wisconsin—W. C. Swain.
 Illinois—Daniel J. Avery.
 Indiana—Mortimer Nye.

PERMANENT ORGANIZATION.

Ohio—Allen Andrews, Chairman.
 Arkansas—Fay Hempstead.
 Indiana—Martin H. Rice.
 Indian Territory—R. W. Hill.
 Iowa—L. E. Fellows.
 Kansas—William D. Thompson.
 Maine—A. L. Talbot.

RULES.

Manitoba—William G. Bell, Chairman.
 Maryland—John M. Carter.
 Minnesota—C. L. Brown.
 Mississippi—Frederic Speed.
 Nebraska—James P. A. Black.
 Nevada—Robert Lewers.
 North Carolina—William Simpson.

Bro. J. C. Smith stated that the circulars of festivities for the week, which had been sent out, stated that ladies were invited to all of the places; that the Acacia Club had not accommodation or dressing room for ladies, so that the entertainment there was for gentlemen only.

At 12:30 adjourned until 2:30 P. M.

AFTERNOON SESSION.

The Congress re-assembled at 2:30 o'clock P. M.

Bro. Robbins, for the Committee on Credentials, submitted a report of delegates accredited to the Congress, the following being present:

Grand Lodge of Arizona.

M. W. ALONZO BAILEY, Past Grand Master.
M. W. MORRIS GOLDWATER, Past Grand Master.

Grand Lodge of Arkansas.

M. W. G. A. DONNELLY, Past Grand Master.
M. W. GEORGE THORNBURG, Past Grand Master.
R. W. FAY HEMPSTEAD, Grand Secretary.
R. W. R. P. PHILLIPS, District Deputy Grand Master.
R. W. W. M. KENT, District Deputy Grand Master.

Grand Lodge of Canada.

M. W. J. M. GIBSON, Grand Master.
M. W. J. K. KERR, Past Grand Master.

Grand Lodge of Connecticut.

Rev. J. F. STIDHAM, Grand Chaplain.

Grand Lodge District of Columbia.

M. W. L. CABELL WILLIAMSON, Grand Master.

Grand Lodge of Georgia.

R. W. WILLIAM ABRAM LOVE, Past Deputy Grand Master.
W. L. D. CARPENTER, Past Master.

Grand Lodge of Illinois.

M. W. MONROE C. CRAWFORD, Grand Master.
M. W. JOSEPH ROBBINS, Past Grand Master.
M. W. DEWITT C. CREGIER, Past Grand Master.
M. W. JOHN C. SMITH, Past Grand Master.
R. W. LEROY A. GODDARD, Deputy Grand Master.
R. W. LOYAL L. MUNN, Grand Secretary.

*Proceedings of the**Grand Lodge of Indiana.*

- M. W. DANIEL NOYES, Grand Master.
 M. W. MARTIN H. RICE, Past Grand Master.
 M. W. CALVIN W. PRATHER, Past Grand Master.
 M. W. MORTIMER NYE, Past Grand Master.
 M. W. SIDNEY W. DOUGLAS, Past Grand Master.
 R. W. WILLIAM H. SMYTHE, Grand Secretary.

Grand Lodge of Indian Territory.

- M. W. PATRICK J. BYRNE, Past Grand Master.
 M. W. LEO. E. BENNETT, Past Grand Master.
 R. W. ROBERT W. HILL, Deputy Grand Master.

Grand Lodge of Iowa.

- M. W. L. E. FELLOWS, Grand Master.
 M. W. T. S. PARVIN, Past Grand Master.
 M. W. J. D. GAMBLE, Past Grand Master.
 M. W. R. G. PHELPS, Past Grand Master.
 R. W. SYDNEY SMITH, Past Junior Grand Warden.
 W. A. N. ALBERSON, Senior Grand Warden.

Grand Lodge of Kansas.

- M. W. WILLIAM D. THOMPSON, Grand Master.
 M. W. OWEN A. BASSETT, Past Grand Master.
 M. W. JOHN C. POSTLETHWAITE, Past Grand Master.

Grand Lodge of Kentucky

- M. W. JOHN SPEED SMITH, Grand Master.
 M. W. CHARLES HENRY FISK, Past Grand Master.
 M. W. JAMES WILLIAM HOPPER, Past Grand Master.
 R. W. JAMES WILLIAM STATON, Deputy Grand Master.
 Rev. HENRY RUSS COLEMAN, Grand Chaplain,
 R. W. HENRY BANNISTER GRANT, Grand Secretary.

Grand Lodge of Maine.

- R. W. ARCHIE L. TALBOT, Past Junior Grand Warden.
 W. MOSES TAIT, Past Master.
 W. ORESTES E. CROWELL, Past Master.

Grand Lodge of Manitoba.

M. W. WILLIAM G. BELL, Past Grand Master.

Grand Lodge of Maryland.

M. W. JOHN M. CARTER, Past Grand Master.
R. W. ROBERT K. MARTIN, Deputy Grand Master.
R. W. GEORGE L. McCAHAN, Past Deputy Grand Master.
R. W. WILLIAM H. CLARK, Past Deputy Grand Master.
M. Rev. HENRY BRANCH, Grand Chaplain.
R. W. EDWARD T. SCHULTZ, Chairman Committee on Correspondence.

Grand Lodge of Minnesota.

R. W. CALVIN L. BROWN, Deputy Grand Master.
R. W. THOMAS MONTGOMERY, Grand Secretary.
R. W. IRVING TODD, Chairman Committee on Correspondence.

Grand Lodge of Mississippi.

M. W. IRVIN MILLER, Grand Master.
M. W. FREDERIC SPEED, Past Grand Master.
R. W. J. L. POWER, Grand Secretary.
W. T. B. FRANKLIN, Past Master.
W. C. L. SCHLEET, Past Master.

Grand Lodge of Montana.

R. W. CORNELIUS HEDGES, Grand Secretary.

Grand Lodge of Nebraska.

M. W. JAMES P. A. BLACK, Grand Master.
M. W. SAMUEL P. DAVIDSON, Past Grand Master.
R. W. WM. R. BOWEN, Grand Secretary.

Grand Lodge of Nevada.

W. ENOCK STROTHER, Past Master.
W. ROBERT LEWERS, Past Master.
Bro. THOMAS P. MACK.

Grand Lodge of New Jersey.

M. W. ROBERT M. MOORE, Past Grand Master.

*Proceedings of the**Grand Lodge of North Carolina.*

R. W. WILLIAM SIMPSON, Grand Treasurer.

Grand Lodge of North Dakota.

R. W. FRANK J. THOMPSON, Grand Secretary.

R. W. THOS. J. WILDER, Past Grand Secretary.

Grand Lodge of Ohio.

M. W. ALLEN ANDREWS, Grand Master.

M. W. S. STACKER WILLIAMS, Past Grand Master.

M. W. B. D. BABCOCK, Past Grand Master.

Grand Lodge of Oregon.

W. GEORGE C. BLAKELY, Past Master.

Grand Lodge of South Carolina.

M. W. ANDREW H. WHITE, Past Grand Master.

BRO. E. L. ROCHE.

Grand Lodge of South Dakota.

M. W. HARVEY J. RICE, Past Grand Master.

R. W. EDWARD G. BENKE, Past Grand Treasurer.

W. LOUIS G. LEVOY, Past Master.

Grand Lodge of Tennessee.

M. W. AMERICUS V. WARR, Past Grand Master.

Grand Lodge of Utah.

M. W. ALBION B. EMERY, Grand Master.

R. W. CHRISTOPHER DIEHL, Grand Secretary.

Grand Lodge of Vermont.

M. W. JOHN W. WHIPPLE, Grand Master.

M. W. ALFRED A. HALL, Past Grand Master.

Grand Lodge of Washington.

W. JARED A. ROCHFORD, W. M.

BRO. DAVID E. BAILEY.

Grand Lodge of West Virginia.

M. W. GEORGE DAVIS, Grand Master.

Grand Lodge of Wisconsin.

M. W. WILLIAM C. SWAIN, Grand Master.

R. W. M. L. YOUNG, Grand Lecturer.

On motion the report was received and committee continued.

The Committee on Permanent Organization, through Bro. Allen Andrews, submitted the following report, which was received and taken up for consideration, and adopted, as follows:

REPORT ON PERMANENT ORGANIZATION.

1. That the officers of this Masonic Congress shall consist of a President and six Vice-Presidents, one Secretary and two Assistant Secretaries, to be elected by the delegates.

2. That in addition to the above, the Presiding Officer, at the opening session each day, shall call some suitable delegate to officiate as Chaplain, and shall also appoint one Doorkeeper, one Marshal, and two Assistant Marshals to serve during the Congress.

3. That in electing officers, each Grand Jurisdiction represented is entitled to one vote, which shall be cast by ballot, and without nominations.

Respectfully submitted.

ALLEN ANDREWS, Ohio, Chairman,
FAY HEMPSTEAD, Arkansas,
MARTIN H. RICE, Indiana,
R. W. HILL, Indian Territory,
L. E. FELLOWS, Iowa,
WM. D. THOMPSON, Kansas,
A. S. TALBOT, Maine.

On motion, the report was adopted.

The Committee on Rules, through Bro. William G. Bell, Chairman, submitted their report, which was considered, and after a few slight amendments was adopted as follows:

REPORT OF COMMITTEE ON RULES.

The Committee on Rules, appointed by the Masonic Congress, have had the matter under consideration, and beg leave to make the following report:

1st They recommend that the Congress shall meet at 9 o'clock A. M., daily, and at such other times as shall be determined at each morning session.

2d. That the usual parliamentary rules, as limited and administered in Masonic Grand Lodges, be adopted for the government of the Congress.

3d. That no member shall be allowed more than ten minutes in the discussion of any subject, nor shall he be allowed to speak more than once upon the same subject, without the consent of two-thirds of the delegates.

4th. That duly qualified and vouched for brethren, not delegates, may be admitted (outside the railing) as visitors.

5th. That the Local Committee on Arrangements be requested to arrange for the examination and admission of Master Masons not vouched for, desiring to attend the meetings of the Congress.

6th. That upon demand of any jurisdiction the vote upon any question shall be taken by Grand Lodge jurisdictions, and each Grand Jurisdiction shall be entitled to five votes.

7th. That the introductory clause of all resolutions relating to the general business of the Congress, and the announcement of its action thereon, shall be, "The conclusion of the Masonic Congress of 1893 is as follows."

Signed.

WM. G. BELL, Manitoba, Chairman,
 JOHN M. CARTER, Maryland,
 C. L. BROWN, Minnesota,
 FREDERIC SPEED, Mississippi,
 JAMES P. A. BLACK, Nebraska,
 ROBERT LEWERS, Nevada,
 WM. SIMPSON, Secretary, North Carolina.

Bro. Talbert, of Maine, moved that the title of delegates, when addressed, shall be "brother."

On motion of Bro. Miller, of Mississippi, it was ordered that each member addressing the Congress should announce his name and jurisdiction.

Bro. Speed, for Committee on Programme, submitted the following report, which was read by Bro. Swain:

REPORT OF COMMITTEE ON PROGRAMME.

The Committee on Programme recommend the following topics for discussion:

1. Ancient Landmarks—What are they?

2. Appeals for aid from sojourning brethren, and incidental to this question, begging circulars.
3. Candidates—Physical qualifications.
4. Correspondence between Grand Lodges and Lodges, Foreign Grand Officers, members and Lodges, with Grand Lodge and Grand Officers—through whom conducted.
5. *a.* Entered Apprentices—Are they Masons? *b.* Should conferring that degree confer membership? *c.* Otherwise, does not conferring the Master's degree confer membership? *d.* Should not the original practice of transacting business in the first degree be restored?
6. Non-affiliation—How shall the evil be lessened? And, incidentally, the rights of non-affiliates.
7. Grand Masters—Powers and prerogatives.
8. Jurisdiction over candidates, elected or rejected. Is it perpetual or limited?
9. Proceedings of Grand Lodges—Size, uniformity, etc., and to whom distributed.
10. Can officers resign? If not, why not?
11. Vouching—What is lawful?
12. Can a regular Lodge make a clandestine Mason?

TOPICS TO BE DISCUSSED IF TIME IS ALLOWED.

1. Clothing—For lodge and public.
2. Past Master's Degree—Should it be retained?
3. What is the proper penalty for non-payment of dues?
4. Grand Honors, public and private—How given? When?
5. Grand Representative System—Is it useful and beneficial?
6. Intercourse—Is severance of desirable under any circumstances?
7. Should the use of the word "Masonic" in business be discouraged?
8. Masonic Periodicals.
9. The Master—His powers, prerogatives and titles.
10. Objection—By members, non-members and non-affiliates.
11. Has a visitor the right to demand the sight of the lodge charter before examination?
12. Dimit—The right to, and life of. Can a lodge officer dimit? And should a duplicate certificate be issued?

They recommend:

- 1st. That the above topics contained in the first series be taken up seriatim.
- 2d. That there be no limitation as to time in the discussion of any particular topic.
- 3d. That the following be the order of discussion on each topic:

- a. Papers prepared, if any, to be read.
- b. Discussion of same.

The committee request that any member of the Congress having a paper prepared, or a question to propose, not embraced in the foregoing list, present the same to the committee for consideration at an adjourned meeting.

Respectfully submitted.

FREDERIC SPEED,
CHRISTOPHER DIEHL,
JOHN H. WHIPPLE,
WM. C. SWAIN,
DANIEL J. AVERY,
DAVID E. BAILY,
MORTIMER NYE,

Committee.

On motion of Bro. Cregier the report was received and made a matter of record.

On motion of Bro. R. W. Hill, of Indian Territory, the Congress proceeded to the election of officers, resulting as follows:

For President—M. W. Monroe C. Crawford, of Illinois, by acclamation—on suspension of rules.

Vice Presidents—Frederic Speed, of Mississippi.
S. Stacker Williams, of Ohio.
Henry B. Grant, of Kentucky.
Robert M. Moore, of New Jersey.
William Abram Love, of Georgia.
Christopher Diehl, of Utah.

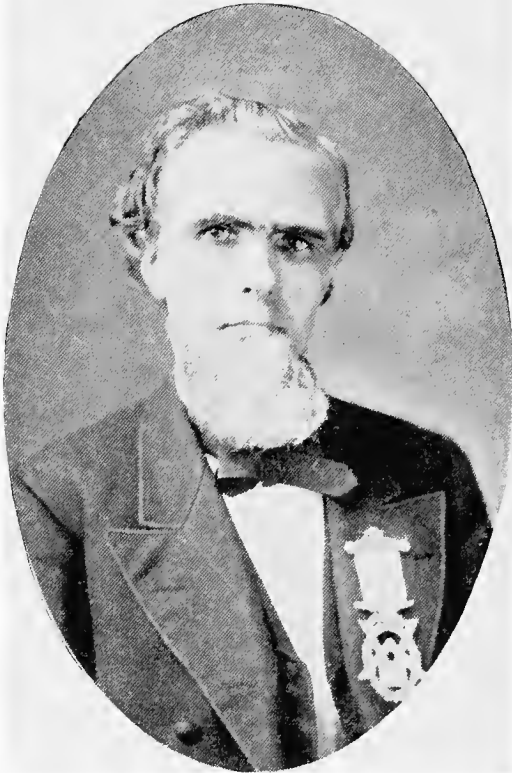
The election of Permanent Secretary being next in order, a motion was made to suspend the rule so as to dispense with a ballot for that office; which motion was rejected, on a call of Grand Jurisdictions. The ballot resulted in the election of J. L. Power, of Mississippi.

The ballot for Assistant Secretaries resulted in the choice of Loyal L. Munn, of Illinois, and T. S. Parvin, of Iowa.

Bro. Parvin asked to be excused from serving, which was agreed to, and Bros. Edward T. Schultz, of Maryland, and Leo. E. Bennett, of Indian Territory, were elected.

The President announced the appointment of Bro. Robert B. Stevens as Doorkeeper.

On motion of Bro. Speed, a special committee of three was appointed to consider the matter of printing the proceedings of the Congress—the cost of



R. W., J. L. POWER,
SECRETARY MASONIC CONGRESS.

same, and how to provide the necessary funds. Bros. Speed, of Mississippi, Staton, of Kentucky, and Nye, of Indiana, were appointed as the committee.

Announcements were made by Bros. Cregier and Smith, of the Local Committee of Arrangements, for a Reception at the Acacia Club at 8 P. M. to-morrow, a Tally-Ho coach ride and a banquet at Washington Park on Wednesday, and a visit to the Auditorium on Thursday night to witness the great spectacular entertainment, "America."

At 7 o'clock P. M. adjourned until 10 o'clock to-morrow morning.

SECOND DAY.

CHICAGO, Tuesday, August 15, 1893.

The Congress reassembled at ten o'clock A. M., and was called to order by the president, M. W. Monroe C. Crawford.

Prayer was offered by Rev. Bro. Irvin Miller, of Mississippi.

Our Heavenly Father, we thank Thee for the light of this new day. We thank Thee for the kind protection that has been over us during the slumbers of another night, and for being permitted to gather together this morning as a band of brethren to transact the business of our order. Help us to realize that each new day brings new responsibilities. Before entering on the duties of this day we would ask Thy blessing and Thy guidance. Oh, Father, may all we do this day be such as shall have Thy approbation. May Thy restraining grace keep us from all that is wrong. Help us who thus meet together in such sweet association to realize and feel that we be brethren. May nothing unkind find lodgment in our hearts. May nothing unkind be expressed from our lips. But, Oh Father, may that brotherly love continue—that sweet word "brother" that brings us nearer to each other.

May Thy blessing rest upon the President of this Congress, upon all the officers of this Congress and upon all its members. Guide us in all our deliberations and in all our labors; and when we are done meeting in this earthly temple, bring us to the purer, grander, sweeter, holier temple above. Amen.

The minutes of yesterday were read, corrected and approved.

The Committee on Credentials reported the following additional delegates present:

Canada—Bro. J. McLAUGHLIN.
Bro. R. McKNIGHT.

Tennessee—B. A. PHILLIPS, Past Master.

Wisconsin—JNO. W. LAFFLIN, Grand Secretary.

DUNCAN MCGREGOR, Correspondence Reporter.

Ohio—R. C. LEMON, Past Grand Master.

Utah—Bro. GEORGE W. CROWE.

Bro. John C. Smith, of Illinois, stated that he was authorized to announce that if the Secretary of this Congress would forward the proceedings to the local committee they would be printed and distributed to the several Grand Lodges.

Bro. Frederic Speed submitted the following supplemental report on programme.

SUPPLEMENTARY REPORT OF COMMITTEE ON PROGRAMME — LIST OF PREFERRED TOPICS.

1. Paper of Wm. James Hughan, on Sovereignty of Grand Lodges.
2. Grand Representatives, paper by T. S. Parvin, by H. B. Grant.
3. Proceedings, paper by T. S. Parvin.
4. Prerogatives of Grand Masters, paper by J. W. Hopper, of Kentucky.
5. Creed of a Mason, paper by J. W. Hopper, of Kentucky.
6. Physical Qualifications, paper by H. B. Grant.
7. Making a lewis a Mason. Paper by H. B. Grant.
8. Past Master's Degree. Paper by H. B. Grant.

Bro. Speed moved the adoption of the report on Programme submitted by him yesterday, and also the foregoing supplemental report, which was agreed to.

The first paper, on the Sovereignty of Grand Lodges, by Bro. William James Hughan, of London, England, was read by M. W. John C. Smith, as follows:

"DUNSCORE,"
TORQUAY, England, June 2, 1893. }

MY DEAR GENERAL: Please apologize for my absence from the "Congress of Masons" in your city. I dare not cross the big pond in the present state of my health.

To my mind, much good may be done by such a body, not in the way of enacting laws, but to advise as to the changes that may prove useful from an International standpoint, as well as for the United States only.

Peculiar legislation is needed for different countries, and so reciprocally between Grand Lodges near each other.

The matter of *Sovereignty* requires careful treatment, for no Grand

Lodge should be considered *absolutely sovereign*, with *exclusive* jurisdiction in its own domain, until it has induced all the lodges existing prior to its formation to join its ranks, without resorting to coercion. Much as I deplore, for example, the difficulties that have arisen through the three lodges refusing to join the Grand Lodge of Quebec, but preferring to remain under England, I consider as a matter of law, usage and justice, based upon the experience of over a century and a half, they have the right so to do. I shall think, however, they are *unwise*, and for that reason my sympathies are with the Grand Lodge of Quebec, provided they try all fair means to win them over.

I consider it would be better for all Grand Lodges to grant their own certificates, and not leave it to subordinate lodges so to do, as respects the three degrees.

With all good wishes, yours fraternally,

W. J. HUGHAN.

M. W. J. C. SMITH, Chicago, Ill.

Whereupon Bro. Speed offered the following:

“The conclusion of the Congress is, that Grand Lodges have and retain sovereignty over lodges chartered by them, notwithstanding the subsequent establishment of a Grand Lodge in the territory occupied by such lodges.”

Bro. Hill, of Indian Territory, addressed the Congress in opposition to the proposed conclusion.

Bro. H. B. Grant, of Kentucky, offered the following:

“The conclusion of the Congress is, that a Grand Lodge of a State or Territory, when duly established and recognized, has sovereign and exclusive jurisdiction in such State or Territory.”

Which was seconded by Bro. Love, of Georgia.

Bro. Robbins offered the following substitute, which was accepted by Bro. Grant.

“The conclusion of the Congress is, that a Grand Lodge duly organized in a State or other autonomous territory is rightfully possessed of absolute Masonic sovereignty therein.”

Bro. R. W. Hill, of Indian Territory, offered the following amendment:

“That each Grand Lodge organized in accordance with Masonic usage is entitled to exclusive sovereignty within the territorial limits of the State or country in which it exists.

Bro. Allen Andrews, of Ohio, offered the following amendment, which was accepted by Bro. Hill.

"All lodges within the territory should give allegiance to the Grand Lodge thus established, and in default thereof their charters should be withdrawn by the authorities granting them, and they may be dealt with as contumacious."

The question was taken on the substitute by Bro. Hill, as amended by Bro. Andrews, and the same was lost.

The substitute offered by Bro. Robbins was then adopted as the conclusion of the Congress.

At 12:30 a motion was made to adjourn until 2:30 P. M. Lost.

Bro. Speed then announced the 3d topic: "A Plea for Improved Proceedings," prepared by Bro. T. S. Parvin, and which was read by him.

A PLEA FOR IMPROVED PROCEEDINGS.

In literature this may be aptly termed the age of libraries. Libraries great and small, public and private, are being founded and enlarged, and the interest in "library science" (well named) greatly increased and enlarged. In this age of wonders and this year of Columbian history, when all the world pays willing tribute to Chicago, as they assemble in the "White City," the great "Newberry" and "Crerar Libraries" astonish not only natives, but foreigners from the old seats of library renown.

Nor is this interest centered alone in the large libraries in our great cities, but the many public libraries being founded in our cities and towns throughout the West as well as older Eastern States.

The great public libraries are handsomely endowed and will grow apace with the material progress of the people surrounding them. The smaller libraries, also public, of our towns and cities are established by local effort, or public tax voluntarily levied by the citizens for their support. State laws from Massachusetts, the great pioneer in this work, to the remote West are being enacted to enable the people to move and sustain these enterprises.

The value of libraries as adjuncts in the cause of education, so long overlooked or neglected by the educators of this age, is awakening greater and receiving increased interest. In the great "Armour Institute," recently founded in this city, and worthy of all honor, has provided in its curriculum a chair to teach "Literary Science."

The "American Library Association" has a school for the preparation or rather improvement of librarians in library work. While librarians, like poets, in all ages must be born, they may be greatly improved in their make-up by proper instruction.

Among the many congresses, whose sessions in this city have preceded this, that of the "Congress of Librarians" was not the least or of less im-

portance. The writer, as president of the Iowa Library Society, and librarian of the "Iowa Masonic Library," had the privilege of attending as a member, and the honor of being cordially welcomed, and I need not say to be highly interested and instructed in its proceedings.

Among the special libraries of this age, none have so great an interest to the congress here assembled and those they represent as those of *Masonic Libraries*, commonly called "Grand Lodge Libraries," from the fact that such Grand Bodies were not only the first to create, but have been the largest benefactors of such libraries.

In this great work the Grand Lodge of Iowa and its Grand Secretary were the recognized pioneers and projectors. The "Iowa Masonic Library," the oldest of its kind, has been the means of stimulating many others to "go and do likewise." The libraries of the Grand Lodges of New York, Massachusetts, Maine, Pennsylvania, Louisiana, California, Utah and several others have acquired more than a "local habitation and name," and are known and read of abroad. Besides the *private* libraries of such well known collectors of Masonic books as General Lawrence, of Massachusetts; Staton, of Kentucky; Carson and Williams, of Ohio; Snyder, of Indiana; Drummond, of Maine; Speed, of Mississippi; Diehl, of Utah, and others, deserve "honorable mention" whenever the names of those who would rescue from the waste-basket, the paper-mill, or the flames, works worthy of preservation are mentioned.

At first "Masonic Libraries" were wholly composed of Proceedings or published Transactions of our Grand Lodges, with later additions of those of Grand Chapters, Grand Commanderies and other Masonic Grand Bodies. The Masonic periodicals, and lastly Masonic works always, especially those out of print, are costly and difficult to be obtained.

With all the collections that may be collected, the *principal* portion of every Masonic library will ever consist of the published proceedings of Masonic Grand Bodies, which in number and size are increasing at a fearful rate, quantity too often surpassing quality, we fear, in their make-up.

This—the proceedings being the larger portion of such—being the case, we may plead that greater care should be bestowed upon the preparation and printing of these proceedings to increase their usefulness and value.

Fifty years ago, when the writer was first elected Grand Secretary upon the organization of the Grand Lodge of Iowa, in January, 1844, there were some thirty Grand Lodges publishing their proceedings in small pamphlets of various sizes, even by the same Grand Lodges varying from small 16-mo. to quarto, the 12-mo. size prevailing, while the 8-vo., or present size, with two or three exceptions, were in the minority. We published ours in 1844, and have since adhered to the octavo, following the sized page of the Moore's Freemasons Magazine, the only Masonic periodical of that period. We did

more: we urged our brother Grand Secretaries (not one now living) to adopt the same size, and year after year with, as we have said, few (and those too many) exceptions, all of the fifty-seven Grand Lodges now use the same sized page. This was a great improvement, especially for the binder and preservation of the pamphlets.

At the time to which we refer, and in too many cases now, the paper was of a poor quality, and the typographical work (or the printer's share in them) even of a lower grade. It costs more of course to get the best quality of material, and to put the work into the press of book and not newspaper publishers, but the end justifies the means, and it should be the object of every Grand Lodge to have its work done in a workmanlike manner.

In those days the proceedings seldom contained an address by the Grand Master—a majority of Grand Masters did not present any, at least the proceedings do not show any or even reference to such. Now the address of average length equals in the number of printed pages the average proceedings of half a century ago. These addresses with few exceptions are model business documents, filling the mission designed to fill. The exceptions are the few sophomoric addresses in which the writers, who have not cut their Masonic eye-teeth, branch out into a highfalutin style of rhetoric to prove that Solomon was the founder of Masonry, while others go back to the Adamic age.

Then, too, there were few Reports on Foreign, or, as we prefer, Fraternal Correspondence, and therefore exceeding seldom three or four pages, and all dovetailed in the proceedings. The average report of to-day exceeds in size by a multiple of five at least the average proceedings of the long ago, while in quality they have vastly improved. We regard these reports as the cream of the volumes containing them. They contain more Masonic law, history, symbolism, etc., etc., etc., than can be found in the whole volume beside. As a rule, they are carefully prepared, well written and largely free from aught that can mar their usefulness.

The Reports on Jurisprudence, Grievances, Work of Lodges, Libraries, Homes, etc., are greatly improved upon earlier years, while some of these topics are quite new. It has long been our aim to impress upon the chairmen of these committees the necessity as well as propriety of infusing into these "State Papers" more elaboration of both historical and rhetorical matter, to give increased interest and value to them, so as to invite their reading and preservation. In this, at home, we have been quite successful, as the Iowa proceedings will testify, as well as those of many other jurisdictions.

Valuable as are these Annual Proceedings, and growing in value year by year, their value might and should be enhanced by the more care and labor bestowed upon them by their compilers—Grand Secretaries—too many of whom fear or at least shirk labor, though paid for both time and labor to get them out in proper shape.

There is room for improvement in very many Grand Lodges, and the present time and occasion is the proper period to present them.

Grand Lodges do or should regularly bind their proceedings in suitable sized volumes and by States. The proceedings of some Grand Lodges for a single year (as Texas) make a volume, others (as Iowa) every two years, while in others four or five or even more years are required.

To assist the binder, as well as the Grand Secretary, their custodian, and to greatly improve their appearance and increase their value, the following things should be observed and followed by each and every Grand Secretary:

1. *First*, as we have said, adopt a uniform size throughout all the jurisdictions, and that should be the average octavo size and form, with broad margins.

2. The reports on correspondence should in all cases be printed as an *appendix* and not sandwiched in the proceedings, as is the way in Maine and California. These reports are never read or acted upon as all other reports are. They reflect only the view of the writer and not those of the Grand Lodge, and so should not be made a part with other reports of the proceedings.

They should always have the name of the writer at the head or close of the report, that the writer may be known.

They should always be separately printed, that they may be separately bound (as we do) in suitable volumes, as valuable compends of law and history.

3. Page the proceedings continuously to the end of the volume in regular book style, to which there is no exception. The printer will do it if the Grand Secretary will let him alone, unless the work is done here and there and everywhere by Tom, Dick and Harry, to please some silly economist, who, while straining at gnats, readily swallows camels in another direction. Paging in this adds interest and value to the volume and makes the references to its pages by a general or common index the easier.

4. Each year's proceedings should be designated as Part I, II, etc., of the proper volume I or II, when the binder will not likely bind Part I in one volume and Part II in another. The Grand Lodge of Maine, by its late venerable Grand Secretary, Ira Berry, first, we believe, introduced this great improvement, which we and some few others have since followed.

5. The last part of a volume should be so designated and followed by a title page and index for the volume, without which this or any volume loses much of its interest and value.

6. A full and complete index, and not some of the flimsy excuses (we meet

with few such) should be printed each year with the annual proceedings. We have spent more time the past week in our examination of the proceedings of a Grand Body for a single year than would be required to make a complete index. At last, after wearing out our patience, we set about doing the work for which the Grand Secretary had been paid a large salary.

7. The address of the Grand Master, reports of Grand Secretary, and financial reports of Grand Officers, as also that on correspondence, should be printed in *advance* of the session and be ready for distribution at close of first session, in order to advise the members of the program of business and enable the committees intelligently to act upon them.

8. Publish (1) a series of statistical tables, showing the status and progress of Masonry in the jurisdiction, and (2) especially foot up the tables when they consist of figures. What is better, add a separate table (3) summary or recapitulation of the most interesting and valuable facts shown by the annual returns of the lodges each year.

9. Give to each report, resolution or distinct subject introduced distinct and proper *head lines*, that each subject may be readily distinguished from what precedes or follows upon the page. Most of the Grand Secretaries do this, and they who do not should be ruled or shamed into it.

10. Not the least in importance and value for ready reform is the contents of the cover. It costs no more to fill each of the four pages with valuable matter than to leave three of them as some do, and more still two (the inside) pages. The name of the Grand Lodge and the year should be printed on the back, so that the volume may be readily known, whether standing up or lying down.

11. The residence (P. O. address) as well as names of *elective* officers should in all cases be printed on the fourth (preferable to the second) page, to be readily seen.

12. The name and *address* of the Chairman Committee Fraternal Correspondence should always be given. We and others, too, send proceedings and papers to such chairman, and oftentimes a search in and upon the proceedings fail to show the *address* of the writer of these papers.

13. The *time*, as also the place of the next meeting, should be stated on same (4th) page.

The third page may be conveniently used without expense to print the names of the chief officers (two) and times and places of the meetings of the other State Grand Bodies and the National Bodies, information every intelligent Mason needs and wants to have without the search through half a dozen volumes, some of which he may (does not) have.

There are other items, but we have presented enough for the digestion

of many and will refer to only one, and by no means the one of least importance.

14. Publish and distribute the proceedings within *ninety* days, or, as we once wrote, give place to some one who will.

The Grand Secretary, of the Grand Lodge of Missouri (Dr. Vincil) issues his within a week; Munn, of Illinois, in ten days; Ehlers, of New York, and ourselves invariably within thirty days, and each and all of these proceedings are twice or more the size of very many Grand Lodges whose Grand Secretaries take six months to do what can easily be better done in two or three.

There is, and can be, no excuse for this proverbial delay that in very many cases attends the publication of these proceedings. Issued at a late day, they are thrown aside and not looked into and often not reviewed. Let Grand Lodges and Grand Masters look into this and require the earlier publication of their proceedings if they desire them to be examined, read, consulted, or even preserved.

Bro. Parvin submitted the following:

“The conclusion of the Congress is, that the formation of Masonic libraries should be encouraged and fostered; and that inasmuch as the published proceedings of our Grand Lodges and other Grand Masonic Bodies do and ever will constitute the larger part of such libraries, greater care and more pains should be bestowed upon the preparation and publication of such proceedings, to the end that they may have greater value in every Masonic collection, and that there should be a freer and more generous distribution of proceedings amongst the brethren, to the end that Masonic light may be more generally diffused.”

Bro. Grant moved to refer the paper to a committee of Grand Secretaries, to formulate a conclusion in lieu of the one submitted by Bro. Parvin.

On motion of Bro. Moore, the conclusion reported by Bro. Parvin was adopted.

The Committee on Credentials reported present Bro. George W. Lininger, Past Grand Master of the Grand Lodge of Nebraska.

The following communication was read and the invitation accepted with thanks:

ILLINOIS MASONIC ORPHANS' HOME. }
CHICAGO, August 14th, 1893. }

Brethren of the World's Masonic Congress:

GREETING: Eight years ago a small number of enthusiastic Masons of this State, and their lady friends, conceived the idea of a Masonic Home for

the children of deceased Master Masons; a home founded upon the principles of charity and humanity, where those, bereft of their natural protectors, might be educated to become useful members of society and an honor to our fraternity.

That success has crowned the efforts of the Masons of Illinois in this undertaking we desire you to know; and that the delegates of this Masonic Congress may see for themselves the good that so far has been accomplished and what the future seems to have in store for us, it was, at a meeting of the Board of Trustees held Tuesday evening last, moved and unanimously carried: That a cordial and fraternal invitation be extended to the delegates of the World's Masonic Congress to visit our home, corner of Carroll avenue and Sheldon street, and see the happy faces that comprise our family.

Very courteously yours,

JOHN J. BADENOCH,
President.

CHESTER S. GURNEY,
Secretary.

At 1:05 P. M. adjourned to 3 o'clock P. M.

AFTERNOON SESSION.

The Congress reassembled at 3 o'clock P. M.

Bro. Robbins, for the Committee on Credentials, reported the presence of Bro. Clarence A. Luce, for the Grand Lodge of Nebraska; Bro. Allan McDowell, Grand Lecturer of Missouri, and they were enrolled as delegates.

Bro. Robbins also reported the presence of Past Masters H. T. Graves and Charles Palmer Chesley, of California, and recommended that they be admitted to seats without a vote; which was agreed to.

Bro. Speed announced the fourth topic on the programme, a paper on Grand Representatives, by Bro. Theo. S. Parvin, which was read by him, as follows:

GRAND REPRESENTATIVE SYSTEM.

WHAT IT IS, AND WHAT IT IS NOT.

"A Grand Humbug," says a distinguished writer in his report; another calls it a "Grand Nuisance," and a District of Columbia writer characterizes it as a "Grand Farce."

It has never done any good, and is incapable of doing good. On the contrary, it has been the sole cause of doing much and serious mischief. It has within less than half a decade caused the withdrawal and suspension of

fraternal relations between several old and new Grand Lodges, where all before was "peace and harmony." It has alienated friends and brothers, whose friendship was of lifelong standing. And we may well inquire *cui bono*, what good can result from its continuance?

From whence came this "new departure" in Masonry and "Removal of the Ancient Landmarks," for in all Grand Lodges, etc., the official correspondence was and is by statute or common law carried on *solely* by the Grand Secretaries or Grand Masters and never by this fifth wheel to the cart.

It originated in New York, from whence has come so many really good things, and also the leading schisms and evil doings since and in the early forties.

It has never been defined, nor the duties of a Grand Representative pointed out, simply because the thing itself was a nonentity, an *ignis-fatuus*, and nothing for the Grand Appointee to do. He was and is worse than Othello, for he never had an "occupation," else it could not have been "gone." Is he an officer? If so, of what, or of whom?

All Masonic officers in all Grand Lodges and other Masonic Grand Bodies are created by the Grand Lodge and in its constitutional laws. The Ancient Constitutions of 1723, of the oldest and mother Grand Lodge, created the offices and named the officers. The constitutions of every Grand Lodge constituted since that date, 1717, have done the same. In none of them do we find the name of "Grand Representative," much less his duties defined, or mode of appointment designated.

In all constitutions we find a Grand Master, D. G. Master, Senior and Junior Grand Warden, Grand Treasurer and Grand Secretary, all except the *second* elective, and the deputy in many Grand Lodges is elective, while in others appointed. *The following* appointed except those in *italics*: Deputy Grand Secretary, Grand Chaplain, Grand Tyler, Grand Deacons, Grand Stewards, Grand Pursuivant, Grand Orators, Grand Lecturer, *Custodians, Trustees of Homes, Librarian, etc., etc.* All are named as *Grand Officers*. The elective Grand Officers being *permanent members* of the Grand Lodge, the others only for the year of their appointment.

In the Constitutions and By-Laws, called in some jurisdictions Codes, Statutes, Code of Statutes, etc., no mention of the office or officer of "Grand Representative," so far as we can find, is anywhere named, and cannot therefore exist by law.

Hence we declare that the "Grand Representative" *is not an officer of a Grand Lodge*, because there can be no officer without an office and no Grand Lodge has created such an office, and no officer can be created except by a Grand Lodge, and then only by law, constitution or code. An officer cannot be created by "resolution," and no Grand Officer (Master or

others) can create an officer. The constitution in all cases defines the power of the Grand Lodge and also of the Grand Master, and in none of the Grand Lodges is the power vested by law to create other officers than those named in the instrument itself. The Grand Master can create no office nor appoint an officer when the office does not exist. He may and does appoint *special deputies* or proxies to *represent himself*, not the Grand Lodge, at receptions, "Laying of Corner Stones," "Dedication of Halls" and other "Masonic Ceremonies."

And when a Grand Master appoints and commissions a Grand Representative, he is *his* Representative, proxy or special deputy and nothing more; he is not an officer of his Grand Lodge, and no amount of verbiage or pettifoggery can make him a Grand Lodge Officer or Representative. Officers in all Grand Lodges are elected or appointed for *the year* and never for "life." The *life tenure* of office is repugnant to the York Rite and is fast becoming so in the Scottish Rite in America. All Grand Representatives were until within a very few years, and in most jurisdictions now, appointed for life, unless recalled or dismissed.

During the earlier years, from the early fifties and until within the last decade, all such appointments were made by the Grand Masters, and *of his own volition*, without the nomination of the appointee by the Grand Master by whom he was to be accredited. In a very large majority of jurisdictions the Grand Master made such appointments without any previous action of his Grand Lodge. And where otherwise, the only action had was like that of the Grand Lodge of District of Columbia in 1860, and later in other Grand Lodges, when by "resolution" only the Grand Lodge simply "requested the Grand Master at *his discretion* to appoint some suitable brother, etc." The Grand Master might disregard such request at his discretion, while if it were an "officer" of the Grand Lodge he would be required without any discretion to fill it.

We have seen it stated that the system originated with an officer of the Grand Lodge of New York and about fifty years ago. The Grand Master (Paterson) of Florida says (see his address 1893) that "it is said to have originated in this country about the beginning of this century, with the Grand Lodge of New York, and was not universally adopted. I think (he says) it was of earlier origin."

The learned committee, Dr. Mackay and Stansbury, in their report on Grand Representatives to the Grand Lodge of the District of Columbia, January, 1879, says: "The system of representation was introduced into Masonry *not very many years ago* by the Grand Lodge of New York." The Grand Master of Florida had better read up a little before promulgating such "heresy."

"No law," the committee continue, "or regulation, however, was adopted by the Grand Lodge in which it originated, nor to *our knowledge*

(and no man's knowledge on *this* subject exceeded that of Dr. Mackay) has *any since* been found by that or *any other Grand Lodge.* "Custom alone has governed the appointment and the recognition of representatives." The committee go on to say that "It is true that the legal maxim requires the *usage* to have existed from time immemorial to constitute a landmark; but in the present case we are compelled to restrict ourselves to the comparatively *brief period* that has elapsed since the creation of the system of Grand Representatives."

"The fact that the period has been so brief in which the usage has prevailed, merely takes from it the character of a "landmark" (Dr. Mackay was so thoroughly devoted to "landmarks" that *he made* some twenty-five) and leaves to any Grand Lodge the power of making such regulations on the subject as it may deem expedient. "But," the committee add, "this Grand Lodge (District of Columbia) has made no such regulations," having hitherto been governed in the appointment and recognition of Representatives by the usage that has prevailed in other jurisdictions.

The *usage* that prevailed in a very large majority of Grand Lodges was for years (and until the eighties) for the Grand Master to appoint whom he pleased. Then later the usage was for a Grand Master to nominate whom he desired appointed by another Grand Lodge.

The usage as to "recognition" was and is, with few exceptions, for the commission to be sent to the Grand Secretary, by him forwarded to the appointee. In some cases the Grand Secretary alone made an entry of the reception of such commissions, in others the Grand Representative presented his commission to the Grand Master and was by him received, with or without a speech, and the Grand Secretary without *any action* on the part of the Grand Lodge to make a minute of such reception. In a few cases, and but very few, the Grand Lodge voted to receive the Grand Representative. Of late years this has been the custom in a very few Grand Lodges (District of Columbia), but it was not formerly so, as the proceedings of Grand Lodges from 1860 (when the system was first mentioned prominently) show.

We have said that the Grand Representative was *not* an "officer of the Grand Lodge." Let us look further into this. The Grand Lodge of New York, which hatched the serpent, declared and now declares in its Constitutions, that "all officers of the Grand Lodge shall be members of a subordinate lodge under its jurisdiction," and this rule prevails in every Grand Lodge in the land, same as Iowa. And others go further and declare that an officer of the Grand Lodge must at the time of his election or *appointment* be also a member of the Grand Lodge.

And there is not a Grand Representative in all the world who is a member of a lodge, subordinate to or of the Grand Lodge itself appointed him, and this argument alone is *conclusive* that a Grand Representative is *not* an

"Officer of the Grand Lodge" by whose Grand Master he has been appointed or accredited (recognized). Why is it that writers, who do or ought to know better, insist upon such a fallacy?

The able and common sense report of Dr. Mackay aforesaid, declared further that "according to the universal and uninterrupted usage in all the jurisdictions of this country, the Representative from a sister Grand Lodge *must* be 'a member of the Grand Lodge' to which he is accredited." It may seem strange then to be told that at that time and since not only the Grand Lodges of the District of Columbia, Tennessee and New York, but most if not all Grand Lodges had both appointed and accredited Grand Representatives, who, while members of a subordinate, were not members of the *Grand Lodge*.

In most Grand Lodges the custom and usage is quite universal that no one brother shall be the representative of more than one Grand Lodge, and this fact is patent that in very many Grand Lodges there are not fifty permanent members of the Grand Lodge, and hence all or even a majority of the Grand Lodges could not be represented if that rule were enforced.

We are not yet done with the Grand Lodge of the District of Columbia, or its Grand Officers. The Grand Lodge in adopting that report further declared to the Masonic world that "*the Representative is not the Ambassador or Envoy (Minister, Representative) of the Grand Lodge which appoints him.*"

In view of sound law we affirm that "Grand Representatives are *not* the officers of the Grand Lodge," but only the creatures or representatives of the Grand Masters.

No Grand Officer, elected or appointed, can enter upon the duties of his office till after he has been regularly, by constituted authority, *installed* into the office to which he had been elected or appointed. Now, no Grand Representative, since the origin of the system, has ever been "installed," hence he is not, and, in the nature of things, cannot be an officer of the Grand Lodge he pretends to represent, and, in more than one case, grossly misrepresented.

When vacancies exist in any office in our Grand Lodges, they are promptly filled by the appointing power. The records of our Grand Lodges are filled with cases where for two, or even more years, a pretended Grand Representative was not even present at the session. And in as many cases, the names of Grand Representatives have been published who had been dead for years.

What duties have ever been devolved upon such officers? None at all. What duties have such officers ever performed? None, except in a very few cases they have, after the publication of the proceedings, sent in a letter called a Report of Transactions, gathered from the public prints.

As the so-called Grand Officer having nothing to do, and does nothing good, and as much evil has grown out of the system, should it be longer continued? We say, No.

Bro. Parvin thereupon submitted the following:

The conclusion of the Congress is, that the Grand Representative system is a modern departure from the laws and usages of the Craft. That the Grand Secretary, under the direction of the Grand Master, is the only and proper officer to conduct the correspondence between the Grand Lodges.

On a motion to adopt the conclusion,

BRO. CREGIER said: Bro. President, I trust that that conclusion will not be the sense of this Congress. The paper, sir, is wrong in principle; it is wrong in its conclusion. It does not recite facts; it recites that which is not a fact. Section II of Article 12 of the Constitution of Illinois, provides exactly the opposite of that that has been enunciated there. And besides, it would not be difficult to cite instances where Grand Representatives have done good service for the jurisdiction by which they are commissioned.

BRO. PARVIN: Bro. President, the brother makes a statement which directly impugns my veracity. In the statement I said that I could nowhere find in the Constitutions that I had examined such a statement. He said that that statement is not true. I reaffirm that it is not there; I did not examine particularly these years.

BRO. CREGIER: This is twenty-four years old. Worshipful Brother, if I said anything that could be tortured into an attack upon the veracity of Theodore S. Parvin, I beg his pardon, and I ask leave to withdraw every word. That was not my intention.

BRO. POWER: Bro. President, I am not specially in love with the position of Grand Representative, simply because so many to whom commissions are issued, seem to attach so little importance to them. We seldom hear from them unless we send them a request to communicate to the Grand Lodge. There are just enough exceptions, however, to the rule to commend the system to my judgment. I will mention one circumstance illustrative of this. Immediately after the great fire in Chicago I received from Bro. Cregier a little book, which I have yet and prize very highly, entitled "Blessed Charity." I read there the wonderful story of relief distributed through Bro. Cregier, chairman of the Committee of Charity. When the yellow fever epidemic of 1878 scourged our country, I naturally thought of Bro. Cregier, then, as now, our Grand Representative, and I communicated with him, and thousands of dollars came promptly to me to distribute at my discretion, and I had to tell him to stop sending and that we had enough. Of the \$51,000 that I received from Masons in two months or three during that period, I know that some of it came at the instance of the Grand Representatives of the Grand Lodge of Mississippi in other jurisdictions.

Bro. Robbins offered the following substitute:

"It is the conclusion of the Congress, that under the changed condition of selecting Grand Representatives too little time has elapsed to give opportunity for definite judgment as to the usefulness of the system, and it should therefore be continued." Which was adopted.

The next topic on the programme was "The Prerogatives of Grand Masters," and a paper on that subject was read by Bro James W. Hopper, of Kentucky, as follows:

GRAND MASTERS' PREROGATIVES.

There is a widespread opinion that Grand Masters are invested with certain prerogatives, in addition to the powers conferred upon them by the constitution and laws of the Grand Lodges over which they preside. The nature of these prerogatives is not well defined. Indeed, they may be said not to be defined at all; but they are popularly supposed to be very comprehensive and awful in their nature.

That the Grand Master may exercise the powers conferred on him by the constitution and laws of his Grand Lodge is, of course, not controverted. That these are prerogatives, in a sense, may also be conceded, but they are not what are generally meant by that word. In short, by prerogative is meant the power supposed to be inherent in a Grand Master to disregard or set aside the law in some cases, if not in all. To obviate the suspicion that a man of straw has been set up to be knocked down again, the following passage from Mackay's Cyclopædia of Freemasonry, under the word "Dispensation," is cited:

"The power to dispense with provisions of law in particular cases appears to be inherent in the Grand Master. There is no record of any Masonic statute or constitutional provision conferring this prerogative in distinct words. The instances, however, in which this prerogative may be exercised are clearly enumerated in various places in the old constitutions."

Now, it is true the old constitutions bestow on the Grand Masters the right to grant certain dispensations. The granting of these is not a disregard of law, but a fulfillment of it. Certain general rules are laid down for the government of the Craft, except in cases when the Grand Master thinks they may safely be dispensed with. In granting these dispensations the Grand Master is exercising a power expressly conferred on him. There is no prerogative about it.

Will it be said that the power of granting these dispensations is inherent in Grand Masters and cannot be taken from them? The very constitutions to which reference has been made have under the 39th subdivision this declaration:

“ Every annual Grand Lodge has an inherent power and authority to make new regulations and to alter these for the real benefit of the Ancient Fraternity, provided always that the ancient landmarks be carefully preserved.”

It will not do, of course, to assert that everything contained in the old constitutions is in the nature of a landmark; otherwise there would be nothing in them to change. Moreover, it is obvious that the inherent right to change the laws is in the Grand Lodge and not the Grand Master. To be sure, this power to change is subject to the qualification that the ancient landmarks be preserved. The Grand Lodge must decide as a necessary prerequisite to making changes that such changes do not violate any landmark. Being the highest court known to Masonry, the decision of a Grand Lodge upon this point is necessarily final within its own jurisdiction. If other Grand Lodges believe that a Grand Lodge has departed from the landmarks they can put an end to fraternal relations. This is what many Grand Lodges did with the Grand Orient of France when that body admitted atheists into its fellowship.

The notion that the provisions of the old constitutions with reference to Grand Masters are irrevocable is altogether untenable. It proves quite too much. These old constitutions provide that the Grand Master is to be “ nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or some artist.” How many of our modern Grand Masters would be eligible under this rule? Still it is urged that, while the qualifications have changed, the powers of Grand Masters are inherent and irrevocable.

It is conceded that a Grand Lodge may not violate its own constitution. It may change it, of course, but that is a different matter. But the Grand Lodge under the constitution may create a thing called a Grand Master, and it is argued this creature immediately becomes superior both to constitution and Grand Lodge, and may disregard them both at pleasure. This putting of the creature above the creator is a remarkable transformation indeed—or else it is an hallucination.

Our conclusion is that in the matter of obedience to the laws, all Masons, from the Entered Apprentice to the Grand Master, meet on a level of absolute equality; that none of them may disregard or set aside any law, except in the exercise of a power expressly conferred for that purpose. We have not been able to find any authority for the theory that any Mason is above the law, except in the unsupported assertions of some eminent Masons, who have utterly failed to point out the source of their information.

Bro. Andrews, of Ohio, offered the following:

“ It is the conclusion of the Congress that there is no dispensing power

inherent in the office of Grand Master that may not be limited, enlarged or taken away by the Grand Lodge."

Bro. Moore, of New Jersey, offered the following substitute:

"It is the conclusion of the Congress, that the dispensing power recognized by the Old Regulations as residing in the person and office of Grand Master, has been so generally exercised by that officer from the organization of Masonry on the Grand Lodge system, down to the present time, that its existence cannot be successfully denied."

Which was adopted on a call of jurisdictions, by a vote of 66 to 44, as follows:

AYES—Georgia, Illinois, Indiana, Kansas, Maine, Maryland, Minnesota, Nebraska, New Jersey, South Carolina, Tennessee, Vermont, each 5 votes; Arkansas, 1 vote. Total, 66.

NOES—Indian Territory, Kentucky, Mississippi, Missouri, Montana, Ohio, Washington, Wisconsin, each 5, and Iowa 4. Total, 44.

Bro. Cregier gave notice that he would move a reconsideration of the conclusion thus adopted.

The Congress then adjourned until Thursday morning at 10 o'clock.

THIRD DAY.

CHICAGO, Thursday, August 17, 1893.

The Congress reassembled at 10 o'clock.

Prayer was offered by Rev. Bro. Henry Branch, of Maryland, as follows:

Supreme Architect of the universe, Thou Grand Master of Masons all over the world, we come before Thee to offer our morning song of gratitude and praise for the glorious life; for Thy kind care over us during the silent watches of the night. And now, Oh Lord, as we resume our labors of this Congress, wilt Thou not guide us with the divine light of the word? Wilt Thou not inspire us with love for our brethren throughout the world? Wilt Thou not encourage and strengthen us? Wilt Thou not endow us with judgment and discretion and determine with prudence all the deliberations and conclusions of this Congress, that we may present our work to Thee well tried and true so as to meet with Thy approval, that we shall be workmen

that need not be ashamed? We ask this for the glory of Thy great name. Amen.

The reading of the minutes of yesterday was postponed.

On motion of Bro. R. W. Hill, of Indian Territory, it was ordered that two additional Vice-Presidents be elected, and Grand Master J. M. Gibson, of Canada, and Past Grand Master Wm. G. Bell, of Manitoba, were unanimously chosen.

Bro. Alfred A. Hall, of Vermont, moved the appointment of a Committee on Final Adjournment, which being agreed to, the following were appointed as such committee: Alfred A. Hall, Vermont; Henry R. Coleman, Kentucky; Robert W. Hill, Indian Territory; Henry Branch, Maryland.

Bro. Dewitt C. Cregier, pursuant to previous notice, moved to reconsider the motion offered by Bro. Moore, of New Jersey, on the prerogatives of Grand Masters. The motion to reconsider prevailed, whereupon Bro. Andrews offered the following amendment:

“But there are no dispensing powers so residing that may not be limited or wholly denied by the Grand Lodge, save such as inhere in that office under the sanctions of the Ancient Landmarks.”

And the same was adopted, the conclusion, as amended, reading as follows:

“It is the conclusion of the Congress, that the dispensing power recognized by the Old Regulations as residing in the person and office of Grand Master, has been so generally exercised by that officer from the organization of Masonry on the Grand Lodge system down to the present time, that its existence cannot be successfully denied; but that there are no dispensing powers so residing that may not be limited or wholly denied by the Grand Lodge, save such as inhere in that office under the sanction of the Ancient Landmarks.”

The Committee on Credentials reported the following additional delegates in attendance:

Grand Lodge of Missouri—Bro. Wm. H. Mayo.

New South Wales—Bro. Robert Kuntsman.

West Virginia—Bros. J. N. Carnes, J. A. McGriffin.

The Congress then resumed the consideration of topics on programme, and on motion of Bro. Speed, time for discussion was limited to five minutes for each speaker.

The following papers were read by the Brethren named:

THE CREED OF A MASON.

BY JAMES W. HOPPER, OF KENTUCKY.

A creed is that which one believes. In a narrower sense, it is that which he believes with reference to religion. In a still more restricted sense, it is that which one is required to believe as a condition of membership in a particular society or organization. Much of the controversy over creeds has arisen from their use as bonds of union and fellowship.

Masonry is not a system of religion, but it has a creed. The first article of that creed relates to religion, for Masonry has a religious basis. It is commonly said that Masonry does not discriminate among religions, but that it is subject to one qualification. Masonry does not tolerate every conceivable opinion on the subject of religion. Atheism can hardly be called a religion, but it is a theory with reference to religion; and Masonry and atheism have nothing in common. The first article of the 'Apostles' Creed, as it is called, is the creed of a Mason: "I believe in God, the Father Almighty, Maker of heaven and earth." A Mason may, and commonly does, believe a great deal more than this with reference to religion; but this much he *must* believe, or he is not a Mason at all. Upon this foundation he may build whatever system may commend itself to his judgment; but unless he believes in God he has no business in a Masonic lodge.

It is said also that a Mason must believe in the resurrection of the dead. This doctrine is certainly expressly taught in Masonic lectures, and especially in the legend of the third degree. But I am not aware that any formal definition of one's faith in this doctrine is anywhere demanded as a condition precedent to Masonic fellowship. In recent years some zealous brethren have engaged in controversies on this question, some arguing strenuously in favor of the resurrection of the body, and others contending for the revival, or future existence, of the spirit only. I do not believe that, as Masons, we can properly or profitably discuss questions of such difficulty. We may well adopt in such matters the old theological rule, which theologians would have done well to adhere to with more consistency, viz: "In essentials, unity; in non-essentials, liberty; in all things, charity."

All Masons, except these nominal Masons to whom American Grand Lodges have refused their fellowship, are united in one essential belief in God. This is not all of a Mason's creed, but it is all of that part distinctly religious which is demanded as a bond of union. Masonry is a system of morality, but its morality is grounded in theism—in a belief in the Grand Architect of the universe, from whom we all derive our being; in the existence of a common Father, from which we deduce the doctrine of the brotherhood of man, and all those duties of mutual relief and assistance which are the corollaries of this relationship.

PHYSICAL PERFECTION OF CANDIDATES.

BY BRO. H. B. GRANT, OF KENTUCKY.

We are taught that it is the internal, not the external, qualifications of a man that fit him to become a Mason, and this is the foundation principle of our speculative fraternity, based upon the ancient laws of the operative Craft.

The Ancient Charges give us the key to the situation. A candidate, charge 4th says, may know that he cannot be taken "unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art." That explains the whole matter. Without the qualifying clause, only a "perfect youth" could be made a Mason, and as perfection does not come to men or youths and is unattainable, it follows that no one could be initiated into Masonry, if perfection was a condition precedent.

The prime thing is, the candidate shall have such use of his limbs ("as a man ought to have"—Penn., 1783, p. 24, *et al*) that will enable him to learn the art. Or as the Grand Lodge of Kentucky puts it, he "he must be sound in body and mind (and) possess no deformity which will interfere with his giving all Masonic signs and steps. He must be physically qualified to receive the mysteries and in his turn instruct others." That is all of it.

Let us exercise judgment and not indulge in sentiment about the "perfect youth." If taken literally the candidate must not only be perfect, but must also be a youth, therefore after having arrived at real maturity (say 35 or 40) he need not apply.

MAKING A "LEWIS" A MASON.

BY BRO. H. B. GRANT.

A "Lewis" is the son of a Mason, symbolized by a metal clamp used to raise great weights—because the son ought to bear the heavy burden of the father. Some hold the privilege of a Lewis is to take precedence before all others. On so slight a foundation has arisen the occasional making of a "Lewis" a Mason before he has attained the full age of a man. There does not appear to be any limit as to the age, hence under this indefinite practice, which, happily, is not general, nothing but the will or whim of the Grand Master would prevent the making a Mason of a lad of fourteen or younger.

The Ancient Charges, Regulations and MSS distinctly prescribe that a candidate for Masonic mysteries shall be a free born MAN (not a minor) of *mature* and *discreet* age. Reg. vi, A. D., 1663, says: "No person shall be accepted unless he be twenty-one years or more." Gen. Reg. iv., 1721, requires: "Nor any MAN under the age of twenty-five, who must also be his

own master, unless by dispensation." The dispensation remitting the four years in excess of "the age of a man."

If it be held that the part requiring him to be his own master may be remitted by dispensation then a slave or a minor may be made a Mason, but not a *Freemason*. Ahiman Rezon of Pennsylvania 1783, page 49, declares: He must be of "full age." In 1781, Pennsylvania ordered that "no person be made under the age of twenty-one." "Not under twenty-one years"—Constitutions of Massachusetts, 1798, page 38. The Grand Lodge of Kentucky (1804) resolved that "the time at which by the civil laws the candidate is declared of lawful age, and free to act for himself which is twenty-one years." "Not mature before they are twenty-one years of age"—Note to Const. Grand Lodge of Virginia, 1791, Chapter II, Sec. 1.

According to all the old laws that I have found every Mason at the time of his making must be a man of full and mature age. If, in America and probably in England, that does not mean twenty-one years of age, I cannot properly construe my native language. It certainly cannot mean a minor of sixteen or eighteen.

PAST MASTER'S DEGREE.

BY BRO. H. B. GRANT.

The "Past Master's Degree"—so called, as a part of the installation ceremonies of the Master elect of a symbolic lodge, is scarcely one hundred years old, and has been abolished by a number of Grand Lodges in the United States. It was, probably, first introduced owing to the scarcity of material to qualify Master Masons to receive the Royal Arch degree, because none save a Present or Past Master could be exalted to the Royal Arch.

How the ceremonies can make a man a Past Master, without in truth his first becoming the actual Master of a lodge, may require some ingenuity of imagination; and sharp (mis-) construction of plain language. It is not clear how the ceremony can qualify him to preside. There is certainly little dignity in it, which is contrary to the general drift and purposes of our ancient and honorable institution.

The degree is conferred in a lodge without "a warrant of constitution" or any well defined laws to govern it. The "Past Master's Lodge" is an irresponsible body which keeps no record and makes no report—not so much as to inform the warranted Lodge, whose chosen Master it assumes to qualify for the duties of his office, that the necessary (?) action has been taken. Moreover, in nine cases out of ten, the work is abominable—if not worse.

The degree imparts no lesson that is not impressively taught at the threshold of Masonry, and what it does attempt is clouded by actions that tend to divert the attention and detract from the effect. It is absurd in that

“virtual Past Masters” are held to be qualified, so far as this ceremonial goes, to sit as Master of a symbolic lodge, and yet he may not be present when it is conferred on a Master elect!

If, as all must admit, the Master of a lodge shall be possessed of certain qualifications before he can lawfully preside over his lodge, has not every member the right to know for himself whether the Master is in possession of the essentials to fit him for so important and honorable a position as head of the lodge? This a large majority of them cannot do, and in many instances the entire lodge is turned out of its own hall to give visitors an opportunity to “instruct” the Master elect, yet the body of the lodge is not informed, nor does the minutes show, except inferentially, that the Master has been instructed.

In several of the old books (1775 and before) the whole ceremony of inducting a Master into his office seems to be given, and there is no intimation that everything was not done in the presence of all the brethren, including Entered Apprentices.

If the Master ought to be informed what certain signals mean and the effect, or response of the brethren on seeing them, ought not the Craft to be taught what their duty is when they see or hear such signals? As well teach the captain of a company that he must command “column Right” to effect a change of direction, and leave the men who are to execute the order in utter ignorance as to the signification of the command. If the gavel must be officially placed in the Master’s hand, ought it not to be so placed in a Warden’s? (Incidentally, where does a Warden get the gavel and when?) If a Warden succeeds to the Master’s place and duties, ought he not to receive the same qualifying instructions that are supposed to be given in a Past Master’s lodge?

On motion of Bro. Speed, the further consideration of the foregoing topics was postponed, until the general subject of Landmarks shall come up.

The next item on programme was taken up—The Ancient Landmarks. A paper prepared by Bro. Grant was submitted by him, as follows:

SOME OF THE ANCIENT LANDMARKS.*

A “Landmark” which cannot be established by the writings of the fathers, or other recognized authorities, to have been the rule or belief among Freemasons in 1725 and before, or that is not now generally accepted as such, can hardly be held as Landmark. Those which can be so proven and which are so held may doubtless be accepted as Landmarks.

DEFINITIONS.

1. The Ancient Landmarks are those immemorial usages and princi-

*Since revised by Bro. Grant and published in his “Book of Constitutions” for Kentucky.

ples of the Craft that are generally accepted among Masons as correct, true and unchangeable.

They indicate leading principles from which there can be no deviation—McKenzie's Cyclo. 438. Leading and essential characteristics...generally received...the very essence and conditions of Freemasonry—Kenning's Cyclo. 405. Existed from a time when the memory of man runneth not to the contrary...unchangeable...the universal laws...of Masonry...to alter...a most heinous offense—Mackey's Cyclo. 440. Ascertained on the authority of ancient documents—Oliver. Ceremonies, rules and laws...deemed absolutely necessary to...mark out this distinctive order...in all time to preserve—Mitchell's Com. Laws of M., 56. Immemorial and universal...rules and principles enumerated in these documents—Ancient Charges, etc.; Rob Morris' Dict. F. M., 274-'5. Principles of action which have existed from time immemorial...identified with the form and essence of the Society—Simon's Principles, 12. Ancient principles and practices which mark out and distinguish Freemasons—Lockwood's Law 14. Compare "Landmarks" of Mackey 25; Simons 15; Morris 1; Lockwood 18, 19. You admit that it is not in the power of any man or body of men to make innovations—Instal. Chg. (very old). Gave them charges...the same to be kept ever afterwards—Lansdown M. S., 1560. [Masons who composed Gr. L. York, A. D. 930] brought "records," some in Greek, some in Latin, some in French and other languages. From them that Assembly did frame the Constitution and Charges...a law to preserve and observe the same in all time coming...and from that day until this time (1441-1483)...Masons have kept in that form—Ashmole's M. S.,—Harris' Autig. ii (1798); Anderson's Const. (1721), 33.

That we mowe keepe these artyculus here,
And these poynts wel al y-fere
As dede these holy martyres.—*Ars. Qua. Coron.*

All the good ordinances...of the Craft...made by their predecessors of "gude memorie" to be observed and kept — MS., 1598, 2 Gould 6. At divers Assemblies certain changes have been made and ordained by the best advice of Masters and Fellows as the exigencies of the Craft made necessarie—Record (1441-1483)—Harris' Const. 1798, 11. Provided always that the old Landmarks be carefully preserved—Reg. (1721) xxxix.

2. Freemasonry has existed "from a time when the memory of man runneth not to the contrary." Anciently it was operative and speculative. It is now speculative, embracing a system of ethics—moral, religious and philosophical—and relates to the social, ethical and intellectual progress of man.

3. Freemasonry (also called Symbolic Masonry) embraces the degrees

of Entered Apprentice, Fellow Craft and Master Mason, whose rites and ceremonies are private, and are conferred in regular lodges.

See Mackey's Cyclo. 730; Royal M., Cyclo. 686; Kenning's Cyclo. 602; 2 Gould 13, 50.

So imperceptibly has the purely operative character merged into... a purely speculative one, that the date... cannot be decided upon—Lyon, 2 Gould 12. Purely operative from 1396 to the 17th century... speculative Masonry was in the ascendancy in 1670—2 Gould 50, 283. We work in speculative Masonry, but our ancient brethren wrought in both operative and speculative—2 deg. lecture.

The 3 deg. is referred to in minutes of Mother Kilwinning in 1736 and in those of Canongate Kilwinning from Leith, (now St. David's Edinburgh), on 2d March, 1738.—Hist. L. Can. Kil. MacKenzie, 29.

The earliest record of 3 degrees having been worked in the lodge of Edinburgh, Mary's Chapel, appears November 1st, 1738. These degrees, whenever or by whomsoever invented, crude or in perfection, are fixed as grades of symbolic Masonry the world over, and are perhaps accepted without question. In the 39 Regulations (1720) the "youngest apprentice" was among the law makers. The F. C. is recognized in old charges (1722). Dermott explains that they were called Fellow Crafts because Master Masons were not so called until they had passed the chair. In 1738 or before Anderson recognizes the degrees of Entered Apprentice, Fellow Craft and Master Mason.

4. A Lodge is an organized assemblage of Freemasons, having a Warrant of Constitution authorizing it to work in conformity with the laws of the Craft.

The privilege of assembling as Masons... shall be vested in certain lodges of Masons, convened in certain places; and every lodge... shall be legally authorized to act, by a Warrant from the Grand Master for the time being, granted to certain individuals by petition, *with the consent and approbation of the Grand Lodge* in communication; and without such Warrant no lodge shall hereafter be deemed regular or constitutional—Reg. G. L. of Eng., 1717, iv. "You admit that no new □ shall be formed without permission of the Gr. □"—Anct. Instal. W. M.

"A lodge is an assemblage of Masons... having... a Warrant of Constitution authorizing them to work."—Monitors. Webb 1797-1114. Eng. or MS. 1688-1701.

[This is so generally accepted that numerous corroborative authorities would be superfluous.]

"No person of what degree soever be made or accepted a Free Mason

nless in a regular lodge, whereof one to be a Master or a Warden in that limit or division where such lodge is kept, and another to be a Craftsman."—Reg. 1, 1663.

Applications for Warrant of Constitution must be made to him, (Pro. G. M.) . . . [showing that dispensation was a "warrant of Constitution?"]—True-man's Principles, 1777, 46, same p 47, in petition for lodge U. D., "to make, pass and raise . . . and to execute the other duties of the Craft." No Masons of *any* denomination can hold any lodge without a warrant—Abi. Rez. Pa. 1783, 104.

[Hence: A Dispensation issued by the Grand Master is a Warrant authorized by the Grand Lodge, and is not given as any inherent right or "prerogative" of the former. Where is authority for P. M lodge?]

5. The "General Assembly" or Grand Lodge is the Supreme legislative and governing body of the Craft, within its territorial jurisdiction, in all matters Masonic; and in such matters is the Court of last resort. It is composed of representatives from lodges of its jurisdiction.

(See remarks and authorities under Landmark 27.)

The term "General Assembly" (tantamount to Grand Lodge) formerly indicated the annual meetings. It was noticed in a MS. (1663) quoted by Prestop. See also Anderson's Const. and Hist. King Athelstan assembled the Craft in York (930), giving them freedom to regulate themselves, amend what might happen amiss, and hold yearly Communications and General Assemblies—Anderson's Hist., 1721. [I have not discovered that these General Assemblies had control beyond the boundary of the Kingdom; on the contrary England and Scotland seem to have had their own Grand Masters, which would justify the modern usage of Grand Lodges for different States and Provinces.] The fraternity . . . shall be regulated and governed by one W. M. and as many Wardens as said society shall think fit to appoint at every Annual General Assembly.—Reg. 5 of 1663, Harris p. 29.

Suche ordynance as they maken there

They schul mayute hyt hol y-fere [*i. e.*, together.]

—*Plures Const.*, 12.

They ordent ther a semble to be y-holde

Every yer . . . to amende the defaultes . . .

Amonge the Craft.—*Line 471-4, MS. 1390.*

One not a member of Grand Lodge, though he be present, shall not "even give his opinion without leave of the Grand Lodge asked and given."—Gen. Reg. xii (1721). [Showing that the G. M. in the chair is not, but Grand Lodge is supreme.] "All matters are to be determined in Grand Lodge by a majority of votes—Gen. Reg. xii, 1721. Same in Const. Mass., 1798, p. 60. [So G. M. still is not "the Grand Lodge."]

In the "approbation" of the General Regulations of 1721, the Grand Master, etc., approve and publish them "with the consent of the brothers and fellows"—which was the Grand Lodge.

A good trwe othe he most ther swere. . .
 He most be stedefast and trwe also
 To alle thys ordynance, whersever he go.

—*Plures Const.*, 14.

"Once a year ye are to come and assemble together to consult how ye may best serve the Craft." Latin MS., 1429. The Gr. L. . . is to . . . transact and settle all matters that concern the prosperity of the craft and Freemasonry in general or private lodges and brethren in particular. Thus all differences that can not be accommodated privately, nor by a particular lodge, are to be . . . decided. And any brother . . . may appeal to be finally determined upon at the next [meeting of Grand Lodge]—Const. Mass., 1798, 71, Reg. xiii, 1721.

On [one] tyme of the yere or in iii yere, as mede were, . . . congregaciones scholde be made by Maisters of all Maister Masons and felases in the forsayd art.—Cook MS., 1490:

And he gott of the King, his father, a charter and commission once every year to have Assembly within the realme.—MS. 1560.

The Grand Lodge shall appoint time to elect Grand M. by a majority of voices. . .—Hist. Lodge Can. Kilwin. (1735) 26. Lodges were required to report admissions "at every General Assembly." Reg. 3, 1663.

Compare with "Landmarks" of Morris 17, Lockwood 7, 15, Mackey 17, Simons 13.

CREED.

6. Belief in the existence of a Supreme Being whom men call God and whom Masons refer to as "The Grand Architect of the Universe."

Oh thou eternal one, whose presence bright
 All space doth occupy—all motion guide; . . .
 Being above all beings, mighty one!
 Whom none can comprehend and none explore;
 Who fills existence with thyself alone;
 Embracing all—supporting, ruling o'er
 Being whom we call God, and know no more.

Russian Poem 1743—1791.

In the Lord is al our trust—MS. roll 1687. As his (candidate's) foundation and corner-stone, he is firmly to believe in the Eternal God. . . as the Grand Architect and Governor of the Universe—Const. Mass. 1798, 33.

Pray we now to God Almyght.—MS. (1390) To worchepe thy Lord God bothe day and nygh.—*Ibid.*

He will never be a stupid athest.—Anc. Char. I.

[Without such belief Masonic ceremonies would be farcial from first to last.] Compare with "Landmarks" of Mackey 10, Morris 10, Simons 1, Lockwood 1.

"He must love wol God."—*Plures Const.*, 1.

"Only oblige them to that religion in which all men agree." Ancient Charges I.

Holy Bible as "the Great Light." Record written in the reign of Edward IV (1441-1483)—Harris' Const., 10.

"...For dread of God, you may be charged to keep all of these charges well..."—MS. 1685-1689.

"Trwe men they were yn that dawe,
And lyved wel y Goddus lawe;...
For to kepe the comandmentes ten
That God gaf to alle men..."—*Ars. Qua. Cor.*

"*In deo est omnes fides*"—Below the arms is John Mervo, first Grand Master of St. John's Lodge, Melrose 1136—2 Gould 70.

7. Belief in the immortality of the soul and a resurrection to a future life.

Compare with "Landmarks" of Mackey 20, Simons 1, Lockwood 1.

"Forthermore he grant the grace,
In heven blysse to hav a place—*Ars. Qua. Cor.*
"Wel thys boke to conne and rede,
Heven to have for yowr mede
Amen! amen! so mot hyt be."—*Ibid.* MS. 1370.

On a tomb in the church of St. Helen, London, is this inscription: "Here lyeth the body of.....Freemason, who departed this life ...Ano. 1594."—2 Gould 279.

The Holy Bible is the rule and guide of faith.—Lect. E. A. Faith in God, hope of immortality...—Lect. E. A.; Legend 3d degree.

8. A Mason must be a good man and true, conforming to the laws of justice and virtue, called "the moral law."

Compare with "Landmarks" of Mackey 21, Morris 3, Simons 2, Lockwood 3, 4. See also under Landmark 1,

"A Mason is oblig'd, by his Tenure, to obey the moral law, . . . a good man and true, or men of honor and honesty."—Ancient Charges I.

"And gaf hyt the name of masonry,
For the moste oneste craft of alle."—Lines 24, 25, *Hic Incip.*
Const. (1390).

"And spare nowther for love ny drede,
Of nowther partys to take no mede; [reward]
Of lord ny felow, whether he be,
Of hem thou take no maner of fe;
And as a juggle stonde uprygth,
And thenne thou dost to bothe good rygth."

—Art. I, Gothic Const.

"He will never be an irreligious libertine." [that is, a free-thinker, skeptic or rejector of the customs and decencies of life.]—Ancient Charges, I.

"Good and true Men."—Ancient Charges iii. "...The skylle of becommynge gude and parfyghte wythouten holpynges of fere and hope. "
—MS. found by John Locke, 1422-1450, about. "That ye shall be true men to God and the holy church"—MS. 1687.

Dr. George Oliver's "Star in the East," page 22, says: "The Ancient Constitutions, Charges, etc., were framed about the year 926, from MS. in Greek, Latin, French and other languages. . . From these charges I select following: 'A Mason is to study the moral law as contained in the *Sacred Code*; to consider it as the unerring standard of truth and justice . . .' "

To be honest, faithful. . . and upright.—The Schaw Statutes, 1598, Gould's History of Freemasonry, vol. 2, p. 5.

Sabbath-breakers, habitual swearers, unclean persons and drunkards were severely punished.—Statutes 1670. 2 Gould 50.

9. Every Mason must be obedient to the laws of the country in which he lives or sojourns.

A Mason is a peaceful subject to the civil powers, wherever he resides or works, and is never to be concerned in plots or conspiracies against the peace and welfare of the nation.—Ancient Charges ii (1721).

Ye be true leidge men to ye King.—MS. roll 1687.

"Ye shall be true to the King and the Master ye serve and the fellowship whereof ye are admitted."—Ancient Charges from old MS. (1429), Const. Mass. (Harris), 1798, p. 14.

He must swear to be true to his lord the King.—Substance of lines 429-433, Point 14, *Plures Const.*

Ye shall be true liege men to the King...without...falsehood.—MS. (1685-1689) in possession of Lodge of Antiquity, London, Harris' Const. 1798, p. 22.

An observer of the laws of the land.—Gen. Reg. 1663, Henry Jermyn, Earl of St. Albans, G. M., Harris' Consts., 1798, p. 29.

A quiet and peaceful subject...not to countenance disloyalty or rebellion, etc.—Charge to E. A.

Compare with Landmarks of Morris, 4; Simons, 3; Lockwood, 4.

Do you promise to conform to the laws of the country,...respect magistrates, not to be concerned in plots or conspiracies...but patiently submit to the decisions of law...—Instal. Chg. of a Master, very old.

10. Every Mason must patiently submit to the award of his brethren in lodge assembled, subject to appeal to Grand Lodge.

"...To abide the award of Master and Fellows."—MS. (1685-1689, Const. Mass. 24, 1798). "Every Master Mason and Fellow...shall stand to the correction of other Masters and Fellows to make him accord..."—Ibid.

"Ageynus [against] thys ordyr he may not stryve."

—*Plures Constituciones v.*

Compare with "Landmarks" of Mackey, 13.

"Patiently listen to the...advice of Master and Fellow..."—Ancient Charges vi, 6.

The brother found guilty shall stand to the award and determination of the lodge...unless you carry it by appeal to the Grand Lodge.—Ancient Charges vi.

And if any do you injury you must appeal to your own or his lodge, and from thence you may appeal to the Grand Lodge.—Ancient Charges vi, 6—"Finally."

Thus differences that can not be accommodated privately, nor by a particular lodge...if any brother thinks himself aggrieved...he may appeal...to the Grand Lodge.—Const. "Compiled religiously from the Old Landmarks," Harris, 1798, p. 61. Substantially the same are Gen. Regs. xiii and xviii (1721).

Should any...refuse to accept the award made they shall be liable to be deprived of the privileges of their lodge...—Schaw's Statutes (1598), 2 Gould, 7.

11. A Mason must be true to his fellow; instruct, admonish, defend and assist, but never traduce or supplant him.

Also ye shall be true one to another, that is to say every Mason of the Craft that is Mason allowed, ye shall doe to him as ye would be done unto

yourselfe; that none slander another behind his back to make him lose his good name...or answer another...reproachfully without a cause.—MS. 1685-1689.

A trwe medyater thou most nede be
To thy mayster, and thy felows fre.—*Plures Const.*, 8.

Noe Mason nor ffollow shall snpplant other of their work.

Noe ffollow doo slander other behind his back...shall inform and teach him.—MS. roll 1687.

The brothers shall treat the peculiarities of each other with the gentleness, decencie and forbearance he thinks due to his own.—Lat. MS. 1429.

Apprentices were to be taught by their introducers.—Statutes (1670) Aberdeen Lodge; ii Gould, 49.

Enterlyche [entirely] thenne that he hime teche.—Gothic Const., Art. 13.

And teche hym thenne hyt to amende, . . .
With fayre wordes that God the hath lende . . .
With swete wordes moresche hym love.

—*Plures Const.*, xl.

Doth Maconnes love eidther myghtylye? Ans.—Yea...for gude menne and true, kennynge either odher to be soch, doeth always love the more as they be more gude.—MS. John Look, 1485-1509.

12. A Mason shall not have unlawful knowledge of the wife, daughter, mother, sister or servant of his fellow.

The vii of the "Commandments ten" referred to in the Gothic Constitutions, forbids in general what is here especially interdicted. Jeremy L. Cross taught this as a Landmark: "That a Mason must covenant not to have carnal knowledge of the wife, widow, mother, sister or daughter of his fellow, except it be in the holy bonds," etc.

Thou schal not by thy maystres wyf ly,
Ny [nor] by thy felows . . .
No more thou woldest he dede by thyne.

—*Plures Const.*, 7.

Ye shall not take your fellow's wife in villany, nor deflower his daughter or servant, nor put him to no disworship.—MS. 1685-1689.

13. Every Mason must obey lodge summons.

Every Master and Fellow shall come to the assemblie if it be within fifty miles of him, if he have any warning.—MS. 1685-1689.

But that ye schullen hym constrayne
For to apere whersoever ye wylle.

—*Plures Const.*, 10.

All members of the Mason Craft must attend the meetings when lawfully warned under "the pane of ten pounds."—Schaw's Statutes, 1598: 2 Gould, p 7.

... Being duly cited to appear (if he) prove rebel and will not attend, the lodge shall determine against him... and (he) shall no more use his craft.—MS. very old in 1718, quoted by 2 Harris' 1798, 13.

That every Mason when he is warned... and shall not come to the place appoynted, except he have a reasonable cause... nott soe doing he shall pay 6s. 8d.—Lodge at Aluwick. When warned by a summons, etc.—Swalwill Lodge penal orders; 3 Gould, 14.

14. Every Mason ought to belong to some regular lodge, attend its meetings, and share its burdens.

In 1682 it was "agreed that for the sake of their funds for the poor each Journeyman who does not belong to the lodge shall pay the sum of 12s (Scots) per annum..."—2 Gould, 22.

. See Mackey's 9th Landmark.

Every brother ought to belong to one [lodge]... In ancient times no Master or Fellow could be absent from it, especially when warned to appear.—Anct. Chgs. (1721), iii.

Do you promise a regular attendance... on receiving proper notice, and pay attention to the duties of Masonry...—Instal. Chge., very old.

Brethren separated must immediately join themselves to some other lodge... Gen. Reg. viii (1721).

By-laws of Canongate Kilwinning Lodge (1739) were "modified from 1s. stg., for each absent member, to 6d. stg., and no excuse to be admitted unless being out of the Kingdom."—Hist. Can. Kil., 39.

The Master Masons and Entered Prentices... vow and agree to own the lodge on all occasions, unless prevented by sickness, as they did on their entry, and on receiving the Mason Word.—Statutes of Lodge of Aberdeen, 1670; Gould's Hist., vol. 2, p. 48.

15. A Mason should be diligent in business, and pay his just debts.

"Not slothful in business" is one of the rules of the Great Light which is our Masonic Chart, and this is the fourth of the "Commandments ten" for "Six days shalt thou labor..." Idleness is a sin against nature, and mental or bodily afflictions are the penalty.

That the mason worche upon the werk day,

Also trwly, as he con or may, . . .

And trwly to labrun...—*Plures Const.*, 2.

That no werke he undurtake

But he conne bothe hyt ende and make.

—Gothic Const., Art. 9.

Ther schal never won on other costage
 Fre hymself to no vantage,
 But every mon schal be lyche fre
 Yn that costage. . . . *Plures Const.*, 9.

Ye shall truly pay for your meal or drinks whersoever ye goe, to table or bord; also, ye shall do no villainy there, whereby the Craft or Science may be slandered.—MS. 1685-1689.

"Owe no man anything but to love. . . ." is another rule of the Mason's chart.

All Masons shall work honestly on working days. . . be faithful. . . and honestly finish their work. . . and not desert. . . till the work is finished, etc.—Anct. Chgs. v. (1721).

Do you promise to . . . work diligently, live creditably, and act honorably by all men?—Installation of Master, very old.

CANDIDATES.

16. A Mason is not to urge any person to become a candidate for the mysteries of Masonry, for every candidate must offer himself voluntarily and unsolicited.

*Oliver's 3rd Landmark puts this in strong language. Article 6, Gothic Constitutions, prescribe that the Master shall exercise especial care that none be admitted as "hyse prentyse" (E..A.) that shall work prejudice.

The Grand Lodge of England made it a law, that every person who offers himself for initiation shall declare that he had not been biased by solicitation or unworthy motive; and a form to this effect is prescribed in nearly all the Manuals to-day. It is therefore the general usage, of very old standing, and being a good rule as well, may safely be placed among the Landmarks.

" Yn thys curyus craft, alle and som,
 That longuth to a maystur mason."

—Gothic Const., Art. 10.

Of. . . unbiased by friends and uninfluenced by unworthy motives, I freely and voluntarily offer myself.—Trewman's Principles, 1777, 44; Mass. 1798, 41.

In many forms of petition now in use the applicant is required to say "uninfluenced," etc. The questions put to a candidate before preparation are to the same effect.—See Monitors.

17. Every candidate must be a man, free born, of mature and discreet age, of good morals and report, possessed of intelligence, and having the

natural use of his limbs that will enable him to receive and impart Craft mysteries.

Compare with Landmarks of Oliver, 4; Mackey, 18; Simons, 4; Morris, 6; Lockwood, 10.

“That he no bondemon prentys make.”—Gothic Const., Art. 4.

“Free born, and of mature and discreet age, no bondman, no woman, no immoral or scandalous man.”—Anct. Chgs. iii.

By olde tyme wryten y fynde,
That the prentes schuld be of gentyl kynde.

—Gothic Const., Art. 4.

“So that the prentes be of lawful blod. . . .
That he have hys lymes hole alle y-fere. . . .
To the Craft hyt were gret schame,
To make an halt mon and a lame. . . .
A maymed mon he hath no myght,
Ye mowe hyt knowe long yer nyght.”

—Goth. Const., Art. 5.

“Unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art. . . .descended from honest parents.”—Anct. Chgs. iv.

Secondly. . . .That the Apprentice be free born and of limbs whole as a man ought to be, and no bastered. . . .Thirdly. . . .Able in all degrees, free born, of good kindred true, and no bondsman, and that he have his right limbs. . . .MS. 1685-1689.

“Able body, honest parentage, good reputations and an observer of the laws of the land.”—Reg. 2, 1663.

No person shall be accepted unless he be twenty-one years old or over.—Reg. iv, 1663.

“Of the age of twenty-one years.”—Ahiman Rezon, p. 49 (1783), Penn.

Not mature before they are twenty-one years of age—Const. Va. 1791.

The time at which by the civil laws the candidate is declared of lawful age and free to act for himself, which is twenty-one years.—Gr. L. of Ky., 1804.

“An old man in dotage or young man in nonage” was the prohibitory rule taught by Jeremy L. Cross over fifty years ago.

“Also, free born, of mature and discreet age, not under twenty-one years, of good report, of sufficient natural endowments, and the senses of a *man*. . . .some visible way of acquiring an honest livelihood. . . .not deformed or dismembered. . . .but of hale and entire limbs. . . .Constitutions (Harris) Mass. 1798.

18. Careful inquiry into the physical, intellectual and moral fitness of every candidate for the mysteries of Masonry is indispensable.

Oliver says that an old Landmark required strict perquisition, and proceed with great deliberation before balloting for a candidate. If the qualifications must be such as is shown by Landmark 17 to be required, careful inquiry is indispensable, that we "do the lord no pregedysse."—Art. 6, MS. 1390. And "Lest hyt wolde turn the Craft to schame."—Ibid, Art. 15.

"No man can be *made*, or admittèd a member of a particular lodge, without previous notice one month before...in order to make due inquiry into the reputation and capacity."—Old Reg. (1721), v. One month's previous notice.—Freeman's Principles, 1777, 55.

Do you admit that no person can be regularly admitted...without previous notice and due inquiry...Instal. Charges, very old.

19. Unanimous consent of the lodge, expressed by ballot, is essential before initiation or admission.

This is, to-day, a rule so universal, and so firmly established, that even in the absence of any old laws it may be called a "Landmark" without much straining.

See Oliver's 5th Landmark.

"No man can be entered...or admitted to be a member...without unanimous consent...in their own prudent way...This is inherent privilege..."—Reg. vi (1721).

"That Master or Fellow take no allowance to be made a Mason without the assent of his fellows..."—MS. 1685-1689.

No Master to receive an apprentice without informing the Warden of his lodge.—Schaw's Statutes, 1598; 2 Gould 6.

"Noe Fellow...shall...call or hold Assemblys to make any masons free: Nott acquainting the," etc.—Aluwick L., 1701. "...Without consent of Seaven of the Society at least."—Shadwell L. Orders, Buchanan MS., etc., 3 Gould 15.

"No Master or Fellow-of-Craft to be received or admitted except in presence of six Masters and two Entered Apprentices...the date thereof being orderly booked [previous notice].—Schaw's Stat., 1598; 2 Gould 6.

...Immediately join themselves to such other lodge...with unanimous consent...—Reg. 1721.

20. Advancement to the degrees of Fellow Craft or Master Mason ought not to be made without examination as to the qualifications of the candidate and by unanimous consent.

21. A brother should not be admitted to lodge membership without certificate of dimit, due notice and inquiry.

Such as were to be admitted Master Masons or Masters of work, should be examined whether they be able of cunning to serve. . . . (about A. D. 930. —Historical Introd., Anderson's Const.)

[These are so evidently essential and generally the rule that in the absence of a hint of such an ancient custom it would seem to be law. Just what the examination, qualification or notice is should be determined by local laws and usage, but the idea in a general way may safely be considered very old usage. The question of dimit may involve that of dual membership, which does not seem to harmonize with general or old customs.]

Compare with Oliver's 8th "Landmark."

No apprentice shall be made "brother and fellow-in-craft" unless. . . . sufficient trial has been made of his worthiness, qualification and skill.—Schaw's Statutes, 1598; 2 Gould 6.

"Such as were admitted . . . should be examined whether they be able and cunning."—(Ashmole, 1441-1483), Harris' Antiq., 12.

Apprentices were to be taught by their Intenders [proposers or recommenders], and interrogated at public meetings [examined in open lodge?].—Stats. Aberdeen Lodge, 1670; 2 Gould 49.

"No person. . . shall be admitted into any lodge or assembly until he has brought a certificate from the lodge that accepted him. . . ." (Lodge receiving) shall give an account of all such acceptations at every General Assembly."—Reg. 3, 1663.

1653.—The Lodge of Edinburg elected a "joining member," who had been "entered and past in the Lodge of Linlithgow," to be a "brother and fellow of their companie;" in witness whereof all "set their hands or marks."—2 Gould 29.

1636.—One was admitted to membership as a fellow and *brother* of the Craft, and another as a "fellow off Craft in among the Mrs. off the lodge." 1638.—One was received as "fellow and brother."—2 Gould 27.

Upon his answering such questions in the Apprentice and Fellow Craft part. . . to convince them he was qualified to be raised to the degree of Master Mason.—Hist. L. Can. Kil. McK. 29.

COVENANTS.

22. The covenants of a Mason do not conflict with his duty to God, his country, his neighbor, his family, or himself, but are binding upon his conscience and actions.

It instructs us in our duty to the Great Architect of the Universe...to be peaceable subjects...duty to our neighbor...likewise our duty to ourselves...Trewman's Prin. 1777, 2-6.

This above all—to thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man.—Shaks. Ham.

The Holy Bible is given to us as the rule and guide of faith—Monitors. There are three great duties which as a Mason you are charged to inculcate—to God, your neighbor and yourself.—Charge to E. A.

All Masters...shall be sworn by their great oath not to conceal any wrong done each other or to the owners of the work, as far as they know.—Schaw Statutes, 1598, 2 Gould 7.

By the oath of entry, the Warden is acknowledged "as the next in power to the Master," and in the absence of the latter he possesses similar authority and to continue in office according to the will of the company.—Aberdeen Statutes, 1670, 2 Gould 48. "The Master Masons and Entered Prentices...vow and agree to own the lodge on all occasions...as they did on their entry and on receiving the Mason word."—Statutes Lodge of Aberdeen (1670), 2 Gould 48.

Every Mason shall make oath, etc.—*Plures Const.*, also Ashmole's MS. (1682).

"Every man that is a Mason take good heed...that you keep all these charges well, for it is a great evil for a man to foreswear himself upon a book."—MS. 1685-1689. He must swear to be steadfast to all the ordinances of Masonry.—*Plures Const.*, point 14.

23. Secrecy is an essential element of Masonry, and every Mason is bound by irrevocable ties to keep inviolate the private signs and words of Masonry and the business of the lodge, including the ballot, and (excepting treason and murder) never to divulge any accepted secret confided to him by a brother.

"Dyskever thou not thyn owne dede."—*Ars. Qua. Corona*, Lim., 771.

"The faithful breast."—Lecture.

Compare with Landmarks: 23 of Mackey; Simons, 11; Morris, 8, 9, 16; Lockwood, 12, 17.

That if any Fellow...shall att any time...discover his Master's secrets, or his owne, be it not onely spoken in the lodge or without, or the secrets or counsell of his Fellows, that may...damage any of his Fellows or their good names...(etc.), shall pay £1, 6s., 8d.—Aluwick L., 1701, 3 Gould 15.

Hys mayster conwsel he kepe and close,
And hys felows by hys good purpose

The prevetyse of the chamber telle he no mon,
 Ny yn the logge whatsoever they done;
 Whatsoever thou heryst, or syste hem do,
 Telle hyt no mon, whersver thou go.
 That no mon to hys craft be false
 A good trwe othe he must there swere, etc.
 Ny tel thou not al that thou heres.—*Plures Const.*

Accepted Masons, or Freemasons, who are known to one another all over the world by certain signals and watch words known to them alone. . . The manner of their adoption or admission is very formal and solemn and with the administration of an oath of secrecy.—Ashmole's MS.—made a Mason 1682.

“They (the ‘Maconnes’) concelethe the arte of keypyng secretees, that soe the worlde mayeth nothings concele from them.”—MS. 1422-1451.

Ye shall keepe truly all the counsel that ought to be kept in the way of Masonhood, and all the counsell of the lodge or of the chamber.—MS. 1685-1689.

EQUALITY.

24. Masons meet in the lodge upon the level of equality, as members of the same family, and address each other as brother.

Compare with Landmarks of Oliver, 2; Mackey, 22; Lockwood, 13; Morris, 7.

The Level inculcates equality.—Monitors.

In a lodge. . . we rank as brethren on a level. . .—Trewman, 1777, 4.

“All Masons are as brethren upon the same level.”—Anct. Chgs. vi, 3.
 “Calling each other Brother.”—Ibid. To call each other. . . Brother or Fellow. . . in the lodge.—Anct. Chgs. v. [Fellow is a companion, an equal.—Bailey's Dictionary, 1770.]

Hence the Master is chief among equals, in no sense an autocrat.

“But mason schulde never won other calle,
 Withynne the craft amongus hem alle,
 Ny [nor] soget ny servand, [but] my dere brother,
 Thaght he be not so perfect as ys another.”

Hist. Incip. Const., etc. (1390).

“He that lernede best, and were of oneste,
 And passud hys felows yn curyste;
 Gef yn that craft he dede him passe,
 He schulde have more worschepe than the lasse.”. . .—Ibid.

By the oath of entry the Warden is acknowledged “as the next in power

to the Master" and in his absence possesses similar authority and to continue in office according to the will of the company.—Aberdeen Stat. (1670), 2 Gould 48. [So the "company" or lodge, in which all have equal voice, as equals, determines whether even a Warden—equal to the M. in his absence—shall continue in office.]

Dec. 28, 1674. Minutes of Melrose Lodge say: "Be the voice of the lodge," no Master shall, etc, and that when made "frie Mason he must pay . . . at the pleasure of the lodge."—2 Gould 70.

Ye shall call all Masons your Fellows or your Brethren, and no other names.—MS. 1685-1689.

All were to love one another as brothers born.—Statutes Lodge of Aberdeen (1670), Gould's Hist., vol. ii, p. 50.

Thatt noe Mason shall hive any other name in the place of meeting, than Brother or Fellow. . .—Lodge at Aluwick (1701), iii Gould, p. 15.

SEPULTURE.

25. Every Master Mason is entitled to be buried with Masonic ceremonies and honors.

No Mason can be interred with the formalities of the Order unless. . . he has been advanced to the Third degree.—Harris' Consts., 1798, p. 99.

"From time immemorial it has been the established custom among the Fraternity. . . to deposit his remains with the usual formalities."—Harris' Consts., 1798, p. 109.

The Wrights (or Masons) shall, at their own cost, provide a benefitting funeral for their brother of the Craft.—Statutes 1475; 2 Gould 21.

MASTER, WARDENS, GRAND MASTER.

26. The Master (or in his absence a Warden) is the head of the lodge, and as a presiding officer governs it according to the laws of the fraternity, and may convene it at pleasure.

From previous Landmarks it will be observed that a brother stands to the award of the *brethren* in lodge assembled, where all meet upon a level. If the Master is autocrat, the conceded equality is a myth, and the decision of the lodge is then by consent or sufferance of the Master. No such idea can be sustained. Mackey's Landmark 10 says a lodge is governed by Master and Wardens—(and not by the brethren?). Hardly, for his 13th Landmark grants appeal from the *lodge*. Of course *it* must decide if appealed from. Mackey's 12th and Simons' 14th Landmark recognize the right of the lodge to *instruct* the representative, and the Master is recognized as

such representative. If the Master rules he might forbid and refuse instruction.

Prince Edwin purchased (procured) from King Athelstan a Free Charter for the Free Masons, having among themselves a *Constitution* [the *Magna Charta* of freemen], or a power and freedom to regulate themselves. . . .—Anderson's Const., 2d ed., p. 63; Preston, 2d ed., p. 198. [“Regulate themselves;” not regulated by a Master.]

“The Masons having. . . a freedom and power to regulate themselves.”—Elias Ashmole's record [1441–1483], Harris' Antiquities.

“Call the governor of the work Master in the time of working with him.”—Latin MS. 1429. [Just as any presiding officer would govern when the assembly was in session.]

“Right Worshipful Master, Wardens *and brethren*” authorized the Lodge Cannongate-Kilwinning, Scotland, to “Receive, enter and pass any qualified person as *Free* and Accepted Masons.”—Charter of Lodge Cannongate-Kilwinning, dated June 24, 1736, which is signed by the officers *and members* of the mother Kilwinning Lodge.—Hist. Can.-Kilwin., 47 (original charter still preserved).

The “approbation” of General Regulations (1721) is signed by Grand Master, etc., “with the consent of the brethren and fellows.”

The “Finally” of Ancient Charges makes it the duty to appeal to the lodge, and listen to advice of Master *and fellows*.

The Master acts as judge. . . to inflict fines, pardon faults, “*always taking the voice of the honorable company. . .*” Mal-contents who, if they are further rebellious, shall be expelled. . .—Aberdeen Lodge Statutes, 1670; 2 Gould 48.

The Warden to act. . . *subject to the lodge*.—Schaw's Statutes, 1599; 2 Gould 9.

He [the Warden] shall carefully oversee the work in the Master's absence.—Ancient Charges v.

The Warden [who was *subject to the lodge*] and Deacon. . . is empowered to exclude and expel. . . all who persist in disobeying the Ancient Statutes. . . and other regulations to be hereafter made.—Schaw's Statutes, 1599; 2 Gould 10.

“We, the Master and Wardens. . . have subscribed this by *order of the lodge*.”—Letter, December, 1677; Hist. Can.-Kilwin., 45.

“The Master of a particular lodge has the right and authority of calling his lodge. . . at pleasure. . .”—Harris' Consts., 1798, 45.

27. The Grand Master is the executive head of the Craft, and presiding officer of the Grand Lodge, by which he is elected, and whose laws he must obey.

Compare with "Landmarks" of Mackey, 4, 5; Lockwood, 5. (See also remarks, etc., under these Landmarks, 1, 5, 26.)

The Grand Lodge is formed by the Masters... with the Grand Master at their head.—Ahi. Rez. Penn., 1783, 58; Reg. xii, 1721.

All the members with the... Grand Master at their head, who shall... receive any appeal... that the appellants may be heard and the affair be... decided.—Reg. xxviii (1721).

He must obtain "the unanimous consent of all the brethren" before he can install a Master.—Reg. (1721), Postscript.

All matters are determined by a majority of votes, ... but in special matters he may decide without a vote, *for the sake of expedition*.—Reg. (1721) xii. [Which is law governing the chair in any deliberative assembly.]

A brother, not a member of Grand Lodge, if permitted to be present, cannot vote, nor even give his opinion without leave of *the Grand Lodge*, asked and given...—Reg. xii (1721).

"All matters that concern the Fraternity... are to be discoursed and transacted... [in quarterly communication] and if any brother... may appeal to the annual Grand Lodge..."—Reg. (1721) xiii. [Not to Grand Master.]

While Grand Master chose his Deputy, he had no power to displace him without consent of the Grand Lodge.—Reg. xviii (1721).

If Grand Master abuse his power a law to punish him may be made.—Reg. xix.

Grand Master is elected by Grand Lodge.—Reg. xxix. By a majority vote.—Reg. xii. [He is then the creature of Grand Lodge.]

In the assemblies of 926, 1663, and 1717 the Grand Master was held to obey the laws and edicts of the Grand Lodge.—Mitchell's Com. Law of Masonry, 186.

"These rulers and governors, supreme and subordinate, ... are to be obeyed in their respective stations... according to the *Ancient Charges and Regulations*."—Anct. Charge iv. [Which nowhere give him autocratic power, but limit it. A presiding officer is "obeyed in his station," and governs as in any deliberative or legislative body.]

Laws proposed cannot be executed "without the assent of the Grand Master, duly given by the voice and authority of the Grand Lodge."—Ahi. Rez. Penn., 1783, 103.

"It is nevertheless the *prerogative* of the *Grand Lodge* and the R. W. Grand Master has full power and authority, when the Grand Lodge is duly assembled, to make, or cause to be made, in his worship's presence, Free and Accepted Masons *at sight*..."—(The *prerogative* is the Grand Lodge's, not the Grand Master's); Ahi. Rez. Penn., 1783, 63. (Copied from

Dermott a scysmatic, and that dates only about 1738) It is the only regulation sanctioning sight-made Masons, and this is by seceders from the established authority and the old laws, etc.

The Grand Master, *with the authority of the Grand Lodge*, may grant them a warrant and form them into a new lodge.—Ahi. Rez., 1783, 64.

"We, the present Grand Master . . . with the consent of the brethren and fellows . . . as the only Constitutions." (See "Approbation" and certificate to the General Regulations, 1721, which) "has been compared with and reduced to the Ancient Records and immemorial usages of the Fraternity . . ."—Intro. to Gen. Reg. 1721.

Ther (at G. L.) they schullen ben alle y-swore, . . .

To kepe these statutes everychon (every one).

—*Alia Ordinacio Artis Gemetriae*, 1390.

[To this day Grand Master, at installation re-promises to obey the law, as he did when installed Master and before. It is difficult to find an excuse for violating the laws he vowed to observe.]

Grand Master gives good advice (Reg. xxxviii) but is amenable to penalty that may be enacted.—Reg. xix.

Regulation of Grand Lodge of England, 1717, explained how lodges formerly met, but declared that "a warrant from the Grand Master . . . by petition, *with consent of the Grand Lodge*," was essential after that time.

Masters and Wardens, or Master Masons or Fellow Crafts to represent them, were to choose the Grand Master (1735).—Hist. Can. Kilwin., 36. But in Scotland the office was hereditary until 1735, when a formal quit-claim to the office was made by William St. Clair, of Rossline, "*in favor of the brethren*."

APRON AND PRINCIPAL SYMBOLS.

28. The white lamb-skin apron and white gloves are badges of a Mason.

"The lamb-skin or white leathern apron is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece" [an order of Knighthood instituted in 1429], etc.—Monitors.

Gloves and aprons mentioned as furnished and used by a Scottish lodge (1736) and aprons are given in inventory of Lodge Can. Kilwinning (1751)—Hist. L. Can. Kil., 50.

The apron is the badge of innocence and bond of friendship.—Oliver's 7th "Landmark."

The apron is the usual clothing of Master Masons.—Const. Mass., 1792, p. 206.

"Every brother at his making is decently to clothe the lodge. . ."—[i.e., to furnish aprons and possibly gloves]

In a covenant (1421-1471) "between the church wardens of a parish in Suffolk and a company of Freemasons, the latter stipulated that each man should be provided with a pair of gloves and a white apron."—Qr. Rev., vol. xxiv, 146.

1695, Dec. 27, enacted by Melrose Lodge, that neither Apprentice nor Fellow Craft be received, unless they have gloves for those entitled thereto, or be mulcted in £10 penalty. 1739 certain members were fined £8 (scots), and to provide a pair of gloves for every member. 1745 a meeting resolved to accept 5s sterling for Apprentices and Craftsmen "in lieu of gloves in all time coming."—Gould's Hist. F. M., vol. ii, p. 71, 72.

[This does not necessarily do away with the gloves, but provides the means by which the lodge can furnish them.]

Each apprentice was required to pay four rix dollars at his admission, and present every member of the lodge with a linen apron and a pair of gloves.—Aberdeen Statutes, 1670, Hist. vol. 2, p. 49.

The apron of Robert Burns, now in possession of D. Murray Lyon, Gr. Sec. Scotland, is of plain white leather.

29. The square and compasses are Masonic symbols of morality.

In the Abbey at Salisbury is a shield carved, displaying two pairs of compasses interlaced, and the almost obliterated inscription in quaint Gothic letters [substantially]. "As the compass goes round without deviating from the circumference, so, doubtless, truth and loyalty never deviate. Look well to the end, quoth John Murdo" [14th to 15 century?].—2 Gould 70.

The Arms of the Masons, German, shown by old drawing (1515), were four compasses and a sphere. Other Arms (1633-1686), etc., have the compasses on a cheveron, or otherwise.—2 Gould.

Seals of Masons, Strasburg, 1524, have compasses, level, etc. Of Dresden, 1725, have compasses, square, triangle, level, etc.—Gould.

"Yet I this forme of formless DIETY,
Drewe by the Square and Compasse of our Creed."

—*Summa Totalis*, a religious work by John Davies, 1607.

"How many make a lodge?"

"God and the Square, with five or seven right or perfect Masons."—Early Catechism (1725), Mackey's Cyclop. 735.

In the foundation of a very ancient bridge, called Baal Bridge, near Limerick, Ireland, a brass square much eaten was found (in 1830), having this inscription: "I WILL. STRIUE. TO LIUE.—WITH. LOUE &

CARE.—UPON. THE. LEUL. BY. THE. SQUARE. and the date 1517.—Mackey's Cyclop. 735.

The Square indicates morality.—Monitors.

The Holy Bible is given to us as a rule and guide of our faith; the square to square our actions; and the compasses to circumscribe our desires and keep our passions in due bounds, hence. . . etc.—*Monitors*.

See also the installation ceremonies of the Master, which are *very* old.

FESTIVALS.

30. The Saints Johns' Days (June 24 and December 27) ought to be observed as Masonic Festivals, and for the annual election of officers.

Keep the solemn feasts.—Great Light, Nah. 1, 15.

The brethren of all the lodges. . . shall meet at an annual communication and feast. . . on St. John Baptist's Day, or else on St. John Evangelist's Day. . . Reg. xxvii (1721).

There shall be yearly two Wardens chosen. . . on St. John Baptist Day.—Lodge at Anwick, 1701; Swalwel Lodge, 3 Gould 14.

1599—Warden elected "be monyst of thair voitis for ane zeir [year] to cum."—3 Gould, 74.

St. John's Day was to be observed as a day of rejoicing and feasting. . . Absentees were fined.—Aberdeen Statutes, 1670; 2 Gould, 49.

We. . . consent. . . to meet yearly on St. John's Day, which is ye 27 of December, if it be not on ye Sabbath day, in yt case we ar to keipe ye next day following. . .—Lodge of Melrose, 3 Gould, 75.

The Master shall be annually elected on St. John's Day, also the box-master and clerk.—Aberdeen Statutes, 1670; 2 Gould, 48.

The brethren. . . shall meet. . . on St. John's Day and. . . repair to their festival dinners. . .—Ahi. Rez. Pa. 1783, 80.

THE FOLLOWING ARE PERHAPS LANDMARKS.

[They are so generally admitted that little proof is offered].

31. Every Lodge, Grand or Subordinate, when congregated, must be clothed, tyed and regularly opened before it can proceed to work.

Every brother. . . always appears therein properly clothed.—Const. Mass. 1798, 52. See Reg. 1721, vii; Ahi. Rez. Pa. 1783, 60. Meet in a convenient room, and being properly clothed, walk in procession to the lodge room.—Trewman's Principles, 1777, 48.

32. A Lodge, duly opened, has a right to instruct its representatives to Grand Lodge.

Old Reg. x (1721). Const. Mass. 1798, 51. Ky. 1808, 48.

33. It is the internal qualifications of a man that recommend him to become a Mason.

Lect. 1° Mack. Cyclo., 623.

34. No brother can recognize any one as a Mason until after strict trial or lawful information.

Personally known or vouched for.—New Reg., iv. Examined by committee. Reg. xxv, 1721. Anct. Chgs. 6.

35. The Master of a Lodge becomes "Past Master" at the close of his official term—that is, has "passed the chair" by serving his term.

None but a Master Mason who has passed the chair in some regular lodge... can be admitted as proxy, etc.—Ahi. Rez. Pa., 1783, 83.

36. The Master is entitled, *ex-officio*, to represent his Lodge in Grand Lodge.

Const. Mass., 1798, 45. Reg. x, 1721.

37. The Master cannot be tried by his Lodge during his term.

[This is common usage, but hardly landmark.]

38. The Grand Master may preside in any Lodge in his jurisdiction.

Reg. i, 1721.

39. The Grand Master may suspend the Master of a Lodge or arrest a Lodge charter for cause.

See Mitchell's 2 Digest, 302.

40. A Mason cannot be disciplined without having an opportunity to be heard in his own defense, unless he absconds or cannot be reached by notice.

41. Officers of a lodge, Grand or Subordinate, hold their offices until their successors are lawfully chosen and inducted into office—or become lawfully disqualified.

On November 25, 1723, it was agreed that if a Master of a particular lodge is deposed or dimits...etc.—2 Digest, Mitchell, 302. Very many of the old Constitutions authorize the Master to be tried or dimit.

42. The tokens, signs, words of recognition, opening and closing ceremonies, initiation, passing and raising (or "work and lectures") vote by ballot, and a brother's confidential communications (except treason and murder) when received "Masonically," are strictly and inviolably secret.

It teaches inviolable secrecy...never to discover our mystic rites or betray a confidence a brother has placed in us.—Trewman's Principles, 1777, 3.

43. A Mason cannot sit in a clandestine lodge nor converse on the secrets of Masonry with a clandestine-made Mason, nor with one who is under suspension or expulsion.

44. The only penalties known to Masonry are fines, reprimand, suspension for a definite period and expulsion.

45. A Mason is bound to use the utmost caution when in the presence of strangers or profanes, that no sign, token or word to which they may not be entitled, shall be discovered by them.

See Anct. Charges 6.

46. A Mason in good fellowship with some regular lodge, may visit any lodge not his own when it will not disturb the harmony of the lodge visited.

47. Questions of politics or sectarian religious belief cannot be brought into a lodge.

We never suffer any religious disputes in our lodges.—Trewman's Principles, 1777, 5. Anct. Chg. i; vi, 2.

48. "The Book of the Law," Square and Compasses, are the Great Lights of Masonry, and their presence in an open lodge is indispensable.

49. The Great Tenets of Masonry are Brotherly Love, Relief and Truth.

50. The Cardinal Virtues of Masonry are Temperance, Fortitude, Prudence and Justice.

51. The legend of the third degree is a part of it.

52. The Master must have been a Warden, except in the formation of a new lodge, or when no Past Master or Past Warden who is competent and willing to serve is a member of the lodge.

Anct. Charges iv.

53. In the absence of the Master, the Senior Warden performs his duties. In the absence of both, the Junior Warden acts. If all are absent, the Junior Past Master present, who is a member of the lodge, may preside at a stated or lawfully called communication.

By the general regulations . . . the Master or Wardens of a lodge may . . . send a brother (qualified as the rule requires) to wear their jewels. . . Ahi. Rez., 1783, 105. The S. W. succeeds to *all* the duties of the Master . . . and in his absence, upon the J. W., even although a former Master be present. . . . If none of the officers be present, nor any former Master to take the chair, the members, according to seniority and merit, shall fill the places of the absent officers.—Ahi. Rez. 1783, 55. Const. Mass. 1798, 46. Va. 1818, 37. Ky. 1808, 53. The last Master then present.—Reg. ii, (1721.)

54. The officers of a lodge are the Master (addressed as "Worshipful Master" when in the chair), the Senior Warden, Junior Warden, Secretary, Treasurer, Senior Deacon, Junior Deacon, Steward and Tyler.

55. Writing or printing the esoteric part of Masonry plainly or by sign or otherwise, is contrary to the covenants of the fraternity.

[NOTE.—The foregoing was hurriedly prepared, hence contains many errors. A carefully revised and re-arranged copy, with many additional "proofs," is published in the Kentucky "Book of Constitutions"—H. B. G.]

On motion of Bro. Parvin, the preamble to the foregoing was taken up.

Bro. Hempstead moved that the first proposed definition be adopted as the conclusion of the Congress:

"The Ancient" Landmarks are those immemorial usages and principles of the Craft that are generally accepted among Masons as correct, true and unchangeable.

Bro. Hill, of Indian Territory, offered the following substitute for that reported by the committee:

The Ancient Landmarks are those immemorial usages and fundamental principles which are essential to the existence of Masonry.

Bro. Robbins offered the following substitute, which was adopted:

The Ancient Landmarks are those fundamental principles which characterize Masonry as defined by the Charges of a Freemason, and without which the institution cannot be identified as Masonry.

The paper by Bro. Hopper, on the Creed of a Mason, was then taken up.

Bro. Hill, of Indian Territory, offered the following:

It is the conclusion of the Congress that the Creed of a Mason is a belief in God and the immortality of the soul.

Bro. Talbert, of Maine, offered the following substitute:

It is the conclusion of the Congress that the Creed of a Mason is embraced in the Ancient Charges of 1723.

BRO. TALBERT said: Bro. President, the declaration by this Congress of a belief in God is a very different thing to a creed; I think it would be a mistake to admit it and adopt a creed. But I would be very glad to have this Congress declare a belief in God. That is one thing, but a creed is another thing; we don't want any creed:

BRO. J. C. SMITH: I would like to have submitted to a vote simply this: "Resolved, that the qualification to become a Freemason is a belief in God." And let it stand there as the first primary qualification for a Freemason.

BRO. GIBSON: After listening to the discussion I have come to the conclusion that this is an important matter. Now that it has been discussed at all, I think that we should come to the conclusion that we are to arrive at in a very deliberate manner. We should be very careful in framing the language which we propose to deliver to the world upon this subject.

Bro. Moore of New Jersey, Bro. Speed of Mississippi, Bro. Hill of Indian Territory, and Bro. Thornburg, also briefly discussed the question.

Bro. Coleman offered the following:

It is the conclusion of this Congress that, in the paper of J. W. Hopper, of Kentucky, is expressed the Creed of a Mason, and that the paper be received and spread upon the records.

Bro. Cregier offered the following:

A belief in God is the universal and fundamental principle of Freemasonry, and the basis upon which the institution is founded, which is reaffirmed by this Congress.

Bro. Geo. W. Ball, of Iowa, offered the following:

That it is the conclusion of this Congress that the belief of a Mason is so well known to all Masons throughout the world that it is deemed unnecessary to define what is the belief of a Mason.

On motion of Bro. Parvin, the several amendments were referred to a special committee to formulate a conclusion.

Committee—Bros. Fellows, Cregier and Gibson.

Pending consideration of the foregoing, a motion was made to dismiss the whole subject, which the President declined to entertain because equivalent to a motion to lay on the table.

Bro. Fay Hempstead, of Arkansas, offered the following, which was unanimously adopted by a rising vote:

Resolved, That the sincere thanks of this Congress are hereby tendered to the Grand Lodge of Illinois; to the officers and members of Acacia Club; to the officers and members of the several lodges of this city; to the local committee of the Grand Lodge of Illinois, and to all others connected therewith, for the many courtesies and hospitalities which they have so generously provided for our entertainment and the holding of this Congress. Nothing could excel the delicacy and tact with which these fraternal kindnesses were provided for us, nor the ability and thoroughness with which the same have been carried out; and we assure all concerned therein that the memory of these agreeable incidents will prove to be one of the pleasantest features connected with the sitting of this Congress.

The next topic on programme was read—"Appeals for Aid"

Bro. Wm. C. Swain offered the following:

The conclusion of the Congress is, that each jurisdiction should take care of its own members when in distress, and that it is the duty of the Grand Lodges to see that all legitimate expenses incurred in the relief or burial of a brother in foreign jurisdictions, are paid either by the lodge of which he is a member or the Grand Lodge from which it holds its charter.

Bro. Speed offered the following substitute, which, after considerable discussion, was adopted:

a. The conclusion of the Congress is, that worthy Masons are entitled to relief from brethren and lodges wheresoever they may be found in need of relief, and that the brethren or lodges granting such aid are not entitled to demand reimbursement from the Lodges in which they hold their membership; but that when a member of a lodge is relieved by another and the financial situation of his lodge is such as to permit, that common courtesy and duty alike demand that it should reimburse a poorer lodge relieving its member.

b. Written or printed appeals for aid, which do not receive the endorsement of the Grand Master of the jurisdiction from which they emanate, should be discountenanced.

Bro. Fellows, for Select Committee, offered the following, which was unanimously adopted.

To the Masonic Congress:

Your committee to which was referred all papers and motions touching "The Creed of a Mason," beg leave respectfully to report as a conclusion for the adoption by the Congress the following:

“An unequivocal belief and trust in God is the fundamental principle upon which the institution of Freemasonry was founded and must forever rest.”

L. E. FELLOWS,
D. C. CREGIER,
J. M. GIBSON,
Committee.

At 1:15 the Congress adjourned until 3 o'clock this afternoon.

AFTERNOON SESSION.

The Congress met pursuant to adjournment.

Bro. Hall, for the Committee on Final Adjournment, submitted the following report:

To the Masonic Congress now in session:

Your Committee on Final Adjournment recommend the adoption of the following resolution:

Resolved, That when this Congress adjourns at the conclusion of tomorrow morning's session, it be *sine die*.

Fraternally submitted,

ALFRED A. HALL,
For the Committee.

On motion of Bro. Hill, of Indian Territory, action on same was made the special order at 5:30 this afternoon.

The consideration of topics on programme was resumed, and several were called and passed.

The committee having announced “Non-affiliation and how shall the evil be changed, and incidentally, the rights of non-affiliates,”

Bro. Wm. R. Bowen, of Nebraska, made some remarks on that subject and offered the following:

That we urge upon Grand Lodges and the fraternity at large a full enforcement of our old regulation, that “every brother ought to belong to a lodge.”

BRO. BOWEN said: It is our boast that ours is an Ancient Institution

PRECEPTORY OF ORIENTAL CONSISTORY
S..P..R..S..32°.

NORTHERN MASONIC JURISDICTION, U. S. A.

IN WHICH MASONIC CONGRESS MET AUGUST 14-17, 1893.

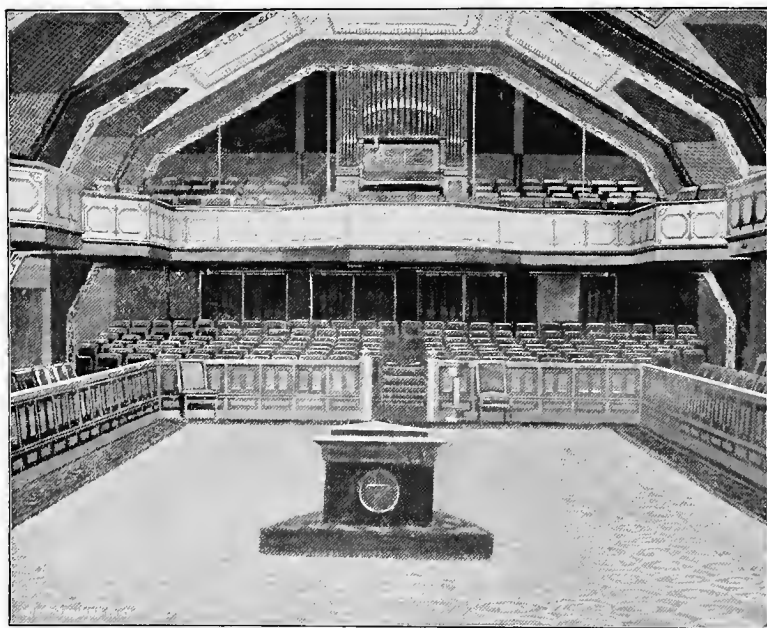


EAST VIEW.

PRECEPTORY OF ORIENTAL CONSISTORY
S.P.A.R.S. 32°.

NORTHERN MASONIC JURISDICTION, U. S. A.

IN WHICH MASONIC CONGRESS MET AUGUST 14-17, 1893.



WEST VIEW.

and it should be our pride to adhere to our old-time regulations. Especially should such adherence prevail where it seems necessary for our perpetuation.

It is, I think, the bane of American (United States) Freemasonry that in these latter days we imitate our imitators to our detriment. The Freemasonry of a hundred years ago has been modified by our unwitting adoption of the features of modern societies. Much of our legislation of to-day is prepared by Freemasons, members of other societies, who seek to engraft the characteristics of their modern societies into our Ancient Craft; the zeal of these brethren is commendable, but the result is injurious. Our national pride is also a cause of much of this adulteration, the American Freemason forgetting that while Freemasonry is well established his nation is an experiment of uncertain continuance.

Rigid adherence to old-time customs is irksome to us progressive Americans boasting of our liberty, whereby we too often mean unbridled license. Forgetting that Freemasonry is tribal rather than republican in form, we attempt to apply the rules of our republic to Freemasonry, and this without thought and as a matter of course. Lest some should deem this "too English you know," I remark that I think Latin Freemasonry fully the peer of the Freemasonry of the English speaking countries; and further, I do not assent to the proposition that the United States are, in their characteristics and institutions, an off-shoot from Great Britain, claiming rather that the Hollander, Huguenot and Scotch-Irish built up this country, not only in antagonism to England, but with repudiation of English institutions.

The order of Odd Fellows is an old, respectable and useful society; many Freemasons have, at one time or another, been members of this society, and, if I am not misinformed, may at any time resume their membership therein. Membership at will seems to be a leading feature of Odd Fellowship; and, if I am not mistaken, to Odd Fellowship does Freemasonry owe its modern heresy; its free-will doctrine, which heresy, to the best of my knowledge and belief, had no place in Freemasonry in the last century.

I claim that this "free-will heresy," this modern doctrine that a Freemason may at will play fast and loose with our institution—this false theory that a man becomes a Freemason of his own free will and accord, is the cause of our present lassitude, of our horde of non-affiliates, and of the recent disturbances which have threatened our existence.

No old and intelligent Freemason will, I think, dispute my claim that the language of Freemasonry means *what* it says, *all* that it says, and nothing but what it says. It is to my mind remarkable in this respect; time and again this characteristic challenges the attention of the thoughtful, and the older the language the more concise and forceful the proposition. I cannot take the time to refer with particularity to the sentences I have in mind, but they are many, and they have been the foundation stones on which have

been built discourses that have charmed, educated and bettered their hearers.

This free-will theory, this modern heresy, has had my feeble but unremitting opposition for nearly thirty years. I have been too busy to study the subject as much as I would like, but I declare to you in truth and soberness that in my somewhat familiar intercourse with Masonic matters since 'sixty-three I have never found one thing on which this free-will claim could be fairly based. The nearest foundation for the heresy is the claim that a man comes into Freemasonry "of his own free will and accord"—a half truth that has worked more harm than a whole error. The words quoted, "of his own free will and accord," have not now, and never had, reference to the entrance of a candidate into Freemasonry—into the lodge. To-day and always they refer to his coming to the door of the lodge; he comes to the door of the lodge of his own free will and accord, and here ends his free will as an unmixed, unqualified, unmodified element of his progress. A profane enters my lodge as much by *my* free will and accord as by his own; he comes a supplicant, dependent upon the permission or denial of the Master of the lodge; he does not come as my peer to take up that which is his own of right; he does not come as my equal, to meet me upon my level, and share with me those things which are mine as a Freemason. He comes a poor seeker for a part of those things which are already mine; his coming to the door of the lodge is of *his* free will, his entrance is by my free will. He *makes the request* "of his own free will and accord"—that is to say, his first impulse towards Freemasonry and his first steps to gratify that impulse, were his and his alone—that he sought Freemasonry, and Freemasonry did not seek him. It seems absurd to claim that a profane *enters* my lodge of his own free will and accord, when I can stop him at any moment of his progress, even at the threshold of the lodge. The candidate comes to the outside, comes to the outside of the door of the lodge of his own free will and accord, and here the free will and accord of each one within the lodge, inside the door, begins; without the free will and accord of each one within the lodge, within the fraternity, he can go no further than the door; he cannot enter the lodge.

A Mason is made such by his obligation, and before he is so made he four times avers in the presence of witnesses (not that he *enters* the lodge, but) that the act of his *coming to the door* of the lodge is of his own free will and accord. How he expects to gain admission is another and a different matter, based on another and different averment.

To learn the truth of my position I have during many years tried it fairly by consulting my better informed brethren, including our deceased Brothers Pike, Mackay and Rob Morris and many more veterans who are still with us. Not one of them failed to give me assurance to continue in my belief; that in this matter my faith was well founded. Now I venture this assertion, but cannot now prove, that this free-will heresy had but a very limited existence fifty years ago.

In some few jurisdictions (notably in those that claim that the United States are a second edition of England, revised and improved) there exists a theory, followed by practice, that a candidate does not become a member of the lodge in which he is made a Mason. In some of these same jurisdictions exists the theory (and practice) that a brother may become unfit to attend his own lodge, but is still fit to visit my lodge—a cobweb that Nebraska has brushed away in radical fashion. These two theories will go hand in hand and evidence an alarming disregard of our old regulations and customs, and of modern politeness and consideration.

Forty odd years ago the Grand Lodge of Virginia adopted the report of its committee that a dimit was not originally intended to take a brother out of his lodge, but merely to provide means whereby a lodge *officer* could resign—another attempt to evade the old-time responsibilities of Freemasonry. Investigation will prove by other instances I cannot now present, that the original dimit had little of the scope it now has.

A dimit should not take a brother out of his lodge because lodge membership is necessary for the preservation of our institution; because non-affiliation is a threatening and growing evil.

Non-affiliation occurs in two ways—by dimit and by suspension for non-payment of dues; indifference is largely the cause of both, and this indifference is weakly fostered by us when we concede a brother's right to dimit at will, and when we treat suspension for neglect to pay dues as a trivial matter. Both arise, as a rule, from a want of understanding of Freemasonry. In these days there are few men who do not belong to some secret society; this is a day of secret societies; many join ours because it is the oldest; they do not devote the time and study necessary to understand our aims, our customs and our philosophy—and from sheer indifference, reinforced by the ease of dimission, and trivial effect of non-payment of dues, they become drones or worse. If dimission were impossible, these indifferent brethren would either study our art or become suspended for non-payment of dues, and this latter class would no longer be encouraged with the now prevalent idea that they stand in about the same position as those with dimits in their pockets.

Some of you may here exclaim against the odium of being suspended, and advocate the granting of a perpetual diploma—a dimit—to save the feelings of the brethren who want to get out. I reply that the whole is greater than any part; that the interests of the Craft are paramount to his; that suspension or expulsion is not published to the world in a well regulated jurisdiction, and that if he really desires to abjure Freemasonry, it matters little to him how he stands on the secret records of the Craft after the consummation of his wish.

Another class of Freemasons demands attention—the brother who dimits from his lodge, but retains his membership in his Chapter, Command-

ery or Consistory. Inevitably these succeeding degrees injure the lodges by absorbing the attention of its broadest minded and most ambitious members, and here the injury should cease. The lodge should not be further injured by the dimission of these brethren, by being deprived of their dues and by the jealousy that unquestionably exists between the "only a Master Mason," and the "Companion" or "Sir Knight." My resolution provides the remedy by enforcing the principle of dependent membership—that membership in these succeeding bodies of Freemasonry is dependent upon and co-existent with membership in a lodge.

I made this principle of dependent membership the law of my particular chapter in 1869; it has been the law of my Grand Chapter since 1884; it is the declaration of our General Grand Chapter since 1889, and while our Grand Encampment has declined to adopt this regulation, it did last August emphatically declare that "Grand Lodges have full power to determine each "for itself the legitimacy of any bodies claiming to be Masonic, and to determine the status of those who may belong to such organizations; whenever Grand Lodges shall act in this regard, the commanderies in each "Grand Lodge jurisdiction are bound, and must be governed by such Grand "Lodge action"—which declaration by the Grand Encampment places the whole matter of dependent membership within the control of Grand Lodges so far as concerns Knights Templar.

It is no reflection upon our Chapters, Commanderies and Consistories that the regulation of dependent membership is not now enforced by them. Such law, obsolete or repealed, will be found on the records of our Grand Chapters and Grand Commanderies. But with the increasing lassitude of our Grand Lodges, and the misapplication of American ideas to Freemasonry, the wholesome regulation has been relaxed. It now depends upon our Grand Lodges to enforce this law; they have the power, they have the right, and on them the duty rests. Some of our Grand Lodges have in one way and another taken up the task. Ohio makes the square demand upon the Grand Chapter and Grand Commandery of Ohio. New York grants no dimit to a brother who desires to join another lodge in New York until after he has been elected therein. Iowa and Nebraska provide for transfer of membership without dimission. Nebraska outlaws any Freemason who for one year remains unaffiliated with a lodge, depriving him of all rights except that of petition to a chartered lodge for admission. Other governing bodies of the different degrees have enacted laws more or less directly aiming at the same result. And it is conceded that membership in any and all of these succeeding bodies depends upon good standing as a Master Mason; if the Grand Lodge outlaws the non-affiliate his standing in the succeeding degrees ceases.

Here some kindly brother exclaims against what he calls the atrocity of punishing without trial. Are outlaws tried, or shot down as they run? A drum-head court martial is good enough for a deserter. Masonic birth is in a lodge—cobwebs to the contrary notwithstanding. Dimission is suicide—

felo de se—in old times no crime was so odious, and none should be so odious in Freemasonry to-day.

Another brother pretends that it will be time enough for our Grand Chapters and Grand Commanderies to act in this matter when the Grand Lodges demand it; they have demanded it and do demand it. It is dexterously claimed that the lodge has nothing to do with the Chapter and Commandery; the disturbing events of the last decade prove otherwise; it is clearly established that no succeeding obligation in Freemasonry can modify the Master Mason's obligation, and it is also clearly established that the lodge has the power and the right to control all degrees based thereon.

Juggling again, it is denied by Companions and Sir Knights that the Master Mason can control them; he can and may control all and everything that is built upon the lodge as a foundation stone. And I warn you, brethren, to hesitate when repudiation of Symbolic Masonry is proposed.

Some of you may regard what I have said as mere assertion. I concede that this congress may accomplish little, because no plan has been arranged in advance to give opportunity for investigation, research and presentation of data. I have done what little seemed permissible to secure some arrangement of this kind, but the difficulty has been that no one felt authorized to prepare even a partial program for us to follow. But I assure you of my entire good faith in what I have hurriedly and with little preparation said. I have not knowingly misstated anything; I have not twisted the words nor wilfully misconstrued the intention of what I have found upon our records.

The mass of the plain Freemasons of our United States lodges demand that every brother belong to some lodge; they do not understand why our old regulation is disregarded, or why its violation should continue; they find that the matters that disturb the peace and harmony of the lodge have been brought about largely by those who have left the lodge, with dimits in their pockets, to soar in so-called "higher" degrees. And it should be your pleasure and your duty, as I acknowledge it to be mine, to maintain the claim of these plain Freemasons that our old regulations should be enforced, that no hurt shall come to the lodge, that peace and harmony shall prevail and our institution shall continue to bless men, leading them to understand whence they came and whither they are going, as well as what they came here to do—to teach them to subdue their passions and improve themselves in Masonry, that our Master may have honor and the craft improve thereby.

Bro. Andrews offered the following substitute:

It is the conclusion of the Congress that every Mason ought to be a member of some regular lodge, attend its meetings and share its burdens.

Which was adopted.

Bro. Speed submitted the following report, which was adopted:

To the Masonic Congress :

Your Committee on Printing find but two practical methods to provide for the printing of the transactions of this Congress; one is to ask for voluntary contributions of the members of the Congress present, and another is to accept the very generous offer of a member of the Illinois Committee of Arrangements. Appreciating the very generous offer of the member referred to, we recommend that his proposition be accepted.

The committee recommend that Bro. John C. Smith, of Illinois, be appointed a committee to superintend the printing of said Transactions, and that he have power to print such portions of the proceedings and debates as he may deem most essential. The said committee will cause copies to be printed and distributed, one copy to each member of the Congress, and one copy to each Grand Secretary of each Grand Lodge jurisdiction for the use of such Grand Lodge, whether such Grand Lodge is represented in the Congress or not.

Respectfully submitted,

JAMES W. STATON,
FREDERIC SPEED,
Committee.

Bro. Cregier offered the following, which was adopted:

Resolved, That this Congress does not, as such, in any way hold itself responsible for the opinions expressed in the several papers presented, beyond the specific conclusions reached by the recorded vote of the Congress.

The question of final adjournment coming up, Bro. Fellows moved to substitute this afternoon for to-morrow morning. Lost, on a call of jurisdictions, by a vote of 66 to 105.

Bro. Robbins, for Committee on Credentials, reported the presence of Past Grand Master Henry H. Ingersoll, of Tennessee, and he was admitted to a seat as a delegate.

An invitation was read from the Worthy Matron and officers of Queen Esther Chapter, No. 41, Order Eastern Star, inviting the delegates to the Congress, their wives and daughters, to a meeting of said Chapter on Saturday evening, at 8:30 o'clock, in the Commandery room, 18th floor, Masonic Temple.

Bros. Kent and Donnell, of Arkansas, asked and were granted leave of absence.

Bro. Allen Andrews, of Ohio, asked for leave of absence, which was granted with regret.

Bro. Moore, of New Jersey, asked for and was granted leave of absence,

after a warm expression of his appreciation of the association and of the work of the Congress.

BRO. MOORE said: Bro. President, I wish to take leave of this Congress after the session of this morning. It has been the joy of my life to meet these brethren from the different Grand Jurisdictions of America. If there is anything that I love, next to my faith, it is Freemasonry with all that it implies. If there is anything that comes close to my heart it is the principles of Masonry. This fellowship has been a delight and joy to me. There are younger Past Grand Masters present than I am, but I wish to say here to every one that if we are to be workers of the Craft for the remainder of our lives, we will find that we will be rulers in these pleasures, because Masonry never changes, and never will change as long as human requirements and man's fellowship remain as they are. May God bless these rulers of the Craft throughout America. Let us hold to the impressions that we get of Masonry since the first we saw of Masonic light. And to these brethren of Illinois, I tender to them the thanks individually of New Jersey. You will find New Jersey where she was a hundred years ago, where she is to-day; and those who live a hundred years from now will find her standing in the old ways, walking in the old paths. I thank you, brethren, and you, Bro. President, for your kindness.

Bro. Warr was granted leave of absence, Bro. Coleman expressing regret that we can have War's no more.

Bro. Talbert, of Maine, was also granted leave of absence.

The topic, "Physical Qualifications," being announced, Bro. Moore, of New Jersey, offered the following, which was adopted:

It is the conclusion of this Congress, that absolute competency to conform literally to all the requirements of the ceremonies of the several degrees of Ancient Craft Masonry fulfils the requirement of physical perfection in a candidate for the privilege of Freemasonry as set forth in the Ancient Charges.

The Congress at 6:20 P. M. adjourned until 10 o'clock to-morrow morning.

FOURTH DAY.

FRIDAY, August 18, 1893.

The Congress reassembled at 10 o'clock this morning.

Bro. Rev. Henry R. Coleman, of Kentucky, invoked the Divine blessing:

Almighty God, our Heavenly Father, Thou great Architect of the world and Ruler of all things, whose goodness, whose love and mercy are as boundless as the realm of time, we appear before Thee this morning in this place to bow our heads before Thee for Thy fatherly goodness and mercy which have been vouchsafed to us in the night that is past. We bless Thee, Heavenly Father, for the privilege of associating together from various parts of the world, to join in conserving the interest of the order whose fellowship, whose fruition, whose principles, and whose laws govern us, the nature of which is the brotherhood, Thy glory and the good of humanity. Grant, Almighty Father, and accept the gratitude and homage of our hearts for Thy kindness and goodness and mercy which has characterized those belonging to this order in times past. Grant, O God, Thy blessing may be upon us to-day in conducting the affairs of this Masonic Congress to a happy conclusion. Bless every member of this body and every member represented here to-day. Grant that the benefits of this order may be felt by the many, and may the cry of the widow and the tears of the orphan be heard and seen, and may the blessing of Almighty God rest upon those for whom Masonry cares. Guide us in our association and intercourse with each other; and may we carry from this place the friendship we have formed that shall live in our hearts until we shall be led to go into that higher, holier temple of eternal life. Make us useful in our several spheres, and when we have done with the things of earth, gather us into the everlasting Grand Lodge on high. And the glory shall be Thine, forever. Amen.

The President announced the following appointments required under the rules:

Marshal—M. W. James P. A. Black, Nebraska.

Assistant Marshals—M. W. L. C. Williamson, District of Columbia.
Alfred A. Hall, Vermont.

Bro. Bailey, of Washington, pursuant to previous notice, moved a reconsideration of the conclusion adopted yesterday on the topic, "Appeals for Aid."

After remarks by Bro. Bailey and by Bro. Hedges, of Montana, the motion to reconsider was lost.

Bro Speed, for Committee on Programme, announced the next topic, to-wit: Jurisdiction over Candidates.

Bro. Grant moved that the said topic be postponed, and that the Modes of Recognition be first considered, which, being agreed to, Bro. Grant gave the modes of recognition as used in Kentucky.

Bro. Robbins, for the Committee on Credentials, reported the presence of Bro. Henry S. Wellcome, of London, England, (Past Master of Fidelity Lodge, No. 3), and recommended that he be invited to a seat in the Congress, which, being agreed to, Bro. Wellcome was, on motion of Bro. Grant, requested to give the modes of recognition used in England, and he complied, greatly to the edification of the Congress.

On the topic, "Inspection of Lodge Charters," Bro. Christopher Diehl offered the following:

It is the conclusion of the Congress, that a visitor to a lodge has no right to demand an inspection of the Lodge charter.

Bro. Hopper offered the following amendment:

But a request to see the charter should receive consideration, if founded on reasons deemed sufficient.

Which was lost, and the conclusion as offered by Bro. Diehl was adopted.

The minutes of the second and third days, and of this day to this point, were read, corrected and approved.

Pending the reading of the minutes of Thursday, Bro. Grant, of Kentucky, moved to strike out the minute relating to the ruling of the President on a motion to dismiss a certain matter then pending; and the motion to strike out was lost by a vote of 38 to 18, on a call of Grand Jurisdictions.

The following resolutions were offered and unanimously adopted:

By Bro. G. W. Lininger, of Nebraska:

Resolved. That the sincere thanks of the members of this Congress are hereby unanimously tendered to the officers thereof for the fidelity, courtesy, tact and ability with which they have performed their arduous and delicate duties.

By Bro. Frederic Speed, of Mississippi:

Resolved, That the thanks of this Congress are tendered to the Grand Lodge of Illinois and its Committee of Arrangements for their generous and unremitting attention to the members of this Congress, and also to Oriental Consistory for the use of its chamber for the sessions of the Congress, and that the Congress will ever retain a lively recollection of the hospitality, kindness and fraternal greetings extended to its members.

Also by Bro. Speed:

Resolved, That the thanks of this Congress are especially tendered to M. W. Bro. Monroe C. Crawford for the courteous, impartial and able manner in which he has presided over its sessions.

At 2:30 p. m. a motion to adjourn was made and carried, and after a few words of thanks and congratulation by the President, he requested Rev. Bro. Hill, of Indian Territory, to offer the

CLOSING PRAYER:

Almighty God, our heavenly Father, at this closing moment of our session we come to Thee to receive a father's parting blessing. Grant that we may go hence stronger in the spirit of brotherhood, more fitted for the duties which devolve upon us, and more ready to do all things within our power for the extension of the sublime principles of Freemasonry; and Oh, our Father, as we journey to our several homes, may Thy care be over us, so that no evil befall us, that we may return in safety to our loved ones, and grant that at last, when our earthly pilgrimage shall be done, that we may meet with unbroken ranks around Thy eternal throne, there to give everlasting praise to Him who hath redeemed us by his own blood, and Thy name shall have the glory and the praise, forever. Amen.

The Congress was then declared adjourned *sine die*.

MONROE C. CRAWFORD,
President.

J. L. POWER,
Secretary.

L. L. MUNN,
EDWARD T. SCHULTZ,
LEO. E. BENNETT,
Assistant Secretaries.

CONCLUSIONS OF THE CONGRESS.

(IN THE ORDER CONSIDERED AND ADOPTED.)

1. **GRAND LODGE SOVEREIGNTY**—The conclusion of the Congress is, that a Grand Lodge duly organized in a State or other autonomous territory is rightfully possessed of absolute Masonic sovereignty therein.

2. **A PLEA FOR IMPROVED PROCEEDINGS**—The conclusion of the Congress is, that the formation of Masonic libraries should be encouraged and fostered; and inasmuch as the published proceedings of our Grand Lodges and other Masonic bodies do and ever will constitute the larger part of such libraries, greater care and more pains should be bestowed upon the preparation and publication of such proceedings, to the end that they may have greater value in every Masonic collection, and that there should be a freer and more generous distribution of proceedings among the brethren, to the end that Masonic light may be more generally diffused.

3. **GRAND REPRESENTATIVES**—It is the conclusion of the Congress that under the changed condition of selecting Grand Representatives, too little time has elapsed to give opportunity for definite judgment as to the usefulness of the system, and it should therefore be continued

4. **THE PREROGATIVES OF GRAND MASTER**—It is the conclusion of the Congress that the dispensing power recognized by the Old Regulations as residing in the person and office of Grand Master, has been so generally exercised by that officer, from the organization of Masonry on the Grand Lodge system down to the present time, that its existence cannot be successfully denied, but that there are no dispensing powers so residing that may not be limited or wholly denied by the Grand Lodge, save such as inhere in that office under the sanctions of the Ancient Landmarks.

5. **THE ANCIENT LANDMARKS**—The conclusion of the Congress is, that the Ancient Landmarks are those fundamental principles which characterize Masonry as defined by the Charges of a Freemason, and without which the institution cannot be identified as Masonry, combined with the essentials of the unwritten language by which brethren distinguish each other as Masons.

6. THE CREED OF A MASON—An unequivocal belief and trust in God is the fundamental principle upon which the institution of Freemasonry was founded and must forever rest.

7. APPEALS FOR AID—The conclusion of the Congress is, that worthy Masons are entitled to relief from brethren and lodges wheresoever they may be found in need of relief, and that the brethren of lodges granting such aid are not entitled to demand reimbursement from the lodges in which they hold their membership, but that when a member of one lodge is relieved by another, and the financial situation of his lodge is such as to permit, common courtesy and duty alike demand that it should reimburse a poorer lodge relieving its members. Written or printed appeals for aid, which do not secure the endorsement of the Grand Master of the jurisdiction from which they emanate, should be discountenanced.

8. NON-AFFILIATES—The conclusion of the Congress is, that every Mason ought to be a member of some regular Lodge, attend its meetings and share its burdens.

9. PHYSICAL QUALIFICATION—It is the conclusion of the Congress that absolute competency to conform literally to all the requirements of the ceremonies of the several degrees of Ancient Craft Masonry fulfills the requirement of physical perfection in a candidate for the privileges of Freemasonry as set forth in the Ancient Charges.

10. INSPECTION OF LODGE CHARTERS—It is the conclusion of the Congress that a visitor to a lodge has no right to demand an inspection of the lodge charter.

ACKNOWLEDGMENT.

The Secretary of Masonic Congress, in bringing to a close the duties incumbent on him, desires to record his grateful acknowledgment to Bros. John C. Smith and L. L. Munn for their supervision of the printing. The copy was forwarded as soon as other duties enabled me to prepare it, but when it reached Freeport, the printers had "la grippe;" and when the proofs commenced coming, I had the Mississippi Legislature (as printer) and four Masonic Grand Bodies on hand. And the compilation of the roll of delegates, with postoffice addresses of each, involved considerable correspondence and consequent delay.

The cordial resolution of thanks, on page 69, appropriately expresses the appreciation of each and every member of the Congress for the innumerable courtesies of which they were the recipients. But the Secretary of the Congress cannot refrain from adding a few observations on his own account.

While to the Grand Lodge of Kentucky is due the credit of calling the Congress, the prompt and generous action of the Grand Lodge of Illinois removed every obstacle to its assembling. The unanimous appropriation of five thousand dollars towards expenses, and the appointment of a Local Committee, consisting of such eminent brethren as Past Grand Masters De Witt C. Cregier and John C. Smith, and District Deputy Grand Masters Wm. K. Forsyth, Joseph H. Dixon and Daniel J. Avery, were guarantees that nothing would be left undone to make the Congress a fraternal and social success.

Many of those brethren who met each other for the first time in the beautiful Consistory apartments on the morning of August 14, had corresponded for years, and their names were "familiar as household words" to each other. No body of Masons ever assembled under more favorable auspices, and none were ever more courteously or hospitably cared for from the beginning to the close of their deliberations.

This writer now regrets that he did not make full notes of all the good things provided by the Local Committee, in and outside the Masonic Temple. But he recalls with special pleasure the very elegant reception, under the auspices of the Acacia Club, at the Club House, No. 105 Ashland Boulevard, on Tuesday night. Delicious refreshments, delightful music, several felicitous speeches, by Bros. John C. Smith, President of the Club, Crawford, Cregier, Shultz, Parvin, Avery, Diehl, Moore, and others, were features of this interesting and long-to-be-remembered occasion. The Club Library includes an extensive collection of Masonic Literature, and invites to its cases contributions of all books and pamphlets bearing on Masonry. It is hoped that every Grand Secretary and Grand Recorder who reads this mention will place the Acacia Club on his "free list."

The Tally-Ho Coach ride, and the banquet at Washington Park, on Wednesday, were unanimously patronized and thoroughly enjoyed. The delegates and their ladies, and some specially invited guests, all forming a party of more than two hundred, and occupying nine of the Columbian Tally-Ho's, commenced their outing under a down-pour of rain, of which the out-riders received the full benefit. But this splendid opportunity of seeing the city and its parks, induced all to hold their positions. Before noon the clouds cleared away, and when we arrived at Washington Park Club House there was sunshine without and royal cheer within. The elegant invitation handed each guest announced, that "through the courtesy of the President and Directors of Washington Park Club, their spacious Club House has been tendered to Brother Gen. Harris A. Wheeler, I. N. G., under whose auspices it will be used for a brief period of rest and refreshment." On reaching the Club House, the Local Committee and officers of the Club took the large party in charge. Liquid specifics for the dampness of the morning ride were prescribed and administered, and when the banquet was announced, all were in good shape to enjoy it. There were two hundred and fifty plates, and each had a lady or gentleman before it, ready to observe the spiritual injunction, "eat (and drink) what is set before you." It was a feast worthy of the whole-souled, hospitable hosts, and the only regret on the part of the guests was their limited capacity to exhaust the ample and tempting supply provided. After the appetites of all had been fully satisfied, several short speeches were made, the speakers being called upon, without previous notice, by the Master of Ceremonies, Past Grand Master (and ex-Mayor) De Witt C. Cregier, whose happy address of welcome and congratulation was a fitting prelude to the fraternal and eloquent responses that followed. Among those remembered as having spoken were: Past Grand Master Charles H. Fisk, of Kentucky; Past Grand Master J. E. Kerr and Grand Master J. M. Gibson, of Canada; Past Grand Master Robert J. Moore, of New Jersey; Grand Master Allen Andrews, of Ohio; Past Grand Master John C. Smith, of Chicago; Brother H. T. Graves, of California; Grand Secretary Cornelius Hedges, of Montana; Past Grand Master Wm. G. Bell, of Manitoba; Bro. Edward T. Schultz, of Maryland; Past Grand Master Joseph Robbins, of Illinois, and Grand Master L. E. Fellows, of Iowa.

The musical program for the occasion was most delightfully rendered by Messrs. Banks Cregier, violinist; Paul Schoesling, celloist; Frederick Yahnke, flutist; William Hoffmann, pianist.

Altogether, it was a day of supreme enjoyment to the members of the Congress and the ladies who accompanied them—thanks to each and every member of the Local Committee.

On Thursday morning the Committee distributed to the members of the Congress some three hundred tickets to the grand spectacular play, "America." The choicest seats in the great Auditorium had been secured. Outside of the World's Fair this was the leading attraction in Chicago and none of the thousands of visitors enjoyed it more than did the members of the Congress. The fact that the admission was high priced and reserved seats difficult to secure indicates the extent and cost of this one item in the program of courtesies extended by the committee. But the brethren of Illinois and of the World's Fair City never count the cost when the comfort and enjoyment of their guests are concerned. Hospitality is one of their distinguishing characteristics, and it is dispensed with a grace and freedom that makes one feel "at home." *Au revoir.*

J. L. P.

Appendix.

Delegates appointed by the several Grand Jurisdictions to the Masonic Congress. Those who were in attendance are marked *

Some errors in names, as reported by Committee on Credentials, pages 13-17, are corrected in this roll.

GRAND LODGE OF ARIZONA.

- *Alonzo Bailey, Past Grand Master, Globe.
- Merrill P. Freeman, Past Grand Master, Tucson.
- Martin W. Kales, Past Grand Master, Phoenix.
- *Morris Goldwater, Past Grand Master, Prescott.
- George J. Roskruge, Past Grand Master, Tucson.
- George W. Chapney, Past Grand Master, Tombstone.

GRAND LODGE OF ARKANSAS.

- *G. A. Dannelly, Past Grand Master, Searcy.
- *George Thornburgh, Past Grand Master, Little Rock.
- *Fay Hempstead, Grand Secretary, Little Rock.
- *R. P. Phillips, District Deputy Grand Master, Arkadelphia.
- *W. M. Kent, District Deputy Grand Master, Charlotte.

GRAND LODGE OF CALIFORNIA.

Declined to send delegates; but Past Masters H. T. Graves and Charles Palmer Chesley, of that jurisdiction, being present, were invited to seats, without a vote.

GRAND LODGE OF CANADA.

- *J. M. Gibson, Grand Master, Hamilton, Ont.
- *J. K. Kerr, Past Grand Master, Toronto.
- *J. McLauchlan, Past Grand Senior Warden, Owen Sound.
- *R. McKnight, Past Grand Steward, Owen Sound.

Appendix.

GRAND LODGE OF COLORADO.

Henry M. Teller, Past Grand Master, Denver.
 Roger W. Woodbury, Past Grand Master, Denver.
 William T. Bridwell, Past Grand Master, Canon City.
 Byron L. Carr, Past Grand Master, Longmont.
 Ed. C. Parmelee, Grand Secretary, Denver.
 Charles T. Harkison, Past Master, Denver.
 William D. Wright, Grand Master, Denver.

GRAND LODGE OF CONNECTICUT.

Samuel Bassett, Grand Master, New Britain.
 Henry O. Warner, Deputy Grand Master, New Milford.
 James H. Welch, Grand Senior Warden, Danbury.
 Mark R. Leavenworth, Grand Junior Warden, Bridgeport.
 Joseph K. Wheeler, Grand Secretary, Hartford.
 *Rev. I. F. Stidham, D.D., Grand Chaplain, New Britain.

GRAND LODGE DISTRICT OF COLUMBIA.

*L. Cabell Williamson, Grand Master, Washington.

GRAND LODGE OF GEORGIA.

*William Abram Love, Past Deputy Grand Master, Atlanta.
 *L. D. Carpenter, Past Master, Atlanta.

GRAND LODGE OF INDIANA.

*Daniel Noyes, Grand Master.
 *Martin H. Rice, Past Grand Master, Indianapolis.
 *Calvin W. Prather, Past Grand Master, Anderson.
 *Mortimer Nye, Past Grand Master, LaPorte.
 *Sidney W. Douglas, Past Grand Master, Evansville.
 *William H. Smythe, Grand Secretary, Indianapolis.
 Isaac P. Leyden, New Albany.
 Nicholas R. Ruckle, Indianapolis.

GRAND LODGE INDIAN TERRITORY.

Joseph S. Murrow, Past Grand Master (Grand Secretary), Atoka.
 *Patrick J. Byrne, Past Grand Master, Muskogee.
 Harvey Lindsey, Past Grand Master, Eufaula, Creek Nation.
 Edmond H. Doyle, Past Grand Master, McAlester.
 Florian H. Nash, Past Grand Master, Gipson, Cherokee Nation.
 John Rennie, Past Grand Master, Lehigh, Choctaw Nation.
 *Leo. E. Bennett, Past Grand Master, Muskogee.
 Andrew Hardy, Present Grand Master, Ardmore.
 *Robert W. Hill, Deputy Grand Master, Muskogee.
 John Coyle, Senior Grand Warden, Erin Springs.

GRAND LODGE OF ILLINOIS.

- *Monroe C. Crawford, Grand Master, Jonesboro.
- *Joseph Robbins, Past Grand Master, Quincy.
- *DeWitt C. Cregier, Past Grand Master, Chicago.
- *John C. Smith, Past Grand Master, Chicago.
- *Leroy A. Goddard, Deputy Grand Master, Chicago.
- *Loyal L. Munn, Grand Secretary, Freeport.

GRAND LODGE OF IOWA.

- *L. E. Fellows, Grand Master, Lansing.
- *T. S. Parvin, Past Grand Master (Grand Secretary), Cedar Rapids.
- *R. G. Phelps, Past Grand Master, Atlantic.
- *J. D. Gamble, Past Grand Master, Knoxville.
- *Sydney Smith, Past Junior Grand Warden, Sac City.
- *Amos N. Alberson, Senior Grand Warden, Washington.
- C. T. Granger, Past Grand Master, Des Moines.
- G. B. Van Saun, Past Grand Master, Cedar Falls.
- George W. Ball, Past Senior Grand Warden, Iowa City.

GRAND LODGE OF KANSAS.

- *William D. Thompson, Grand Master, Minneapolis.
- *Owen A. Bassett, Past Grand Master, Salina.
- *John C. Postlethwaite, Past Grand Master and Acting Grand Secretary, Jewell City.

GRAND LODGE OF KENTUCKY.

- *John Speed Smith, Grand Master, Richmond.
- *Charles Henry Fisk, Past Grand Master, Covington.
- *James William Hopper, Past Grand Master, 402 W. Jefferson street, Louisville.
- *James William Staton, Deputy Grand Master, Brooksville.
- *Rev. Henry Russ Coleman, Grand Chaplain, Chestnut street, near Fourteenth, Louisville.
- *Henry Bannister Grant, Grand Secretary, Louisville.
- James Andrew McKenzie, Past Grand Master, present address, Lima, Peru, American Legation.

GRAND LODGE OF LOUISIANA.

- Albert G. Brice, Deputy Grand Master, New Orleans.
- Charles F. Buck, Past Grand Master, New Orleans.
- Richard Lambert, Grand Secretary, New Orleans.

GRAND LODGE OF MANITOBA.

- David J. Goggin, Grand Master, Regina.
- *William G. Bell, Past Grand Master, Winnipeg.

James A. Ovas, Past Grand Master, Brandon.
 Thomas Robinson, Deputy Grand Master, Winnipeg.
 William G. Scott, Grand Secretary, Winnipeg
 Charles N. Bell, Past District Deputy Grand Master, Winnipeg.
 John McDiarmid, Brandon.

GRAND LODGE OF MARYLAND.

Thomas J. Shryock, Grand Master, Shryock's Wharf, Baltimore.
 *John M. Carter, Past Grand Master, 222 St. Paul street, Baltimore.
 *Robert K. Martin, Deputy Grand Master (since deceased).
 *George L. McCahan, Past Deputy Grand Master, Md. Institute, Baltimore.
 *William H. Clark, Past Deputy Grand Master, 2116 St. Paul street, Baltimore.
 *Rev. Henry Branch, D.D., Grand Chaplain, Ellicott City.
 *Edward T. Schultz, Chairman Committee on Correspondence, 215 German street, Baltimore.
 J. H. Medairy, Grand Secretary, 5 N. Howard street, Baltimore.

GRAND LODGE OF MINNESOTA.

William F. Dickinson, Grand Master, Redwood Falls.
 Henry K. Wells, Past Grand Master, Preston.
 Alphonso Barto, Past Grand Master, St. Cloud.
 *Calvin L. Brown, Deputy Grand Master, Morris.
 *Thomas Montgomery, Grand Secretary, St. Paul.
 *Irving Todd, Chairman Committee Foreign Correspondence, Hastings.
 A. Y. Davidson, Grand Representative Illinois, Minneapolis.

GRAND LODGE OF MISSISSIPPI.

*Irvin Miller, D.D., Grand Master, Walnut Grove.
 Rev. Andrew H. Barkley, Past Grand Master, Crawford.
 *Frederic Speed, Past Grand Master, Vicksburg.
 Phineas M. Savery, Past Grand Master, Tupelo.
 E. Geo. DeLap, Past Grand Master, Natchez.
 John Marshall Stone, Past Senior Grand Warden, Jackson.
 *John Logan Power, Grand Secretary, (Hon. P. G. Master), Jackson.
 *T. B. Franklin, Past Master, Columbus.
 *C. L. Schleet, Past Master, Natchez.

GRAND LODGE OF MISSOURI.

*Allan McDowell, Grand Lecturer, St. Louis.
 *William H. Mayo, Past Master, St. Louis.

GRAND LODGE OF MONTANA.

*Cornelius Hedges, Grand Secretary, Helena.
 William A. Clarke, Past Grand Master, Butte.

Joseph A. Hyde, Past Grand Master, Deer Lodge.
Samuel W. Langhorne, Past Grand Master, Helena.
Richard O. Hickman, Past Grand Master, Virginia City.

GRAND LODGE OF NEBRASKA.

*James P. A. Black, Grand Master, Bloomington.
*William R. Bowen, Grand Secretary, Omaha.
*Samuel P. Davidson, Past Grand Master, Tecumseh.
*G. W. Lininger, Past Grand Master, Omaha.
*Clarence A. Luce, Past Master, Republican City.
R. H. Oakley, Lincoln.
Martin Dunham, Omaha.

GRAND LODGE OF NEVADA.

*Enoch Strother, Past Master Virginia Lodge, No. 3, Virginia.
*Robert Lewers, Past Master Valley Lodge, No. 9, Reno.
*Thomas P. Mack, Past Master Amity Lodge, No. 4, Silver City.

GRAND LODGE OF NEW HAMPSHIRE.

John J. Bell, Past Grand Master, Exeter.
Alpheus W. Baker, Past Grand Master, Lebanon.
John W. Webster, Past Grand Master, Concord.
George W. Currier, M.D., Past Grand Master, Nashua.
Frank D. Woodbury, Past Grand Master, Everett.

GRAND LODGE OF NEW JERSEY.

Rev. Henry Vehslage, D. D., Past Grand Master, Irvington.
*Robert M. Moore, Past Grand Master, Elizabeth.

GRAND LODGE OF NEW MEXICO.

Max Frost, Grand Master, Sante Fe.
John P. McMurray, Junior Grand Warden, San Marcial.

GRAND LODGE OF NORTH CAROLINA.

John W. Cotten, Grand Master, Tarboro.
Francis M. Moye, M. D., Deputy Grand Master, Moyton.
Hezekiah A. Gudger, Past Grand Master.
Geo. W. Blount, Past Grand Master.
Sam'l H. Smith, Past Grand Master, Winston.
Richard J. Noble, Senior Grand Warden, Smithfield.
B. W. Hatcher, Grand Lecturer.
*William Simpson, Grand Treasurer, Raleigh.

GRAND LODGE OF NORTH DAKOTA.

James McDonald, Grand Master, Grafton.
*Frank J. Thompson, Grand Secretary, Fargo.

Appendix.

*Thos. J. Wilder, Past Grand Secretary, Casselton.

Note—Grand Master McDonald appointed as his proxy Thomas Klein but he was not present.

GRAND LODGE OF OHIO.

- *Allen Andrews, Grand Master, Hamilton.
- *S. Stacker Williams, Past Grand Master, Newark.
- *Brenton D. Babcock, Cleveland.
- *Reuben C. Lemmon, Past Grand Master, Toledo.

GRAND LODGE OF OKLAHOMA TERRITORY.

M. W. Grand Master A. J. Spengel (Guthrie) expressed approval, but did not receive notice in time for appointment of delegates.

GRAND LODGE OF OREGON.

- Jacob Mayer, Past Grand Master, Portland.
- B. J. Hawthorne, Past Master, Eugene City.
- *Geo. C. Blakely, Past Master, The Dalles.
- John B. Harris, M. M., Eugene City.

GRAND LODGE OF SOUTH CAROLINA.

- Stiles P. Dendy, Grand Master, Walhalla.
- J. Adger Smyth, Past Grand Master, Charleston.
- James A. Hoyt, Past Grand Master, Greenville.
- *Andrew H. White, Past Grand Master, Rock Hill.
- B. W. Ball, Past Grand Master, Laurens.
- Laurie T. Izlar, Past Grand Master, Blackville.
- William T. Branch, Past Grand Master, Abbeville.
- Charles Inglesby, Grand Secretary, Charleston.
- J. B. Black, M.D., Past Deputy Grand Master, Bamberg.
- Altamont Moses, Past Master, Sumter.
- J. F. C. DuPre, Grand Pursuivant, Fort Hill.
- T. F. Hill, Junior Grand Deacon, Anderson.
- J. F. Culpepper, Past District Deputy Grand Master, Timmons ville.
- *Edward L. Roche, Past Master, Charleston.

GRAND LODGE OF SOUTH DAKOTA.

- *Harvey J. Rice, Past Grand Master, Huron
- *Edward G. Benke, Past Grand Treasurer, Arlington.
- *Louis G. Levoy, Past Master, Webster.

GRAND LODGE OF TENNESSEE.

- George C. Connor, Past Grand Master, Chattanooga (since deceased).
- John Frizzell, Past Grand Master, Nashville.
- James D. Richardson, Past Grand Master, Murfreesboro.

- *Americus V. Warr, Past Grand Master, Rossville.
- Henry M. Aiken, Past Grand Master, Knoxville.
- Bun F. Price, Grand Master, Memphis.
- *Henry H. Ingersoll, Past Grand Master, Knoxville.
- Henry R. Howard, Past Master, Tullahoma.

GRAND LODGE OF UTAH.

- *Albion B. Emery, Grand Master, Park City.
- *Christopher Diehl, Grand Secretary, Salt Lake City
- *George W. Crowe, M.M., Salt Lake City.

GRAND LODGE OF VERMONT.

- *John H. Whipple, Grand Master, Manchester Center.
- *Alfred A. Hall, Past Grand Master, St. Albans.

GRAND LODGE OF WASHINGTON.

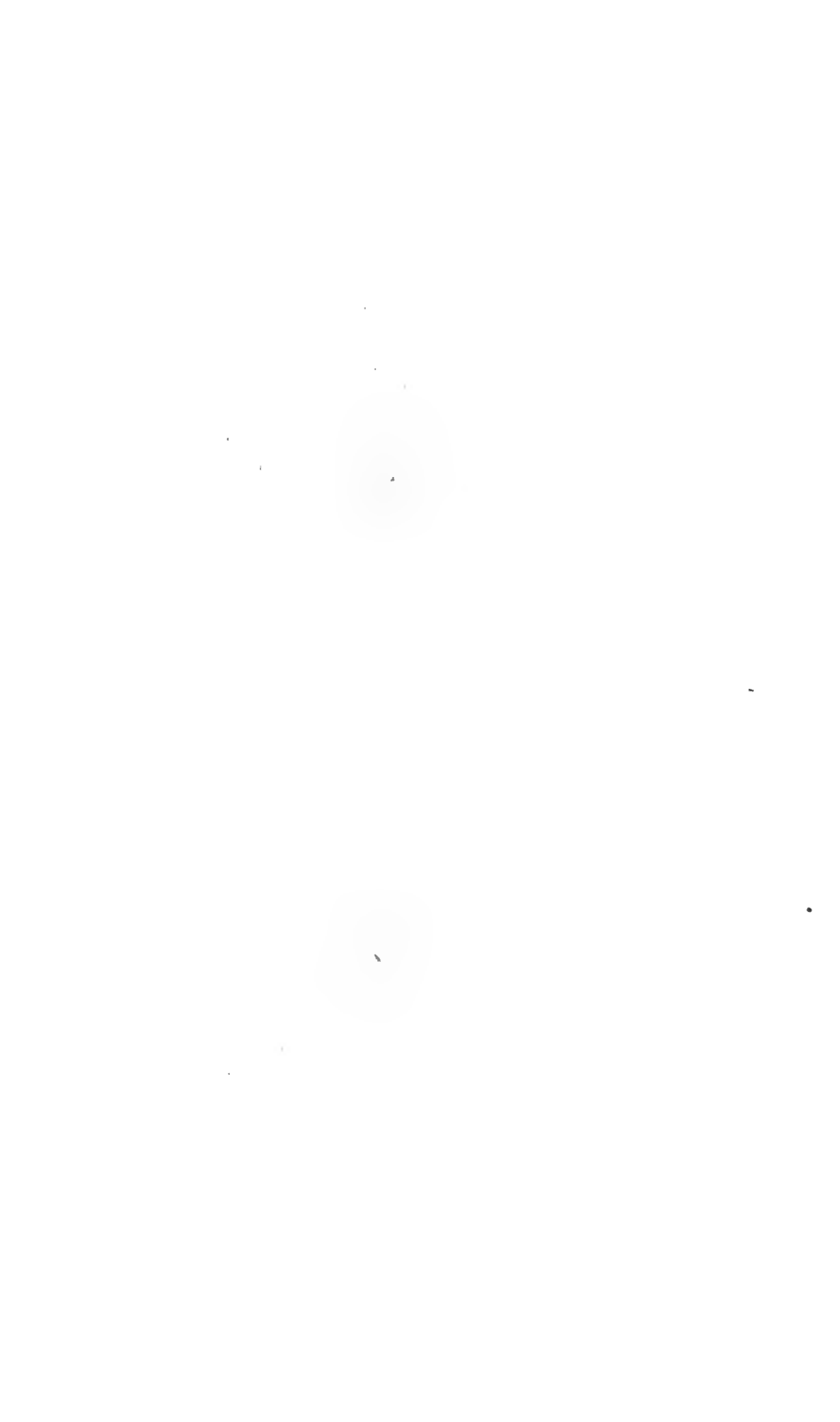
- *Jared A. Rochford, W.M., North Yakima.
- *David E. Bailey, M.M., Olympia.

GRAND LODGE OF WEST VIRGINIA.

- *George Davis, Past Grand Master, Charleston.
- *J. N. Carnes, 32°, also K. T., Charleston.
- *J. A. McGriffin, 33°, also K. T., Sewall.

GRAND LODGE OF WISCONSIN.

- *William C. Swain, Grand Master, Milwaukee.
- *John W. Laffin, Grand Secretary, Milwaukee.
- *M. L. Young, P. G. M., Grand Lecturer, Milwaukee.
- Henry L. Palmer, Past Grand Master, Milwaukee.
- N. M. Littlejohn, Past Grand Master, Whitewater.
- Eugene S. Elliott, Past Grand Master, Milwaukee.
- Gabriel Bouck, Past Grand Master, Oshkosh.



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