

others agreed, and (page 21) "Bro. W. N. Kennedy then expressed satisfaction with the promises and believed they would be accepted by those whom he represented." The Grand Master then requested Bro. Kennedy to put his statement in writing, and in order to give him time to do so, Grand Lodge was called off from 2.55 to 7.30 p.m. Grand Lodge met at the stated hour, but at 9 p.m. no report having been received from Bro. Kennedy and those acting with him, the Board of General Purposes confirmed the suspensions of Grand Master Newcomb, and Grand Lodge adjourned.

At the fourth Annual Communication, held February 13th, 1879, matters were no better, and Grand Master Newcomb denounces the secessionists in strong terms. The Rev. Samuel P. Matheson was elected Grand Master.

We have thus, at considerable length, condensed the whole history of this unfortunate schism; there are evidently grave faults on both sides. The *forcing* of a ritual was foolish, and the dictatorial rulings of Grand Master Newcomb unwise and reprehensible; on the other hand the seceders had no right to treat Grand Master Newcomb in the manner in which they did by leaving Grand Lodge without permission, and however annoyed they might have been at the result of his re-election, they should have bowed to the inevitable and defended their position on the floor of Grand Lodge, instead of ignoring the proceedings of that third Communication and recognizing the call of a P. G. J. W., or even allowing Bro. Conklin to have been a G. J. W., as they claim, Bro. Kennedy and others well know that according to the Constitution of the Grand Lodge of Manitoba he had no authority to convene Grand Lodge—ergo, his action was illegal, and the secessionists are further aware that they cannot produce a precedent for the *deposition* of a Grand Master, as alluded to in M. W. Bro. Kennedy's address. If Bro. Kennedy's party were in a major-

ity, as they claim, they had only to wait till the next Annual Communication of Grand Lodge, when they could have had, to use a common phrase, their own way.

In conclusion then, for the sake of Masonry in the Prairie Province, a *compromise should be effected* by leaving the whole matter in dispute to two Grand Masters or Past Grand Masters, one to be chosen by each side, with power to select an umpire, and then if both parties would bind themselves to abide by the decision, peace and harmony would yet reign amongst the Craft in Manitoba.

Royal Arch Masonry.

WELLINGTON DISTRICT—VISIT OF THE GRAND Z. TO ORANGEVILLE.

On Wednesday, the 30th ult., M. Ex. Companion Frederick J. Menet, Grand Z., officially visited Ionic Chapter, No. 83, Orangeville, accompanied by R. Ex. Companions Daniel Spry, Grand H.; Thomas Sargent, Past Grand Supt., and James Wilson, Grand Supt., Toronto District, and Companion John Gordon, of Occident Chapter, No. 77, Toronto.

We understand the party were accompanied to the train by the young Companion from Yorkville, who had been heard to "chirp" so sociably on the occasion of the visit paid Ashlar Lodge, by W. Bro. Hugh Blain, W. M., officers, and members, of St. John's Lodge, No. 75, Toronto. Since that convivial occasion, this young man has determined to devote himself to literature, it being generally understood that he has sufficient ability to become a Knight of the Quill, as his "skillet" (skill at) literary effusions has affected him seriously quite recently. While passing the Queen's Hotel, he was seized with "an idea," and invited the party to enter that well-known hostelry and take the 101st degree, which has recently been prepared by Corson, of New Jersey. This de-