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# THE CANADIAN CRAFTSMAN,

AND

MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,  
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## ARE YOU A MASTER MASON?

A friend gives the following history of the incidents which occurred during a journey taken many years ago, when Troy-built stage coaches had not been driven out of use and fashion by the more pretentious rail-car, and Masonry was less fashionable and influential than it has since proved itself to be. It should be stated that our travelling friend was a modest, unpretending man, who usually attended to his own business solely, and when he had done that to his own satisfaction, thought his duty was well performed. But he was a devoted Freemason, and a strong believer in the apostolic doctrine that Charity is greater than either Faith or Hope, and I am not certain but the former would have outweighed both of the others if the decision had been arrived at by the manipulation of his balances. Economical and saving he certainly was, and thereby had accumulated a handsome property, but he never allowed the hungry soul to go unfed from his door, nor did he say "to the naked, be ye clothed," without furnishing him the means to obey the injunction. There were several families in the village in which he resided who, for years, were clothed in a decent and comfortable manner through his kindness.

Business compelled him to travel through two or three of the north-western States, the method of loco-

motion being the cosy stage coach of which our recollections of the days of boyhood gives us clear and pleasant pictures. It was in the gray of an autumnal morning that our friend took his seat in the well-upholstered coach to which was attached four stout horses, and inside he found two passengers who had already appropriated the back seat, leaving him his choice of the middle or forward seats. He took the latter and soon found himself in that state of blissful, dreamy slumber, which his early rising and present surroundings were calculated to invite. The murmur of the voices of his fellow-travellers assisted to quiet his nerves and render him oblivious to mundane things, and it is possible that he would soon have passed into a sound sleep, had he not heard one of his companions propound, in a much louder and more earnest tone than had been used in the conversation theretofore, the question, "Are you a Master Mason?"

This was a congenial subject with our friend, and it thoroughly aroused him from his somnolent condition. He could not but be surprised at hearing such a question asked and such a subject discussed in a stage-coach, but determined to extract what good he could from the conversation. This he felt justified in doing, as neither of those engaged in it seemed to court privacy. On the contrary,

the propounder of the question seemed to wish to be heard, as he cast an expressive glance toward the listener. The person to whom the inquiry was addressed merely gave his answer in the negative, saying, "I am not—never had that honor conferred on me."

"You ought to be. You should have applied long before arriving at your present age. Forty, I should think."

"Forty-five, sir."

"Indeed! That is worse and worse! You can scarcely appreciate your damages in living all these years without being a Master Mason."

"Yes, I have got along very well all my life without becoming a member of that institution."

"But just think how much better you would have succeeded had you been backed by such a powerful association."

"Greater success would have been problematic, no doubt."

"A problem easily answered. Why, my dear sir, to be a Master Mason is to be within the circle of the best society in the place in which you reside—"

"I believe I may say, without boasting, that I have always had access to the best society."

"And what an extensive acquaintance with the business men would it give you."

"I never had the slightest difficulty in making the acquaintance of business men."

"Besides, the fact being known that you were a Master Mason would give you patronage."

"Whenever I have been engaged in trade, I believe I have secured my full share of business."

"Well," said the voluble traveller, "if you have everything you wish, and have nothing further to ask for, you are the first man of the sort with whom I have ever met."

"I have learned to be content with my condition in life. To be a Master Mason might possibly augment my

sources of pleasure and enjoyment, but at present I do not think so. I am pleasantly situated as I am, and think for the present I ought to be satisfied with my lot."

"My dear sir, allow me to recommend you to become a Master Mason on your first opportunity."

"Thank you for the extraordinary interest which you appear to take in my welfare. When I feel the need of being a Master Mason I shall, undoubtedly, apply for admission."

Here the stage-coach entered a little town and drew up before the village inn to change horses and have the mail assorted, and the conversation was ended. There had been in addition to what is reported, a liberal sprinkling of oaths on the part of the principal speaker, which are omitted as giving no weight or strength to the arguments. When the vehicle again started the man so liberally advised was not on board, and the seat was only occupied by my friend and the voluble Master Mason. The hitherto silent traveller braced himself up for an encounter with the latter, as he was sure there was to be one. As our fresh team entered upon the ascent of a hill that bounded the village on the west, and the clattering of hoof and wheel for the time was subdued, the cross-questioning commenced:

"Are you a Master Mason, sir?"

"I have been raised to the Third Degree of Masonry," was the reply.

"Oh, I see, though your answer is hardly that of a real Master Mason—one who has made that sublime degree his study, as I think I may say, without vanity, I have done. You may examine me in all the tests known to the degree, and I think you will not find me lacking in any Masonic knowledge. I am considered among the brethren, to whom I am known, as a decidedly bright Mason."

"I have no reason to doubt your knowledge of Masonry—"

"I know and can give any lecture in the three degrees of the Lodge; I

can impart all instructions that are legitimate, and flatter myself that I am proficient in the Mystic art."

"I was about to say, when you interrupted me, that there were other points in Masonry which claim our attention, aside or beyond those you have mentioned, and of which you profess mastership."

"What other points, pray, are there in Masonry than those included in the lectures and charges given in the Lodge?"

"The enforcement of the moral, religious and social duties is not, I believe, by men of your attainments, classed under the head of instructions."

"Oh, the lectures and charges include the essence of all these things, and, of course, in a general way they are communicated to the candidate, and when he is raised to the degree of Master Mason he has the lessons before him and he can study them for himself."

"But will he, unaided, discover the trust in God, the reverence for his character, the obligation to be moral, just and generous? Would he be likely to govern his conduct by the rules of the Lodge unless he was constantly reminded of their existence, and of his duty to obey them?"

"I can not see how he can avoid it. A member who should learn Masonry, as rehearsed in the Lodge, and yet be immoral, irreligious or unsocial would deserve expulsion."

"I am pleased to see that we both subscribe to this point."

"No true Master Mason could do otherwise. A bright Master Mason must have religious feeling and a generous heart, or he is false to his vows."

"And yet how many of those whom you call 'bright' Masons are destitute of religious feeling, have not a generous heart and are not in good social standing."

"There are very few I apprehend."

"They are not so scarce as you may imagine."

"There are few of that class in the large circle to which my knowledge extends."

"Pardon me, sir, if I propound to you the question with which you introduced yourself to me this morning. 'Are you a Master Mason?'"

"I am."

"You have already informed me that you are an expert in the mystic art, so I have no need to inquire into your knowledge of Masonry."

"I think I should be able to prove myself a 'workman that needeth not to be ashamed.'"

"Permit me to ask you what was the first pledge you were required to make when you entered the Lodge?"

"I was required to avow my trust in God."

"You did it honestly and sincerely?"

"Certainly."

"You really did have faith in God and trusted in Him."

"I did beyond a doubt."

"And you agreed never to pronounce that name except with that reverential awe due from a creature to the Creator?"

"I can not deny it!"

"Now have you kept your promise?"

"Well, as the world goes, I think."

"As the world goes, perhaps, but not as men of religious feeling keep their promises."

"What have I done contrary to the rule in this case made and provided?"

"How many times did you use the name of Deity in an irreverent manner when you were conversing with the stranger who occupied a seat with you this forenoon?"

"Perhaps I did use it a few times; a habit formed in youth is hard to shake off."

"More than a few times, sir. Here is a memorandum of the times a bright Master Mason used the name of God irreverently, or as the Scriptures express the idea, 'took the name of God in vain,'—fifty-seven times in a conversation with a stranger, of about two hours duration. This bright Mason was recommending

Masonry to a clergyman who was inclined to a favorable view of the subject, but who, after listening to the profanity of the advocate, left in disgust."

"Was he a clergyman? Had I known that I would have been more guarded in my expressions."

"He was a minister of a sect which generally took grounds against Masonry, but that makes no difference in the magnitude of the wrong—I was about to say crime—that you, a 'bright Masonry,' have committed against the Fraternity. The turpitude would have been as great—the blame no less—had he been the most humble person who can raise money enough to pay his fare in a stage-coach."

"You are very severe upon me for a mere inadvertence."

"Was it an inadvertence? Was it not the outcome of a pernicious habit which you have so long indulged in that you are scarcely aware when you are guilty of it?"

"I know of other Master Masons who are addicted to the same habit."

"But does that exonerate you? Seeing there are members who violate in this manner, their Masonic vows, ought you not, as a 'bright Mason,' and, therefore, claiming to exert an influence in the Order, to so conduct yourself as to be in a position to rebuke these transgressors of Masonic law, and by example and precept lead them to obedience?"

"Very few of us do our whole duty!"

"But Masonry requires us to perform our whole duty; and where shall we land if our leaders, those who sit in the place of light, only contribute to the gloom of the place of darkness?"

"It seems to me you are making a mountain out of a mole-hill."

"Is it a small thing that you speak irreverently of Him in whom you trust—that you disgust well-behaved people by your profanity, that a public conveyance—that you arm the ene-

mies of the Institution of which you claim to be a good member, with weapons to overthrow it? You sin not only against God; for whom, with all your professions, you appear to have little regard, but you sin against an Institution you profess to love."

"Go on, sir! I can stand your criticism of my conduct."

"I asked you if you were a Master Mason. You answered promptly and unequivocally that you were."

"I still claim to be one!"

"Pardon me if I say, in my opinion, you have a defective title to the name."

"I have been regularly initiated, passed and raised to the degree of Master Mason."

"Suppose when you were conducted into the Lodge for the first time you had refused to acknowledge your belief in God and your trust in Him; what would have been the consequence?"

"I would have been sent home without having gone through with the ceremonies of initiation. During my Mastership I have thus dismissed two who refused to acknowledge the Supreme Being."

"What, then, should be your penalty for entirely ignoring the existence of a Supreme Being, or if conceding the fact of His existence, by your act and word insulting His Majesty, trampling upon his laws, and doing what in your power lies to make your profession of trust in Him a fraud and a farce?"

"You are taking a novel view of this matter."

"Under these circumstances ought you not to be rejected as a brother, even as you have rejected candidates for initiation?"

"The cases are not parallel."

"Not exactly, but sufficiently so for practical purposes. Now it appears to me that when a man of your habits and practices is asked if he is a Master Mason his response should be in the negative."

"When I have been regularly raised to that sublime degree?"

"When you have been legally invested by its ceremonies, but refused to be governed by its laws and principles. Only those are truly Master Masons who obey the behests of Masonry."

"You would shut out of the Lodge the greater part of the members!"

"And have a Lodge of real Masons instead of non-doers of the laws of the Institution."

"I understand you refuse to recognize me as a Master Mason?"

"Technically you are a Master Mason, I suppose, as you claim to be. Practically you are not, by your own showing. You have been raised to that degree in a regular Lodge, but you do not yield an obedience to the demands of the spirit or laws of Masonry."

"Perhaps you can point out other facts in relation to my conduct that do not tally with Masonry."

"Pardon me, when I say, that it is within my power. You have convinced me of that since you came into this stage-coach. You will recognize the wrong you would commit if you should place any insurmountable obstacle to the reception of a good man to the Lodge."

"To be sure I would, but you are not going to charge me with committing that sin, are you?"

"I heard you endeavoring, apparently, to convince your clerical friend who left us some time ago, that it would be for his personal interest to become a Mason, or in other words you were using your friendly influence to induce him to join the Lodge."

"That does not prevent him from becoming a member, does it?"

"Suppose you had possessed sufficient influence over him to have induced him to apply for initiation."

"Well, we will suppose so."

"When he came to the ante-room of the Lodge, you know as a 'bright Mason,' he would be compelled to answer that the course was entered upon uninfluenced by friends, and of his own free will, not for personal ad-

vantage, but from a sincere desire to benefit his fellow-men. How could he make that avowal if you had convinced him it would inure to his social, religious or personal profit? Had you succeeded in your design, and had he proved the honest man I take him to be, you would have most effectually hedged up his pathway into the Lodge."

"I never looked at the subject in that light before."

"It is to be hoped that you will look at it in that light oftener in the future. But there is another standpoint from which you can profitably view it. The laws of Masonry as well as its usages, the common law of the Craft, prohibit members from prompting their friends to join a Lodge. If a man desires to make application for the degrees, if he proceeds rightly, it will be of his own volition."

"Shall I not ask a friend who I know will make a good Mason to make application?"

"Certainly not, let him ask you, that is the regular method in all well-governed Lodges."

"Have you any other charge to prefer against me? The conversation begins to grow interesting."

"I make no charges; I am only showing what I think constitutes a real Master Mason, and it seems that you, measured by the 'square,' are found wanting. Perhaps we are all far short of perfection when brought to the test. A man's theory ought to be better than his practice, else the practice would never improve. The Christian religion, as a rule of action, is valuable chiefly because the best of its professors can never become better than it requires them to be."

"This is a new idea to me. Will not the same remark apply to Masonry?"

"Undoubtedly, or to any other association, if such there be, whose standard of morality is so elevated as to preclude the possibility of members becoming better than its laws require."

Here the coach rattled up to a small

country post office, and, as my old friend was to remain over night and take another route the following day, the travellers parted, apparently with a "friendly brother grip," the one satisfied that he had sown some good seed on strong soil which might possibly bring forth fruit, but which was more likely to be choked by the weeds of pride and ignorance; the other cogitating in his own mind the facts he had heard, and asking himself the question he had so often heard propounded to others, "Are you a Master Mason?" And if the truth was known it is probable that he would have been found doubting his right to give an affirmative answer.

The writer hereof has put this experience of his old friend on record for the benefit of those "bright Masons" who think when they have been regularly "initiated, passed and raised," that their Masonic character is complete, and they have no further duties to perform beyond learning the lectures and charges. Those who discuss Masonry in a stage-coach or railroad car may also get some useful idea from the perusal of the story.—*Voice of Masonry.*

#### The Rights and Privileges of Entered Apprentices.

In view of the discussion which has taken place at the last two Annual Communications of Grand Lodge, on the question of transacting all routine work while the Lodge is opened in the Third Degree, we publish below the opinions of the late Grand Master, M. W. Bro. W. M. Wilson, on the "Rights and Privileges of Entered Apprentices," and which bears somewhat on the question:—

"Before arriving at a satisfactory conclusion, on the important principles involved in the enquiries made by our Worshipful Brother, it becomes desirable that reference

should be made to the earlier records of our Order, with a view to ascertain the ancient practice. Having learned this, it will then become necessary to enquire, whether any alteration has been made in that practice? and, if so, whether these alterations were justifiable and expedient; for, as a learned writer remarks, in all such cases we must, in settling the law, 'have recourse to analogy, to the general principles of equity, and the dictates of common sense, and with these three as our guides, we shall have but little difficulty in coming to a right conclusion.'

"We find it laid down by Gadioke, that 'Three well-improved brethren form a legal Lodge, five improve it, and seven make it perfect.' The earliest description of a Lodge that I have met with, says Dr. Oliver, explains it as being just and perfect by the numbers three, five and seven. It is denominated, according to the formula used at the present day, as an assembly of Masons, just, perfect and regular, who are met together to expatiate on the mysteries of the Order; just, because it contains the volume of the Sacred Law unfolded; perfect, from its numbers, every Order of Masonry being virtually present by its representatives, to ratify and confirm its proceedings; and regular, from its warrant and constitution. It is an indisputable fact, also, that the general assembly, 'which met at York, in 926, was composed of all the members of the fraternity who choose to attend; and it is equally certain that at the first Grand Lodge, held in 1717, after the revival of Masonry, all the Craft who were present exercised the rights of membership in voting for Grand Officers, and must, therefore, up to that period, have been considered Members of the Grand Lodge. But at that very assembly, we are told, the Grand Master, who had been elected, summoned only the Masters and Wardens to meet him in the Quarterly Communications."

“Again, we find that in that conditional clause, annexed to the Articles adopted in 1721, by the Masons of England, it is enacted that all alterations and new regulations are to be submitted for the *perusal* of all the brethren, *even of the youngest Entered Apprentice*; while, by the twelfth Article, it is decided, that the Masters and Wardens of all regular Lodges shall constitute and form the Grand Lodge. The number of those constituents of a Grand Lodge were subsequently increased by the extension of the qualifications for membership, but in no case, since 1718, have Entered Apprentices been allowed to be present at a Grand Lodge meeting.

“Let us now for a moment pause to enquire how it was that Entered Apprentices were at these early periods endowed with such exalted privileges. Dr. Oliver tells us that our brethren of the eighteenth century seldom advanced beyond the first degree, few were passed and fewer still were raised to the third. The Master's degree appears to have been much less comprehensive than at present; and for some years after the revival of Masonry, the third degree was unapproachable to those who lived at a distance from London; for by the laws of the Grand Lodge, it was ordered that ‘apprentices must be admitted Fellowcrafts and Masters only here (in Grand Lodge) unless by a dispensation from the Grand Master.’

“From what has already been quoted, it will be sufficiently obvious that in ancient times E. A.'s enjoyed many privileges which they do not possess in the present day. Let us therefore now enquire upon what principle they have been deprived of them. In that valuable treatise on the constitutional laws, usages and landmarks of Freemasonry, written by that distinguished antiquarian and learned Mason, Dr. Albert G. Mackey, (a work which should find a place in the library of every Mason) in his chapter on the Rights of Entered

Apprentices, he says, ‘In an inquiry into this subject, we shall not be much assisted by the ancient Constitutions which, leaving the subject in the position in which usage had established it, are silent in relation to what is the rule. At present, an E. A. is not considered a member of the the Lodge, which privilege is only extended to Master Masons. Formerly none were called Master Masons, but such as had presided over their Lodges, and the office of Warden was filled by Fellowcrafts.’ After referring to the early position of Entered Apprentices, the learned Doctor goes on to state, that all these things have since, by the gradual improvement of our organization, undergone many alterations, and E. A.'s seem now, by universal consent, to be restricted to a very few rights. They have the right of sitting in all Lodges of their degree, of receiving all instructions which appertain to it, but *not of speaking or voting*, and lastly, of offering themselves as candidates for advancement, without the preparatory necessity of a formal written petition. The same author (Mackey) also declares, and correctly too, that the privilege of being passed as a Fellowcraft is *not* to be enumerated among the *rights* of an E. A. If such were not the case, the Lodge would possess no free-will on the subject of advancing candidates, and the rule requiring a probation and examination before passing, would be useless and absurd. It appears, then, that anciently E. A.'s served seven years. At some period in that course of servitude, they were admitted to select the material for the speculative Lodge. What that period was we know not. In modern times they serve not at all—rarely being more than a month on the chequered pavement; and only using the first degree as the hod-carrier uses the first round of a ladder, to enable him to mount to the second. They learn nothing in the first degree which in any way qualifies them to select the proper materi-

al fit for our Masonic edifice; *their* pledge places them under no responsibility as to what they shall accept or reject, and prejudice might unite with ignorance to bias them in this act. Is it not obvious, also, that if this privilege be conceded to the E. A., you leave but little to stimulate him to seek for admission into the M. C. or the S. S., while in doing so it would follow as a consequent, that the O.B.'s of the second and third degrees must be entirely remodelled, and the term of service greatly extended.

"It cannot for a moment be denied that E. A.'s have been deprived of many rights which they possessed a century ago; but so universal has been this deprivation, so completely and by such common consent all over the world have they been removed from the position they once occupied as active members of the fraternity, that it certainly would be, not only impolitic, but unwise also, for any one jurisdiction to attempt to restore them to those privileges of which they have been deprived; and after all, when the matter comes to be more maturely and seriously considered, there has been no *real* change in the principle; its application only has been affected; for the principle at all times has been, that those who compose the great body of the Craft should rule the Craft. Now, one hundred years ago, the Apprentices constituted the great body of the Craft. We know that the E. A. degree was the only one conferred in subordinate Lodges; the F. C.'s and M. M.'s were only passed and raised in the Grand Lodge. Except the W. Master, all the members of every Lodge, with perhaps a few exceptions, were Apprentices. The Masonic body was, therefore, a body of Apprentices. Apprentices, consequently, very properly ruled the Order—they spoke, and voted, and were in fact the real members of the institution; but, it will readily be admitted by all, that the intellectual character

of Freemasonry has been rapidly advancing, and the first effect of the prevalence of increased learning in the Order was, the requirement of a greater <sup>1</sup> higher standard of knowledge in the masses. The Apprentices, keeping pace with the increasing intellect, all became Master Masons—formerly many—very many Masons lived and died in possession only of the first degree. Now, no one who can avoid it, remains long without possessing all the information to be derived from the acquisition of the second and third degrees. Hence Apprentices have ceased to constitute the great body of the Craft, and Master Masons have taken their places, therefore, all the rights and privileges, which heretofore, as forming the body of the Craft, belonged to Apprentices, have been taken from them and given to the Master Masons who compose the body of the Craft, as apprentices formerly did. It will be admitted, therefore, that the same principle still prevails, and that the body of the Craft, the masses, if the term may be used, must rule the Craft. When the masses were E. A.'s, then Entered Apprentices ruled, spoke, voted, &c. Now, Master Masons compose the great body of the Craft, and they in turn, rule, vote, and speak, &c. It is the application only of the principle that has been changed.

"I have therefore come to the conclusion, a conclusion satisfactory to my own mind, and only arrived at after long and careful consideration, that the rights of Entered Apprentices are confined to the right of sitting in all Lodges of their degrees, and of receiving all the instruction which appertains to it, but not of *speaking* or *voting*. They have also the right to apply for advancement, without the necessity of a formal petition, a privilege not granted to the uninitiate. The E. A. has also a right of trial and appeal, but he cannot be received as a voucher for a petitioner, neither can

he be allowed to bring up a petition.

"W. M. WILSON,  
"Grand Master.

"Simcoe, 7th Aug., 1858."

Since the publication of the foregoing article, I have received numerous communications on the subject from various leading Masons resident in the neighboring Union, all of whom cordially concur in the views I have therein expressed; and further consideration, and additional experience, have only tended to confirm me still more strongly as to the correctness of the conclusions I then arrived at.

I, however, cheerfully submit the whole question to the careful consideration of the Craft, nothing doubting but that it will be decided by them in strict accordance with true Masonic principles.

WM. M. WILSON,  
Grand Master.

Simcoe, 14th, Feb., 1859.

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**Masonic Apathy.**

It cannot be denied that though Masons are very numerous, the larger proportion are "Masons only in name." This is a sweeping accusation, but we assert its truth! It is the case all over the world! It is confined to no spot—no country in particular. This suggests the question, Why do we become Freemasons? A certain number join from proper motives. These men see the integrity of their fathers whom they love, and the old friends whom they honour—these respect the uprightness of their lives as Masons; and in their desire for "light," in their wish to emulate the good deeds of their fathers and friends, come with honest and true hearts to seek admission to our Order. Others again, led by curiosity, apply to be admitted, but having honest and well regulated minds, capable of grasping the great teachings revealed to them, or carried on by the earnestness and impressiveness of their initiator and instructors, help to

swell the ranks of those who are a credit to the Craft. These brethren learn to do their duty faithfully, honestly, and conscientiously, and will ever command the respect of "their confreres." We now come to an intermediate stage—those who join from various motives; but who, from not being wholly good, though perhaps not wholly bad, by good Providence are numbered in the true fold of honest and worthy Brethren. Now let us turn to the far larger section. What induces them to join the Order. Many join for amusement,—many from curiosity,—many for the sake of sociality,—many from love of display,—many because Masonry is, rightly and wrongly, considered fashionable, because the Princes are Masons,—and some, alas! for "what they can make of it." Though there must ever be some evil-minded ones against us, seeing that our numbers are so great and "that it is human to err," we really trust that in this (the worst) category, the numbers are comparatively small. We would contribute the number of "drones" in the Masonic hive more to indolence, weakness of character, and such like qualities. A very good test to prove their characters is for the R. W. M. to summon a Lodge for work only, and perhaps hard work, and how many will attend? but give information that there will be a banquet! and what a goodly muster at the festive board. How many Masons, we would ask, are there, "who never again enter a Lodge after getting their three degrees?" The number is legion. What is the cause of this? In some few cases it may be disgust at the incapacity of their rulers and instructors; but happily this is rare. With some frivolous souls, having satisfied their curiosity, and from ignorance of the great depth of high and noble instruction yet to be opened to them, it happens that they see no use for spending more of their valuable time on the Order. Others again, are of a social turn, are constant attenders

at the feasts, and make themselves really agreeable thereat, but they care little for further instruction, "and vote labour a bore." Yet another class—those vain people that are fond of parade and show—who gladly don the attractive garb of Masonry, and ever put in an appearance at grand festivals and other gala days of the Order, but who, equally with the last-mentioned class, object strongly to labour. Life, with such classes as these, is all for pleasure, self-amusement, and display, and we must add with regret, of these classes our Order is largely composed! Hence the apathy that exists. Happily the supply of good workers is equal to the demand, but there is room for all to be good workers, to be Masons in spirit and in truth. Besides the great teachings of the Craft, that should elevate their minds and render their lives noble and good, Masonry holds out other inducements. Are you a philosopher? Masonry is full of philosophy! Are you a student? There is science, archæology, antiquarian pursuits open to you. Are you charitably inclined? On all sides and in all countries there are Masonic Charities needing your support! Wherever you may be, the cry of the Widow and Orphan is ever to be heard! Can nothing be done to galvanize these listless ones into a more active Masonic life? Much, no doubt, can be done by the hard workers, "provided their rulers support them, and, throwing aside laxness, tighten the reins."

Hitherto our remarks have applied to Masonry throughout the globe, let us now look a little more at home. We would ask our readers to put these questions seriously and earnestly to themselves, and to answer them conscientiously, "Why did I become a Mason?" "Am I a Mason?"

"Why did I become a Mason?" "Because I saw the good deeds of the Order, and the well-regulated lives of its votaries among my acquaintances;

because I wished to become a participator in that Light that had illumined their souls, and to benefit my fellow creatures; therefore, without any ulterior recompense for myself, I freely and voluntarily offer myself as a candidate." Such is the proper answer to question No. 1. Tax your conscience, Brethren. Can you answer this question in this manner? Now for the question No. 2. Am I a Mason? Can any of us answer, with truth, as follows? "I have squared my life according to the teachings of the Volume of the Sacred Law" (this, perhaps, would be too much for any mortal to say). But can I say—"I have done my utmost to obey these sacred teachings! I have, as far as my means permitted, succoured the distressed! I have not turned a deaf ear to the cry of the Widow and Orphan! I have maintained the good name of a Brother whether absent or present! I have not slandered my Brethren! I have never said an unkind or unjust word against a Brother! I have never stirred up strife in the Lodge or among the Brotherhood! I have been forgiving to the faults of a Brother, and striven to lead him in the paths of truth! I have never been envious of a Brother's elevation or success in the Lodge, or in the world!" Can I say, to sum up—"I have truly followed out the principles of that charity which is kind, that envieth not, is not puffed up, is not easily provoked, thinketh no evil." Such is the answer we should do our best to give. How few can truthfully say they have attained this pitch of excellence! but how few have tried! We would ask, then, of the listless, the vain, and the frivolous, put these questions seriously to yourselves, and strive to answer them honestly, and you will find that Masonry is a great "power for good." Away with apathy, realize the spirit of Masonry in all truth! you will then delight in its workings, its symbolism, its allegories, its teachings. \* \* \* \* \*

—*Scottish Freemason.*

**The Five Points of Fellowship.**

Men and brethren hear me tell you  
 What we Masons vowed to do,  
 When prepared at mystic altar,  
 We assumed the Mason's vow;  
 Hand and foot, knee, breast and back,  
 Listen to the charge they make.  
 Men and brethren, God be with you,  
 While you keep the charge they make.

*Hand to hand* in mystic meeting  
 Thrills the Mason's cordial clasp,  
 Telling of a deathless greeting  
 Linked by this fraternal grasp;  
 While upon God's earth we stand,  
 Truth and love go hand in hand.  
 Men and brethren, God is with you  
 While in loving grasp ye stand.

*Foot to foot* he stands before you,  
 Upright in the plummet's line;  
 Share with him your manly vigor,  
 Be to him the power divine.  
 While he keeps the unerring law,  
 Never let your foot withdraw.  
 Men and brethren, God be with you,  
 While we keep the unerring law.

*Knee to knee* in earnest worship,  
 None but God to hear and heed,  
 All our woes and sins confessing,  
 Let us for each other plead.  
 By the spirit of our call,  
 Let us pray for brothers all.  
 Men and brethren, God be with you,  
 While we pray for brothers all.

*Breast to breast* in sacred casket,  
 At life's centre let us seal;  
 Every truth to us entrusted,  
 Nor one holy thing reveal.  
 What a Mason vows to shield,  
 Let him die but never yield.  
 Men and brethren, God be with you,  
 While your mysteries you shield.

*Hand to back*, no base-born slander  
 Should assail an absent friend,  
 We from every foul aspersion  
 Will his honored name defend;  
 Warding from a brother's heart,  
 Slander's vile envenomed dart.  
 Men and brethren, God be with you,  
 Warding slander's venomed dart.

Let us then in earnest ponder,  
 What we Masons vowed to do,  
 When prepared at mystic altar,  
 We assumed the Mason's vow;  
 Hand and foot, knee, breast and back,  
 Heed the solemn charge they make.  
 Men and brethren, God be with you,  
 While you heed the charge they make.

**Brotherly Love.**

The following, from an oration by Bro. Mellville C. Brown, Grand Orator of Wyoming, will be read with interest.

As examples of the power of love that actuates the Brotherhood, I present a few truthful sketches. During the war of the rebellion, when the contending armies were in battle at Lookout Mountain, the following scene occurred:—

There is a momentary lull in the roar of cannon, the winds lift the smoke of battle from the brow of the mountain, and there in front of the rebel batteries, down the mountain side in plain view of the Union sharpshooters, is seen a little band of brothers walking to a new-made grave; quietly and gently they move along, with no show of fear.

A thousand rifles are levelled upon that devoted band, but not one discharged. There is breathless silence, wonder stamped on every face; presently above the grave is held for a moment a white apron, the badge of a Mason; a moment it flutters in the breeze, and then falls into the grave of a Brother. The hands of the faithful are raised above the grave as in mute farewell, an army stands in quiet awe, and with uncovered heads waits until this Masonic band return to their trenches in safety, ere they resume their work of death.

In the battle of the Wilderness, the Union troops had fought with desperate valor, charging up to the cannon's mouth under the rebel defenses, but, by the determination of their opponents, they were again and again forced to retire. A Union soldier lies wounded near the rebel trenches, the life-blood fast ebbing away; in a most piteous tone he is vainly begging for water. "O God, I bleed, I faint, I die; in mercy one drop of water; is there no help for a widow's son? My mother, O, my mother!"

A young man in the rebel earth-works springs forward to succor his

wounded enemy. A dozen brawny arms draw him, and a dozen voices exclaim, "Back, your death is certain!" Neither commands nor opportunities prevail. Again he springs lightly forward, is over the embankment beside the Union soldier, whose lips are moistened and canteen filled; then, with whispered prayer for the safety of his wounded enemy, he springs back midst the rattle of bullets, and stands again with his companions in arms unharmed.

Why a public enemy would thus peril his life, some of you may know—they were Masons.

On one of the steamships plying between Panama and San Francisco is a young man stricken with a virulent type of fever; he has been robbed in Panama, and is without ticket or money. Down in the steerage he lies, neglected, alone; by some accident a passenger discovers he is a Mason; there is no neglect now; ministering hands are ever ready to supply every attention and alleviate his suffering. It is twenty years ago, but I remember my boyish anxiety to do for this stranger, and of seeing anxious, tender, tearful faces bending over his deathbed, and hearing the whispered words of cheer and comfort ere his spirit was wafted into the presence of the Grand Master of the Lodge on High.

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#### Practical Atheism.

It is not often that a man can be found who will boldly affirm that there is no God. As a matter of sentiment and innate conviction most people have some faith in Deity. Even those who are doubtful about the matter are not usually disposed to proclaim their sceptical tendencies, for unbelief in this direction, is not altogether reputable. Avowed atheists are, therefore, rarely met with. It is only here and there in the community that a man of this stamp shows himself.

In the Masonic organization in-

stances of such bold denial are yet more rare. The ancient law declares that no atheist can be made a Mason. Nor was the Masonry of the Fathers based upon any mere negations of thought in this respect. It required a positive belief in God as a prerequisite on the part of the applicant to his obtaining a knowledge of the secrets and a share in the benefits of the Institution. Not only did it bar the doors of a Lodge against the atheistical unbeliever; not only did it require a distinct assent of faith on the part of every candidate, but in the process of communicating the truths that attach to the system it took care to put the name and symbols of Deity constantly before the vision of the initiate. Thus it made the effort in ways most impressive to bind the thought to a devout acknowledgment of God, and to make the life obedient to the divine law of righteousness.

This was the Masonry of the Fathers; this is the system transmitted to us and in which we have been instructed. It is saturated with the idea of God. It teaches in ritual and ceremony, and by proclamations of unmistakable import, that grandest of all truths which relates to the being and government of Almighty God. It calls upon its followers thus to exercise faith in the Supreme Sovereign of the Universe. Thus to be reverent, devout and obedient, because of the holding of such a belief.

Masonry does all this in the expression of its natural character, and in the exercise of its legitimate functions, but it does not wholly succeed in keeping outside of itself all atheistical tendencies and manifestations. We do not have to look to the Grand Orient of France to find Masons *in name* who lack faith in Deity. In American jurisdictions, there are some, we fear, who have no clear, positive convictions of the Divine existence—who acted the parts of deceivers when they affirmed, at the time of their initiation into the Order,

that their trust was in God. Such a class will very naturally welcome the proposed action of the Grand Orient of France in establishing so-called Masonic organizations in this country, on a basis which excludes all recognition of a personal God, and they will find their proper place in these new societies of unbelievers and materialists.

But, after all, it is another form of atheism which Masonry has most to fear. One definition of an atheist is on this wise, "a person who lives without God in the world," and in this sense it is to be feared that there is a much larger number of Masons liable to the charge of atheistical tendencies. It is not mere assent, the profession only, that settles the question as to faith in an ever living and just God. The life and the character—the manifestations of daily conduct—afford the best kind of evidence as to what the real thought is. Instituting such tests, shall we not find that there are numbers within our lines who exhibit a practical atheism, though all so glibly, perhaps, they repeat a form of solemn words in the Lodge, and instruct a candidate in the duties of reverence and devotion Godward? Some there are most certainly who act as if Masonry was a sort of plaything, or farce, in the pledges it imposes and the lessons it teaches: these are the ones who will repeat the solemn words of the ritual, and instruct in regard to the reverence due to the sacred name of Deity, when in official place and position, but who follow such services by profanity and licentiousness and thus show their own hearts to have been but little affected by the formulas they repeated and the ceremonies in which they engaged. This is the practical atheism most to be dreaded,

The Grand Secretary of Missouri, Brother Vincil, in his Report on Correspondence, for the year 1878, uses words of no doubtful meaning in dealing with this subject. He says:

"We profess to regard God's word as a

'Great Light' in Masonry. We teach that 'The Holy Bible is given to us as the rule and guide of our faith and practice.' If this be accepted, then whatever God in this 'Great Light,' forbids is contrary to his law, and, therefore, violative of the laws of Masonry. How will the lives of thousands of the Craft quadruple with this view? Take the sin of profanity, so common among Masons. Need we quote the law of God against profane swearing? To do so would be to transcribe much of the word of God into this report. Amid the solitudes and solemnities of Sinai, as the mountain groaned beneath the weight of incumbent Deity, God uttered His voice against taking his name in vain. That voice burned in fiery syllables into the cold tablets of stone, and has been the law given for the rule and government of men through all centuries. If God will not hold him 'Guiltless' who takes his name in vain, then He must regard profanity as an 'offence' against His law. As such, it is an 'offence' against 'the laws of Masonry.' Offences against law should be punished. If the law is not enforced it becomes a farce. The laws of Masonry are not enforced against offenders against the laws of God.

"No Mason will question the declaration that thousands of the Craft in these lands are constantly violating the moral law. 'A Mason is obliged by his tenure to obey the moral law; and, if he rightly understood the art, he will never be a stupid atheist nor an irreligious libertine.' To such an extent is the moral law disregarded that there are thousands of professed Masons who are practical atheists. The only difference between them and 'stupid atheist,' of the 'Old Charges,' is this: The 'stupid atheist' says 'there is no God.' The profane Mason says 'there is a God,' and professes to put his trust in Him; is obligated in his presence and name, and goes from the 'place representing' the dwelling of God, and acts as if there is no God. Often he does not wait to leave the 'place representing the Holy of Holies,' where he was made a Mason, before belching out profanities that would make the devil blush, because the cheek of darkness to turn pale. We have heard such oft repeated."

Masonry can flourish and do its proper work, only as its Ancient Landmarks are kept steadily in view, and its precepts find lodgment in the hearts and lives of Brethren. The world will quickly judge whether Masons are playing with sacred things—whether their formulas and devout ceremonies are intended for the Lodge room or for actual life—

whether they are but acting a part when engaging in pious services and assuming solemn pledges, or whether these things are intended to bind the heart to the fulfillment of duty both toward man and toward God.

### Tortured by Degrees.

Four hundred years ago men were tortured by degrees—but not for the first time, nor for the last. The "good" Queen Isabella was then on the Spanish throne, with Ferdinand of Arragon for her consort, and Torquemunda for Inquisitor-General. Then of all other times in the world, men—aye, and women and children too—were tortured by degrees. The thumb-screw, the rack, and the pulley deprived them slowly of life, and fire, faggot, and stake often ended their torments. An Innocent Pope (the Eighth)—innocent in name only, but thrice guilty in deed—inangurated the horrors of the Spanish Inquisition, and thus made it possible for such a heart-rending book to be written as Fox's "Book of Martyrs." It is fortunate for us that those days are past. No one finds it a pleasure, even for conscience sake, to enlighten the world at the stake. But ours is a liberal age—too liberal, perhaps, when, in this country at least, one may say and do pretty much as he pleases. Our liberty reaches license, and hence, although the punishments of the nineteenth century are different from those of the fifteenth, we yet are, in a certain sense, tortured by degrees. Our rules have been changed, but our burdens are still upon us. Thus, the so-called Holy Office is without business, and its inquisitors can no longer enforce their saying, "Believe as I believe, or I'll roast you," yet any man may now be a sort of "Holy office," and smile torture us by degrees.

All our troubles flow from the vanity of men who assume to be wiser than Solomon. We are taught in the Craft that King Solomon, in his

supreme wisdom, established but three degrees among the Craftsmen of Jerusalem who were builders of the Temple—viz., Entered Apprentices, Fellow Crafts, and Masters. Now, according to recently published accounts, there are two hundred and eighty-two degrees that claim to be Masonic! Could Beaumont and Fletcher have had prophetic reference to this mushroom growth, when they wrote:—

"There is a method in man's wickedness—  
It grows up by degrees."

Surely the world would not suffer if, say two hundred and fifty of these degrees, were to be buried out of sight and hearing! Let us consider this somewhat.

Degrees, when multiplied by hundreds, are costly in money; unduly absorb a man's time from himself and his legitimate business, to say nothing of his family, and fill his head with a lot of verbiage, which likely crowds out knowledge that would be more profitable to him, if not more pleasant.

Jack Kitchener is one of those who is tortured by the numerosity of his degrees. Monday night comes. Supper is just over. Jack jumps up, with the remark—"Wife, I've a Lodge meeting to attend this evening." "Pray, what Lodge?" she asks, "Oh!" he replies, "the A. B. and C. Rite holds one of its meetings to-night." Tuesday evening arrives. Supper is hurriedly dispatched, and Jack is up and going. "And whither to-night?" the wife inquires. "The D. E. F. Rite holds an important Communication to-night." Wednesday comes. The G. and H. Rite meets in high carnival then. Thursday brings with it a Lodge meeting in the "I. J. and K. Rite." Friday is illustrated by a cut from supper to attend a meeting in the "L. and M. Rite," and poor Saturday is crowded also with the "O. P. and Q. Rite." The following week is also full, to the end of the alphabet of rites. And so on from week to week, and month to

month, and year to year. Thus, as Dryden says, are—

“Ill habits gathered by unseem degrees.”

This multitude of degrees that requires a man with a head for figures to number, is an inverted pyramid, unnaturally based upon a point that is a very diamond for endurance. This pivot-point is composed of the degrees of Ancient Craft Masonry. These all men (who can) may take with benefit to themselves, and without detriment to their families; but the large majority of the degrees beyond them grow—

“Fine by degrees and beautifully less.”

The Scriptures appear to be uniform in their testimony on this point. Men of “high degree” are by no means commended, while men of “low degree” are often praised. In Chronicles we read of “brethren of the second degree,” who chanted songs of praise when the Ark of the Covenant was carried up to Zion; and St. Luke says: “He hath put down the mighty from their seats, and exalted them of low degree.” It is true David wrote, in the Psalms, that “men of low degree are vanity,” but then he added, “men of high degree are altogether fighter than vanity!” We do well to be faithful with our first love. Let no one ever

‘Look in the clouds, scorning the base degrees  
By which he did ascend.’

By base degrees he meant (whatever Shakespeare meant) the foundation degrees of Ancient Craft Masonry, on which all other Masonry, or alleged Masonry is built. There are in Masonry degrees useful and ornamental, and in mis-called Masonry degrees that are neither one or the other. We should class the degrees of the Lodge and Chapter as useful, and those of the Commandery and Ancient and Accepted Rite as ornamental. Some brethren of course will differ from us, but with the majority we are in accord. As to what may be termed the Alphabet Rites,

there is no Masonry in them but the name.

What shall we say then of the mills and millers that grind out the multitudinous modern degrees, which promise to outnumber Abraham’s seed? The millers are doubtless Masons, ingenious men, ambitious men, presumptuous men, and sometimes successful men; but they cannot make any of their modern rites right. They are not Masonry, and they overlay and tend to obscure Masonry. Think of any one assuming to overtop King Solomon!

“Angels and ministers of grace defend us!”

—Keystone.

LODGES requiring By-Laws or other Printing should get samples and prices from the CRAFTSMAN office.

By a decree of Bro. Albert Pike, Grand Commander of the A. and A. Scottish Rite for the Southern Jurisdiction of the United States, under date of March 15th, ultimo, all the high sounding titles, such as “Sublime,” “Sovereign,” “Most Enlightened,” “Very Illustrious,” “Valiant,” “Perfect,” “Most Puissant,” “Worshipful,” etc., are eliminated from the work of the degrees of that Rite.

THE addition, *Sir*, to the name of a Knight is a contraction of the word *Sire*, that is *Seigneur*, or *Lord*. The English Knights Templar have abandoned the title, *Sir*, because the use of titles not granted by the Crown is now forbidden by law. So they use the word *Frater*, that is, *Brother*, instead.

THERE is confusion in the Grand Lodge of Manitoba—indeed, secession—and that furthered by the Junior Grand Warden. This is a sad state of affairs, and that must be a very demoralized kind of Masonry which will permit an obligated officer of a Grand Lodge to disturb the harmony of the Craft by aiding in setting up a clandestine rival body.—Keystone.

CAPTAIN EDWARD L. YOUNG died at Norfolk, Va., on the 10th inst., aged 97. He commanded the “Privateer” in the war of 1812, and was probably the oldest Mason in the United States, having belonged to the Order 66 years.

THE CANADIAN CRAFTSMAN—the only Masonic magazine published in the Dominion of Canada. Subscription price, \$1.50 per annum.

### Recent Installation.

Annapolis Royal Lodge, No. 33, Annapolis, N.S., installed by the I.P.M., W. Bro. A. B. Cunningham; W.M., W. Bro. Samuel Hall; S.W., Bro. Edward C. Cowling; J. W., Bro. J. M. Owen; Treasurer, Bro. A. Shearer; Sec'y, Bro. A. Fullerton; S.D., Bro. A. S. Ruggles; J.D., Bro. J. P. Lynch; S.S., Bro. James McDormand; J. S., Bro. Wm. O. Carr; Tyler, Bro. Isaac D. Harris; D. of C., Bro. W. J. Shannon.

King Solomon Lodge, No. 54, G.R.N.S., Digby, installed by W. Bro. P. M. Christie; W. M., W. Bro. M. S. Oliver; S. W., Bro. Edward Wasell; J. W., Bro. W. B. Hawkesworth; Treasurer, Bro. Albert Casswell; Secretary, Bro. J. F. Saunders; Chaplain, Bro. Rev. J. H. Saunders; S. D., Bro. W. H. H. Saunders; J. D., Bro. R. C. Cann; S. S., Geo. P. Burton; J. S., R. G. Munroe; I. G. Bro. W. H. Aymar; Tyler, Bro. E. C. Dodge.

Sircorn Lodge, No. 66, G. R. N. S., Whycomoham, installed by W. Bro. Peter McLean; I. P. M., W. Bro. Peter McLean; W. M., Bro. Lauch. J. Hart; S. W., Bro. Malcolm McIvers; J. W., Bro. George McKenzie; Treasurer, Bro. John McIntosh, M.D.; Secretary, Bro. James McPhail; S.D., Bro. John D. Smith; J. D., Bro. Jas. H. McDonald; S. S., Bro. John McPhail; J. S., Bro. Hugh Chisholm; I. G., Bro. Hugh McDonald; Tyler, Bro. Thos. Austin.

Officers of Minas Lodge, No. 67, Parrsboro', Nova Scotia: W. M., W. Bro. W. J. Flina; S.W., Bro. R. E. Tucker; J.W., Bro. W. D. McKenzie, M.D.; Chaplain, Bro. Rev. Chas. Bowman, D.D.; Treas., Bro. W. J. Gibson; Sec'y, Bro. W. H. Townsland; S.D., Bro. Simmon Jinks; J.D., Bro. Stephen McDonald; Stewards, Bros. John E. Deen and Amos Hoeg; I.G. and Marshall, Bro. J. Simpson; Tyler, Bro. J. G. Crowell.

Shuniah Chapter, No. 82, Prince Arthur's Landing, installed by Ex. Comp. Joseph Ethershanks: Ex. Comp. M. Macklin, M.D., I.P.Z.; Ex. Comp. S. N. Ray, Z.; Ex. Comp. R. S. Mitchell H.; Ex. Comp. W. S. Shaw, J.; Comp. Jno. P. Vigers, S.E.; Comp. A. A. Clarke, S.N.; Comp. W. A. Preston, Treas.; Comp. A. W. Thompson, 1st Ass't.; Comp. Jas. Billiland, 2nd Ass't.; Masters of Veils: Comps. D. H. McKenzie, 3rd; W. J. Clarke, 2nd; Jno. Bell, 1st. Stewards: Comps. Jno. McLean and Walter Simms. Ex. Comp. Jos. Ethershanks, M. of C.; Comp. Jno. D. Casey, Janitor.

Royal Albert Lodge, North Sydney, G. R. N. S.: W. M., W. Bro. N. Martell; S. W., Bro. Wm. Forbes; J. W., Bro. John D. McDonald; Treasurer, Bro. D. Lawlor; Secretary, Bro. Geo. F. Muir Forbes; S. D., Bro. John N. Armstrong; J. D., Bro. John J. Morgan; S.

S., Bro. Musgrave; J. S., Bro. Geo. Robinson; I. G., Bro. John J. Forbes; Tyler, Bro. David Scott. P.M.'s: W. Bros. Wm. Purves, Wm. Proctor, John H. Christie, John Vcoght, Geo. S. Brown, John Forbes, Capt. D. McKay.

Pembroke Lodge, No. 128, G.R.C., Pembroke, installed by R. W. Bro. W. R. White, assisted by W. Bros. J. G. McCormack and R. Allen: W. M., W. Bro. Emery B. Reade; S. W., Bro. G. Streete; J. W., Bro. G. Sayers; Secretary, Bro. G. Hollinsworth; Organist, Bro. R. Morgan; S. D., Bro. J. McDonald; J. D., Bro. T. Lloyd; Stewards, Bros. E. Askew, R. Russell, O. N. Booth and A. Gordon; I. G., Bro. W. Beamish; D. of C., W. Bro. Jas. Wright.

Officers of Burns Lodge, No. 10, Halifax, N.S., installed by W. Bro. Joseph R. Bennett: I.P.M., W. Bro. Owen Jones; W. M., W. Bro. Wm. A. McKenzie; S.W., Bro. Thomas Wilson; J.W., Bro. Arthur James Philips; Treasurer, W. Bro. James Fortune, P.M.; Secretary, W. Bro. Alexander Waddell, P.M.; S.D., Bro. George S. Innis; J.D., Bro. John Hefler; S.S., Bro. Richard Kizer; J.S., Bro. Wm. E. Taylor; Marshal, Bro. John Mosher; Tyler, Bro. J. M. Taylor.

Officers of Thistle Lodge, No. 36, Cow Bay, N.S., installed by W. Bro. A. L. Anderson, P.M.: I.P.M., W. Bro. Wm. Clark; W. M., W. Bro. Wm. Clark, re-elected; S.W., Bro. Nelson Lewis; J.W., Bro. Angus McAulay; Treas., Bro. P. B. Smith; Secretary, Bro. S. A. Spence, P.M.; S.D., Bro. A. L. Anderson; J.D., Bro. James Bolin; S.S., Bro. Anthony Ceconia; J.S., Bro. N. L. Quist; I.G., Bro. Archibald Ferguson; Tyler, Bro. Allen McVicar.

St. John's Lodge, No. 284, G. R. C., Brussels, installed by W. Bro. W. J. R. Holmes: I.P.M., W. Bro. Robert Pattison; W.M., W. Bro. George Davison, S.W., Bro. Wallace Simpson; J. W., Bro. William Tufts; Treasurer, Bro. John Shaw; Secretary, Bro. Alex. Duncan; Chaplain, Bro. Thos. Town; S.D., Bro. John Monkman; J. D., Bro. Archibald Taylor; I. G., Bro. Robert Armstrong; Tyler, Bro. Thomas English.

St. John's Lodge, No. 2, G. R. N. S., Halifax, installed April 7th, by W. Bro. James Martin, P. M., assisted by R. W. Bro. Curren, Grand Secretary, and W. Bro. Smithers: I. P. M., W. Bro. G. Anderson; W. M., W. Bro. D. Robertson; S. W., W. Bro. Wm. Inglis; J. W., Bro. George H. Fielding; Treasurer, Bro. Wm. Wilson; Secretary, Bro. J. Harvey Frith; S. D., Bro. W. A. Dallas; J. D., Bro. Rev. R. Morrison; Marshal, W. Bro. J. Martin; S. S., Bro. John E. Fielding; J. S., Bro. James Stone; Tyler, W. Bro. J. M. Taylor.

## The Canadian Craftsman.

Port Hope, May 15, 1879.

### Grand Lodge of New Brunswick.

In accordance with a revision of constitution of the Grand Lodge, A. F. & A. M. of New Brunswick, whereby the time for the annual meeting has been changed to April, the Lodge met yesterday at 8.15 p. m., the Most Worshipful Grand Master, Robert Mashall, Esq., M. P. P., presiding. The meeting was held in the Masonic Hall, Germain street, a room having been fitted up for the purpose.

Besides a large representation of the fraternity and Past Grand Masters Peters, Ellis and Clinch, there were present all the chief grand officers, except junior grand warden, the following being the list:—

Robert Marshall, Most Worshipful Grand Master.  
Benjamin R. Stevenson, Deputy Grand Master.  
Rev. Francis Partridge, Senior Grand Warden.  
Rev. Donald Macrae, Grand Chaplain.  
James McNichol, jr., Grand Treasurer.  
Wm. F. Bunting, Grand Secretary.  
George E. Fairweather, Senior Grand Deacon.  
Robert McAdoo, Junior Grand Deacon.  
F. W. Wisdom, Grand Director of Ceremonies.  
George F. Perkins, Assistant Grand D. of C.  
Chas. U. Hanford, Grand Pursuivant.  
George B. Hegan, Grand Sword Bearer.  
Geo. Kilnapp, Grand Standard Bearer.  
Edwd. J. Sheldon, Grand Organist.  
C. H. Masters, Grand Steward.  
Geo. H. Grimley, " " "

#### GRAND MASTER'S ADDRESS.

GREETING:—First of all allow me to congratulate the Craft not only within the city and county of St. John, but throughout the whole province, on the fact that Grand Lodge, now for the first time in its history, meets within the walls of a building which shall be dedicated and consecrated to Freemasonry; owned by the fraternity, and which, when completed, will be

their head-quarters within New Brunswick.

Only seven months have elapsed since the last meeting of Grand Lodge, therefore there is not the same variety of business to be presented to Grand Lodge as if a whole year had passed away; but even seven months have brought their changes, their sorrows and their pleasures. We have alluded to the pleasure which we have of meeting in our new "Masonic Hall." The room now occupied, is, it is true, comparatively small, but it is only to be occupied temporarily; yet the fact that we are in the building, that so much progress has been made, justifies the hope that at no distant day we shall be able to meet in the great hall fitted up in a manner worthy of Grand Lodge. I will not trespass upon your time, my brethren, by enumerating the difficulties through which the "Directors of the Masonic Hall Company" have struggled in order to bring the work to its present state; difficulties intensified by the depression of the times. This much I may say, however, that we should do all in our power to assist the directors in their good work; we should look forward, if possible, to a time when Grand Lodge will own the whole property and hold it entirely for the uses of the Craft. Grand Lodge is committed to an annual payment of five hundred dollars a year for twenty years, five of these payments have been made, leaving fifteen still due. It would be of immense advantage to the board of directors and would materially relieve the present pressure upon them if we could anticipate the payment of these annual instalments, to a certain extent, by an immediate payment by Grand Lodge to the extent of say three thousand dollars. This sum might be borrowed by Grand Lodge, provided the suggestion, upon further consideration, be deemed expedient. The advantage to the directors will be at once apparent and there would seem to be no difficulty in Grand Lodge promptly pay-

ing the interest upon the loan and in also making provision to extinguish the liability when the same matures, which I presume would be in five years from date. In aid of the "building fund of the hall" a Masonic fair, to take place in September next, has been projected by the directors, the management of which is now in the hands of a very efficient committee, representing all the Masonic organizations in the city. The readiness with which the Craft responded to the call to help the "fair" was most gratifying to me, as it cannot fail to be to you. Invited to assist in that undertaking I cordially assented, and I nominated as the representative committee of this body, the Grand Master, Past Grand Master B. Lester Peters and R. W. William F. Bunting, the Grand Secretary. I have no doubt the affair will not only be a great success, but will prove to be of great interest to the whole body of our citizens.

Since our last meeting one of the most prominent, and in his prime, one of the most active, earnest and intelligent members of the craft in the maritime provinces has been called to his eternal rest. I allude to Past Grand Master Robert Gowan, who died at the City of Fredericton on the 30th January last past, in the seventy-sixth year of his age, after a residence of over fifty-six years in this province. Bro. Gowan was no ordinary man. When able to do his duty, whether civil, social or masonic, no man could do it better. The country gratefully remembered his long and faithful service in the Crown Lands' Department and eased his declining years with a comfortable pension. Our Grand Lodge honored him with the highest honorary rank, that of a past grand master, when the last of the Scottish lodges, over which he ruled as Provincial Grand Master, united with us. Long before there was a central authority of any kind in the province, Bro. Gowan's views and opinions had all the force of au-

thority, and what he thought of any particular matter largely influenced the decision upon that matter. A diligent student, and strong in his own individuality, he never failed to have a decided view upon every question that came before him, and to any courteously expressed application for information or instruction, he never failed to cheerfully respond. Social, kind, charitable and genial, honorable in all his dealings, the good that he did will live after him and the remembrance of his many virtues will long linger in Grand Lodge.

Among other brethren who departed during the year, I notice, with much regret, the name of R. W. Bro. Rev. Charles H. Titus, Grand Secretary of the Grand Lodge of Massachusetts, who died in October last.

Among the papers that will be submitted to you will be the final report of the committee appointed to administer the relief sent to our own brethren in St. John, who suffered by the great fire. The whole amount received footed up to the round sum of \$8,431.35 and is a noble example of the wide-spread beneficence of our craft. This sum has been judiciously expended as will be fully shown by the report to which I have referred, prepared by R. W. Bro. William F. Bunting, who so efficiently discharged the onerous duties of secretary to the general masonic board of relief.

I received with much regret the resignation of R. W. Bro. H. M. Alexander, of his rank and status as representative of this grand lodge near the Grand Lodge of Quebec. The resignation was tendered in consequence of his removal from the jurisdiction. I had no alternative but to accept it. The correspondence will show that Bro. Alexander parted with his trust with as much regret as I received the return of it. He was one of the very few of our representatives that visited St. John, and many of us had experienced the pleasure of his personal acquaintanceship. He was never tired of doing kindnesses to-

wards brethren from New Brunswick who visited Montreal. His ways were so pleasant, his manner so hearty and so cherry that it was a gratification of the keenest kind to meet with him. At least, we can unite in wishing him prosperity in his new home in Toronto. I have appointed as his successor near the Grand Lodge of Quebec, V. W. Bro. Thomas P. Butler, P. M. Victoria Lodge, No. 26, Montreal.

Upon a request from the Grand Lodge of Kentucky for an exchange of representatives, I have appointed as the representative of this grand lodge, R. W. Bro. William H. Phythian and have no doubt that he will efficiently discharge any duties that may be required of him. The Grand Lodge of Kentucky has appointed R. W. Bro. Thomas J. Robinson, P. J. G. Warden and P. M. Victoria Lodge, No. 26, Milltown, to represent it near this Grand Lodge.

I issued a dispensation on 3rd February last, authorizing W. Bro. William J. Logan to instal the officers of St. Martin's Lodge, the worshipful master not having installed his successor at the proper time, which duty Bro Logan faithfully discharged.

I have issued a dispensation for a new lodge to be located at Hopewell Corner, in the County of Albert, which will be called Albert Lodge. I submit herewith the report of the Grand Secretary as to the opening of said lodge under dispensation.

To M. W. Bro. Robert Marshall, Grand Master of Freemasons of New Brunswick:

M. W. SIR AND BROTHER:—Acting under authority and instruction from you I visited Hopewell Corner, Albert County, and on the twenty-third day of January, A. D. 1879 instituted Albert Lodge under the dispensation issued by you. The following brethren were inducted into the respective offices:

- Bro. William King, Worshipful Master,
- “ Robert C. Bacon, Senior Warden,
- “ John E. Montgomery, Junior Warden.
- “ David Stiles, Treasurer,
- “ Frederick W. Watson, Secretary.

The brethren adopted the by-laws of Howard Lodge, No. 15, *mutatis mutandis* for

their government, until a code can be adopted in due form.

There were several propositions for membership and petitions for degrees received and referred.

They have provided themselves with a commodious lodge room and receiving rooms in Oulton's hall, and they apparently have a good field for working up an efficient and useful lodge.

I was accompanied and assisted in all the ceremonies of the occasion by W. Bro. Robert J. Melvin, W. M. New Brunswick Lodge No. 22.

I have the honor to be yours respectfully and fraternally,

WM. F. BUNTING,  
Grand Secretary and P.S.G.W.

By my direction the lodge has since been visited by the Grand Secretary and I believe it has made such progress that the prayer of the officers and members asking for a warrant may be fairly considered at this session of Grand Lodge. I have referred the whole matter to the following committee, viz: R. W. Bro. William F. Bunting, R. W. Bro. B. Lester Peters, and R. W. Bro. Edwin J. Wetmore, who will submit a report upon the subject for the decision of Grand Lodge.

The two lodges located in the City of Fredericton, viz: Solomon's Lodge, No. 6, and St. Andrew's Lodge, No. 29, have agreed to unite under a new name and with a new warrant. The following petitions signed by nearly all the officers, past officers and members of the respective lodges has been forwarded to me:

To the M. W. Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick:

We, the undersigned, being regular masons of the lodge the name of which is written and mentioned at the head of the column in which our respective names are written, having the prosperity of the craft at heart, are anxious to exert our best endeavors to promote and diffuse the genuine principals of the art, and for the convenience of our respective dwellings and other good reasons which are hereinafter stated, we are desirous of forming a new lodge to be named "Hiram."

The following are the reasons hereinbefore referred to for our desire of forming a new lodge. Your petitioners are all members of either Solomon's Lodge No. 6, or St.

Andrew's Lodge No. 29, both of which lodges have their head-quarters and place of meeting at Fredericton. It had for sometime been considered that an amalgamation of these lodges would materially conduce to the prosperity of Freemasonry in Fredericton and to the surrounding jurisdiction. Accordingly a committee was appointed from each lodge to meet and consider the matter and report to their respective lodges recommending an amalgamation, and with that view suggested that arrangements should be made with the Grand Lodge by which the charters of the respective Lodges might be surrendered and a new charter issued to a new Lodge under a new name, the charter members of this new Lodge to be all the members of the old Lodges in good standing, under certain conditions mentioned in the report. This report was regularly adopted in both Lodges and a certified copy of the report and a certificate of its adoption was duly forwarded from both Lodges to the V.W. the Grand Secretary; and your committee would respectfully refer the M. W. Grand Master to such certified copy of report and certificate for full information as to the terms upon which they desire to surrender their charters, and to obtain a new one, only suggesting that in choosing the name of the new Lodge we desire the M. W. Grand Master to be governed by this petition and not by the said report. In consequence of this desire we pray that a surrender of the respective charters of the said Lodges may be accepted, and for a warrant of constitution empowering us to meet as a regular Lodge at Fredericton, in the County of York, on the first Thursday of every month, and there to discharge the duties of Masonry in a constitutional manner according to the forms of the order and the laws of the Grand Lodge, provided that the terms and requests set forth in the report of the said committee be complied with and acceded to. And in that event we have nominated and do recommend Bro. Alfred F. Street to be the first Master, Bro. Samuel H. McKee, Junior, to be the first Senior Warden and Bro. Richard M. Pindor to be the first Junior Warden of the said Lodge. The prayer of this petition being granted, we promise strict obedience to the commands of Grand Master and the laws and regulations of the Grand Lodge.

The movement has my hearty approval and the decision so unanimously arrived at by the brethren will, no doubt, receive your official sanction. The new Lodge will, I presume, be given the number on the roll now held by Solomon's Lodge No. 6. This may properly raise the question

as to the course which Grand Lodge should adopt with regard to vacant numbers, whether they shall be allowed to stand vacant or whether on the issue of a new warrant a vacant number shall from time to time be given to such new Lodge, and thus keep the roll complete. I have no fixed opinion upon the subject, and only mention the matter that it may be discussed in Grand Lodge.

I have no foreign matters of special importance to submit for the consideration of Grand Lodge. I may mention, however, that a communication has been received from the Grand Lodge of Illinois, informing us that that Grand Lodge has interdicted Masonic communication with the Grand Lodge of Scotland in consequence of the latter's invasion of the jurisdiction of the Grand Lodge of Quebec. I had hoped to have been able to report to you that Scotland had retired from its unjust attitude as regards Quebec, but am not yet in a position to do so; it is, however, in my judgment, only a question of time. We all must deeply regret the delay of Scotland in retiring from a position which is practically opposed to the true spirit of Masonic jurisdiction within territory legally occupied by a duly recognized grand governing body. Some communications have been received from the Grand Lodge of Manitoba shewing that a mischievous and turbulent spirit is abroad in that jurisdiction; as, however, we are in friendly communication with the only lawful Masonic authority in that province, no action on our part may be deemed necessary.

In this province harmony prevails, and if the Lodges have not done a large amount of work during the year, they have made fair progress in the good work of our time honored institution.

Brethren, I rejoice to meet you at this the twelfth annual communication of Grand Lodge under auspices so favorable. In closing, permit me to recur to a subject which must be

very dear to every true mason within our jurisdiction. Past Grand Master B. Lester Peters in his address, delivered in Grand Lodge on the 22nd January, 1868, remarked:—"The erection of a Masonic Temple in the city, for the honor of our ancient Craft, is a work in which I feel satisfied that the brethren in all parts of the province would be interested, and I trust that some measure will be adopted by Grand Lodge, having in view an object so desirable." From that time, continued effort has been made, with greater or less success, and as a result we meet to-day, for the first time in our own "hall." Much, however, remains yet to be done in order to the successful accomplishment of the great work so nearly completed, in the interests of which I would like to invite every brother within the province, whose name is on our roll of membership, and who has not yet given material aid to this undertaking, to at once subscribe for at least one share in the stock of the "New Brunswick Masonic Hall Company." If this appeal be generously responded to, the question of providing the necessary funds for the successful completion of the great work will have been accomplished and the Craft in New Brunswick will have a building comparatively free from incumbrance, which any Grand Lodge in Canada might be proud to call its own. With these brief remarks, I leave the matter in the hands of the brethren throughout the province, not doubting the result.

In the assurance that your deliberations and decisions will continue to be characterized by a just appreciation of your great responsibilities, permit me to conclude with these words: "Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it!"

ROBERT MARSHALL,  
Grand Master.

GRAND SECRETARY BUNTING'S REPORT was the next in order. It stated the total membership in the Province to be 2,317.

A good idea of the growth of the craft in the jurisdiction since the formation of the Grand Lodge is given by the following comparative statement.

May 1868,	the date of the first return, there were		
	24 Lodges, with a membership of	...	1,812
Dec. 1868,	25 " " "	...	1,419
Dec. 1869,	26 " " "	...	1,598
Dec. 1870,	26 " " "	...	1,751
Dec. 1871,	28 " " "	...	1,928
Dec. 1872,	30 " " "	...	2,080
Dec. 1873,	30 " " "	...	2,148
Dec. 1874,	30 " " "	...	2,209
Dec. 1875,	30 " " "	...	2,246
Dec. 1876,	33 " " "	...	2,230
Dec. 1877,	33 " " "	...	2,282
Dec. 1878,	34 " " "	...	2,317

From these figures it will be seen, continues the report, that there has been a steady increase each year, except in the year 1876 when there was a slight falling off. Nevertheless, there have been added to the membership, over one thousand in ten years, an increase of some importance in a small jurisdiction.

Mention is made of the dispensations, certificates and commissions issued and to the fact that a reprint of the proceedings of the Grand Lodge has been made. Notices had been received of new and better fitted halls that had been procured by various Lodges, showing steady progress, and a reference was made to the library as well as the Masonic contributions to it.

THE GRAND TREASURER.

James McNichol, Jr., Esq., reported that the past year's receipts were \$1,420.40 which, added to the balance in hand, makes \$2,810.83. The expenditures come within about \$300 of the latter amount and the balance, with the funds invested, amounts to \$3,842.90.

THE REPORT

of the Board of General Purposes, of which the Deputy Grand Master, Hon. Benj. R. Stevenson is President, was read, giving an account of the business that had been transacted by them during the recess.

The Lodge adjourned until 7.30 p. m.

OFFICERS FOR 1878-79

In the evening the principal business transacted was the election of officers. The elected and appointed officers were then installed. They are as follows:—

- M. W. Gr. Mas. Robert Marshall, St. John.
- R. W. D. G. M. Ben. R. Stevenson, St. Andrews.
- R. W. Sr. Gr. War. Rev. F. Fartridge, Rothesay.
- R. W. Jr. Gr. War. Chas. N. Scott, Woodstock.
- V. W. Gr. Chap. Rev. Don. Macrae, Portland.
- V. W. Gr. Trea. Jas. McNichol, jr., St. John.
- V. W. Gr. Sec. Wm. F. Bunting, St. John.
- W. Sr. Gr. Dea. G. E. Fairweather, St. John.
- W. Jr. Gr. Dea., Robert J. McAdoo, St. John.
- W. Gr. Dir. Cer. F. W. Wilson, St. John.
- W. A. Gr. Dir. Cer. Geo. E. Perkins, St. John.
- W. Gr. S. Bearer, Geo. B. Hegam, St. John.
- W. G. St. Bearer, Geo. Kinapp, St. John.
- W. Gr. Organist, Edwd. J. Sheldon, South Bay.
- W. Gr. Pursuivant, Chas. V. Hanford, St. John.

W. Gr. Steward, John H. Rose, St. Stephen.  
 W. " " Jas. Saunders, St. John.  
 W. " " C. H. Sherwood, Hampton.  
 W. " " Wm. A. Park, Newcastle.  
 W. " " William Sadler, St. John.  
 W. " " Wm. E. Skillen, St. Martins.  
 W. " " S. H. McKee, Jr. Fredericton.  
 W. " " C. J. Henderson, St. John.  
 W. " " Geo. H. Grenley, Bathurst.  
 W. " " H. A. Johnson, Dalhousie.  
 W. " " A. McN. Travis, Hampton.  
 Grand Tyler, Dingee Scribner, St. John.

The Board of General Purposes is constituted as follows: M. W. Robert Marshall, Grand Master; R. W. B. Lester Peters, Past Grand Master; R. W. Robert T. Clinch, Past Grand Master; R. W. Wm. Wedderburn, Past Grand Master; R. W. John V. Ellis, Past Grand Master; R. W. Benjamin R. Stevenson, Deputy Grand Master, (President); R. W. Francis Partridge, Senior Grand Warden; R. W. Charles N. Scott, Junior Grand Warden; R. W. Wm. F. Bunting, Grand Secretary, (Secretary); V. W. James McNichol, Jr.; R. W. Henry Duffell; R. W. Edward Willis; W. J. Henry Leonard; W. T. Nisbet Robertson; W. Wm. H. McArthur; W. Andrew J. Stewart; W. Henry J. Thorne; W. Wm. J. Logan; R. W. David Main.

### The Masonic Schism in Manitoba.

BY G. F., JR.

We have carefully perused the proceedings of the Grand Lodge of Manitoba from its formation up to the present time, and being desirous of giving as unbiased an opinion as possible relative to its present difficulties, we may premise by stating that the whole trouble originated at the first Annual Communication, when unfortunately towards the close of the session the question of ritual arose, when it was "Moved by W. Bro. E. Geo. Conklin, seconded by R. W. Bro. Col. John Kennedy,—That this Grand Lodge adopt for its ritual the work as at present exemplified by the Grand Lodge of Canada." "Moved in amendment by V. W. Bro. A. J. Symonds, seconded by R. W. Bro. J. W. Harris,—That future Lodges within the jurisdiction of this Grand Lodge be required to work the Rite known as the Ancient York Rite." The amendment was put and declared in the negative by the casting vote of the Grand Master, (M. W. Bro. W. N.

Kennedy); the original motion was then put and also declared lost.

This, as far as we can judge from the proceedings, was the introduction of the fine edge of the wedge that has done so much injury to Freemasonry in Manitoba; for immediately preceding the close of the session it was "Resolved,—That the M. W. Grand Master appoint two committees of three each to exemplify the two methods of work at the next meeting of Grand Lodge."

At the second Annual Communication, Grand Master Kennedy in his address cautions the brethren against hasty action relative to ritual, and very truly says, "Freemasonry deals more in realities than rituals, be they ever so beautiful." The work was subsequently exemplified. The Board of General Purposes, in reply to the Grand Master's address, said "This action" (the exemplification of the work) "may lead to the adoption, at as early a date as practicable, by this Grand Lodge, of a system of work that shall be uniform," &c., and subsequently a resolution was made to the effect "that all Lodges formed since the organization of this Grand Lodge be required to work as nearly as possible the A. Y. Rite," &c. This Bro. Conklin claimed was out of order, as the Constitution provided that notice of the motion should have been given at the previous annual communication, and Grand Master Kennedy supported the protest and ruled the motion out of order. *This we think should have closed all discussion on this unfortunate question during this session.* But, as we shall show, it was not so.

The election for Grand Master took place, and R. W. Bro. Geo. F. Newcomb (a strong supporter of the A. Y. Rite) being elected, was installed M. W. Grand Master, and, improperly we think, allowed this question to be re-opened by a side issue, viz: "The report of exemplification committee," by which the motion ruled out of order by Grand Master Kennedy was virtually re-introduced, and on Bro.

Conklin again protesting against the introduction of the report, Grand Master Newcomb ruled *that the report was in order*. This was in reality giving a direct slap to the Grand Master who presided at the commencement of the session, and who had only just descended from the throne. To say the least it was impolitic, and by many would be viewed as discourteous. This was on the Friday, when, evidently after a heated discussion upon the following resolution, which was in reality only the sequel to "Report of Exemplification Committee," it was moved &c., "That the report be received and the resolution adopted, with the understanding that Emerson Lodge be granted until their meeting in December next to determine which work they will adopt; and that at said meeting they decide by vote of the Lodge, and that said decision then made be confirmed." We repeat, after a heated discussion, and another protest from Bro. Conklin, the Grand Master reserved his decision till the following morning, when he decided it in the affirmative, and the motion was carried.

From this time forth (June 16th, 1877), there were, evidently, two distinct parties, which, for convenience sake, we would designate the Newcombe, or A. Y. R. Party, and the Kennedy, or Canadian Ritual Party. Now, although the adherents of the former were at this period victorious, it would have been far better, wiser, and more discreet, not to have *forced* their opinions upon a large and influential minority. It was unbecoming for a Grand Master, just installed, to virtually set aside the ruling of his predecessor, at one and the same Communication, especially when he saw the determined opposition that existed to the question, which in *reality was one of no vital importance to the Craft whatever*, when, by so doing, he must have been aware that he was exciting feelings that had a tendency to prove, and which, as events subsequently proved, highly injurious to

the best interests of Masonry in Manitoba. His duty was obviously to have assuaged those feelings, and by advising his supporters to *patiently wait*, the present unfortunate crisis might not have occurred. We now turn to the third Annual Communication, presided over by M. W. Bro. G. F. Newcomb.

The reader must, from this point, understand that we have before us copies of the reports of *two* bodies claiming to have held the *third* Annual Communication of the Grand Lodge of Manitoba, each acknowledging the proceedings of the communication just referred to—the first held June 11, 13, 14, 1878, under Grand Master Newcomb, the second, held Dec. 30, 1878, under M. W. Bro. W. N. Kennedy. We shall now endeavor to sift the contradictory statements and give as impartial a criticism of the schism as lies in our power.

Grand Master Newcomb, in his address, alludes to a difficulty between himself and Bro. Conklin *in re* a certain edict; that, however, was happily adjusted, although we think there were faults on both sides. Then, again, the officers and members of Lisgar Lodge, No. 2, acted in a most contumacious manner on the *official* visitation of the Deputy Grand Master, in fact displaying a spirit of disloyalty which was certainly deserving of the punishment meted out to them by the Grand Master. In fact, we think a spirit of discontent must have existed amongst certain brethren, and that a due respect was not paid to the efforts of the Grand Master to advance the true interests of the fraternity within the Province. In this report, we notice that the Committee on Credentials did *not* report until *after* the Grand Master's address had been delivered, and the reports of the Grand Secretary and Library Committee received, so by what means it was determined who were entitled to seats and votes remains a mystery. Again, on the following day, a further report from the Committee on Cre-

dentials was brought in, adding the names of three brethren from Assiniboine Lodge, which had been chartered the day previously, and "the M. W. Grand Master stated that he had appointed the Deputy Grand Master to constitute Assiniboine Lodge, No. 7, and install their officers, to whom a warrant had been issued by vote of Grand Lodge yesterday." On this second report being brought forward, R. W. Bro. John Kennedy, the third member of the Committee, took exception, on the ground that the names of four Past Masters of Prince Rupert's Lodge were excluded from the list. The Grand Secretary stated that these names had not been properly returned, still we cannot help thinking that if these brethren were Past Masters of that Lodge, they should not have been excluded for merely technical reasons. The question of their admittance was, however, referred to the Board of General Purposes, which reported that one (Bro. Joseph Hursell) though irregularly returned, be received, and that the other three were not entitled to seats in Grand Lodge. The report was adopted, although an amendment adding the name of Bro. D. McEwen was made, which was withdrawn, the Grand Master, for reasons we entirely fail to understand, ruling the same out of order. Surely any brother has a right to move an amendment to any report of the Board of General Purposes or that of any other Committee. M. W. Bro. Kennedy then moved that the election of Grand Lodge officers be now proceeded with (lost). In this report we would here mention there is not a word about the election being the first business next morning although, as will subsequently be seen, Grand Master Newcomb, at the Emergent Communication, Dec. 30, says *there was*, and M. W. Bro. Kennedy, in his statement to his Grand Lodge, says *there was not*. Grand Lodge adjourned till next morning at 9 a. m.

From the above, it will be seen there were apparent irregularities: (1) Regarding report of Committee on Credentials; (2) Constituting Assiniboine Lodge; (3) Evidently some "hitch" *anent* the Past Masters of Prince Rupert's Lodge, which we cannot understand at this distance; and (4) A desire, on the part of the Kennedy party, for an election of officers that night. Bro. Newcomb explains a banquet was to be held that evening, and it was then late.

Next morning, at 9.20 (June 14, 1878), Grand Lodge resumed labor, and, on motion, immediately proceeded to the election of officers. M. W. Bro. Newcomb was re-elected. Then ensued the following extraordinary and—however great the provocation—*inexcusable* scene. "The ballot having been distributed for D. G. M., and the M. W. G. M. having ordered it to be collected, R. W. Bro. E. G. Conklin, G. J. W., here remarked there were some members of Grand Lodge in the ante-room desirous of admission, and having requested that they be admitted, the M. W. G. M. ruled that they could not be admitted during the process of collecting the ballot. Upon this announcement M. W. Bro. Geo. Black, R. W. Bro. E. G. Conklin, V. W. Bros. Dr. D. Young, John Villiers, W. Bro. D. M. Walker and Jos. Hursell retired from Grand Lodge, notwithstanding the M. W. Grand Master's declaration that none could leave at that stage of the ballot, thus utterly ignoring the authority of the M. W. Grand Master. The door was then forced open by M. W. Bro. Geo. Black, when he and the brethren named above left the Grand Lodge, having first created considerable disturbance in the ante-room." At the Special Communication subsequently held, Dec. 30, Grand Master Newcomb adds in his address, "and disturbed Grand Lodge so much that Bro. Bradley, a Justice of the Peace, and Bro. D. B. Murray, Chief of Police, retired under my permission to secure order." The Seces-

sionists, in their report, say: "That during the said session, solemn engagements entered into by the Grand Master, to have certain business brought on at a specified time, were broken by him, and the business of election of officers proceeded with hurriedly \* \* \* before the arrival of several members, whom he knew were opposed to his re-election as Grand Master, and thus, having secured within the Grand Lodge a sufficient number of those members favorable to his connivances, he ordered the doors to be closed, forbidding ingress or egress until the election of Grand Officers should be completed, although several members of Grand Lodge were then in the ante-room, and had asked to be admitted into Grand Lodge. Several members who were then present, whose feelings had thus been outraged, at once retired from the Grand Lodge, and took no further part in its proceedings."

Here, judging impartially, we see a determination on the part of Grand Master Newcomb to retain office for himself and his friends, and although his ruling was high-handed, and had been so, we think, throughout the session, it did not in the least justify Past Grand Master Black and others in breaking through all Masonic rule by "forcing their way out of Grand Lodge." Their evident duty was to at once have filed a written protest, and to have refused to have taken further part in the proceedings till their rights were granted them. Grand Master Newcomb knowing, as he must have known, the strong feeling against him, should have courted a full assemblage, and those opposed to him should have been on time to express their views at the ballot box. Both parties acted in a far from Masonic spirit. After the election of officers, "in accordance with notice of motion given at previous Communication, R. W. Bro. J. Kennedy moved 'That the resolution recommended by a portion of the Committee to ex-

emplify the work, and adopted, be and is hereby rescinded.'" We regret to say Grand Master Newcomb again displayed partizanship, by ruling it out of order. There was no other business of importance at this session, with the exception of a notice of motion, to the effect "That all Lodges be required to conform to the work adopted 16th June, 1877, and that six months be allowed for them to comply with this amended regulation." This motion was a direct violation of Grand Lodge pledges to Emerson Lodge at the previous Communication.

Immediately after this stormy session, Grand Master Newcomb by invitation met at the office of M. W. Bro. Kennedy, that brother and two others, relative to "the difficulty," and then promised "to stay" all proceedings for a time. On June 18th, he received a letter from Bro. the Rev. Canon O'Meara, suggesting that three on each side (for now regular lines were drawn and parties formed) should be appointed "for the purpose of arriving at some method of arranging in a satisfactory and peaceful manner, the present serious difficulties existing within the Masonic jurisdiction of Manitoba." Grand Master Newcomb by letter appointed a committee to meet a similar committee from the opposite side. Grand Master Newcomb immediately afterwards left the Province, and from that time the Secessionists, under M. W. Bro. Kennedy, evidently ignored all the proceedings of the *third* Annual Communication of the Grand Lodge of Manitoba, as they petitioned P. D. G. M. Henderson, as D. G. M. to call a meeting of Grand Lodge, and the D. G. M. Harris, as G. S. W., to call a Special Communication of Grand Lodge, both of whom refused to do so. Finally Bro. Conklin, who it will be remembered was J. G. W. at the Second Annual Communication, did call a Communication of the Grand Lodge of Manitoba, which met Dec. 30, 1879, and was designated by the

schismatics as the *third* Annual Communication of the Grand Lodge of Manitoba.

From the proceedings of this body we gather that M. W. Bro. Kennedy as P. G. M. was on the throne, four Lodges represented and fourteen brethren entitled to seats present. M. W. Bro. Black and two others sent letters of apology for their absence. After the Committee on Credentials had reported, and the *extraordinary* notice of Bro. Conklin read, certain resolutions were carried, beginning with the preamble, "Whereas at the Communication of Grand Lodge called for and commenced on the 12th day of June last, so many irregularities occurred and so much was done contrary to and in violation of the Constitution and of the true spirit of Masonry, which may be in part recited as follows:"

Here follow seven clauses: (1) Committee on Credentials not reporting at proper time; (2) The names of the four Past Masters of Prince Rupert's Lodge being left out; (3) Exclusion of M. W. Bro. Black from Board of General Purposes; (4) Grand Master's ruling regarding reports of Board of General Purposes, whereby no amendment could be put; (5) In reference to the election; (6) That the Grand Master instructed Grand Lodge that certain Past Masters were ineligible for election to any Grand Lodge office; and (7) The ruling in regard to the notice of motion as to work; and whereas there were other matters contrary to all Masonic usage and custom, therefore it was *Resolved*, That this Communication of Grand Lodge called by summons of R. W. Bro. E. G. Conklin, J. J. W., approved by M. W. Bros. Kennedy and Black, and at the request of a majority of the members of Grand Lodge be and is hereby declared to be the third Annual Communication of the Grand Lodge of Manitoba, to take the place of that improperly held and conducted on the twelfth of June last, and following days, and that the proceedings of that

Communication so improperly held and conducted, be declared null and void."

The acting Grand Secretary commenced then to read minutes of *second* Annual Communication of Gr. Lodge of Manitoba, and it was decided when Grand Lodge should meet in January, after which Grand Officers were elected. M. W. Bro. W. N. Kennedy being elected Grand Master, and R. W. Bro. Conklin Grand Secretary, it was resolved that a demand be made upon R. W. Bro. Bell, late (?) Grand Secretary, for books and seal of Grand Lodge, and in event of his not complying, a similar seal was to be procured. The Grand Lodge then closed and

#### THE FOURTH ANNUAL COMMUNICATION

of the same body was held on January 22nd, 1879, when Grand Master Kennedy delivered an address in which he says: "I know the powers of a Grand Master are great, but when abused and the safety of the Craft endangered, it becomes the duty of Masons, who have the welfare of their beloved Order at heart to rise in vindication and support of its good name and if necessary depose even a Grand Master."

Before making any remarks upon these *extraordinary* Grand Lodge meetings and address of a Grand Master, we will briefly allude to the Special Communication of the Grand Lodge of Manitoba, which was held also Dec. 30th, and which Bro. Kennedy *actually attended*. To make the matter as brief as possible, we would say that the Grand Master's address was merely an account of the schism from his stand point, and of the several suspensions, &c., he saw fit to make. After the Grand Master's address, M. W. Bro. Kennedy briefly addressed Grand Lodge, stating according to report, that if "the matter of Ritual were left an open question he would be willing to bow in allegiance to the Grand Master and Grand Lodge." (page 20.) To this apparently the Grand Master, Grand Secretary, and

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.

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#### 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-

gree is generally kept in a round glass case labelled "Old Rye, G. & W." The presiding officer having arranged his working tools, the degree was successfully conferred, the recipients declaring that they could "see through a glass" clearly during the ceremony. The young man, who is an "Orient"-al scholar, explained that the certain peculiar characters, "G. & W.," meant that each candidate, after passing through the ceremony, should exclaim "Good and Welcome." Having passed this stage, the party proceeded to the station of the Toronto, Grey and Bruce Railway, where they were soon comfortably seated in the Palace car placed at their disposal. At Orangeville, they were met by Ex. Comp. William Watson, Z. of Ionic Chapter, and conducted to the Gordon House, and shortly afterwards to the Hall where the Chapter hold their Convocations. The Chapter having been duly opened, the Grand Z. and officers were admitted and received in due form. The routine business having been disposed of, the Grand Z. installed, in an impressive manner, for the present year, the

OFFICERS OF IONIC CHAPTER, NO. 88,  
ORANGEVILLE.

R. Ex. Comp.	James Wilson, P. Z.
Ex.	William Watson, Z.
"	S. H. McKittrick, H.
"	S. S. MacCormac, J.
"	R. W. Greigg, Scribe E.
"	W. H. Hunter, " N.
"	George Wilcox, Treasurer.
"	J. C. Fox, Prin. Soj.
"	John Buckland, Senr. Soj.
"	John Wright, Junr. Soj.
"	William Corboy, M. of V.
"	David Dick, Janitor.
"	D. Mckinnow, } Members of
"	Jas. Brodie, } Ex. Com.

After which, the Grand Z. addressed the Chapter, and expressed his gratification at meeting so many worthy Companions, who took a warm interest in the Royal Craft. The desire to become well versed in all that pertains to Freemasonry, and to excel in properly conferring the degrees met with his hearty approval, and it

was peculiarly pleasing to him to know that their efforts had been crowned with success. Ionic Chapter was in the charge of able and experienced officers, and during the Masonic year upon which they had just entered he felt assured their progress would be entirely satisfactory. They had a well furnished, comfortable Hall, and, so far as he could learn, the Chapter had every prospect of a brilliant future.

After the Chapter had been closed, the Companions proceeded to the refreshment room, where an hour was pleasantly spent in social enjoyment. R. Ex. Comps. James Wilson, Thomas Sargent, Ex. Comp. William Watson, and other Companions, addressed some flattering remarks to the Companions, after which the proceedings terminated.

Toronto.

ANCIENT AND ACCEPTED SCOTTISH RITE—  
TORONTO CHAPTER ROSE CROIX  
OF HAWDLM.

The Annual Assembly of this Chapter was held in their Hall, King Street West, Toronto, on the 23rd April, at which there were present a large number of the leading members of the Rite. Ill. Bro. Fred. J. Menet, 32°, Past Most Wise Sovereign, acting for Ill. Bro. J. W. Murton, 33°, Deputy for Ontario, installed the following officers:—

Ill. Bro.	Richard J. Hovenden, 32°, M.W.S.	
"	T. Sargent, 32°, P.M.W.S., Prelate.	
"	Wm. Brydon, 32°, 1st General.	
"	James Wilson, 18°, 2nd General.	
"	Ulysses Boddy, 18°, Raphael.	
"	J. H. Venables, 18°, Gr. Marshall.	
"	E. T. Malone, 18°, Registrar.	
Ill. Bro.	F. J. Menet, 32°, Treasurer.	
"	T. Hutchinson, 18°, Capt. Guard.	
"	W. H. S. Loudon, 18°, Guard.	
Ill. Bro.	D. Spry, 32°, P.M.W.S.	} Executive } Committee.
"	W. Hamilton, Jr., 18°.	
"	James Adams, 18°.	

Immediately after the installation the M. W. Sovereign conferred the 18° upon two candidates, in a very impressive manner. This assembly

was one of the most pleasing and harmonious that has been held in Toronto for some time, and the presence of Ill. Bro. T. F. Blackwood, 32°, Master of the Lodge of Perfection, and all the Past M. W. Sovereigns, led Ill. Bro. R. J. Hovenden, 32°, the M. W. Sovereign, to give expression to the feelings of gratification which such an assemblage afforded him, as he felt assured that with such an auspicious beginning his year of office would be an agreeable one. The A. & A. S. Rite in Toronto is in a flourishing state, which is mainly due to the able and experienced Brethren who are at the head of the Lodge of the Toronto Perfection, and the Toronto Rose Croix Chapter.

#### Canadian Masonic News.

**CORRECTION.**—On page 114 of *THE CRAFTSMAN* for April, on second line, second column, 30° should have been 32°; the sentence should read "Harrington S. v. Consistory, 19° to 32°, both inclusive."

**FRELIGHSBURG.**—At a large fire in this village on the 19th ult., amongst the buildings destroyed was one which contained the Masonic Hall. Part of the furniture, &c., of Frelighsburg Lodge, No. 33, G. R. Q., was saved, but the loss to the Lodge will be about \$200, upon which, unfortunately, there was no insurance.

**BRUSSELS.**—We are sorry to learn from the Secretary of Brussels Lodge, No. 284, G. R. C., that at a fire which occurred in that town on the 17th ult., the Masonic Hall, together with all its furniture, regalia, books, etc., was destroyed. The Lodge Room had been re-furnished a short time ago, at considerable expense, and there was a debt upon the same amounting to \$250. No insurance.

**BURGLARY.**—We learn from the *Prescott Telegraph* that the Masonic Lodge room, Prescott, was entered by burglars, and the jewels of the officers of the lodge stolen. The jewels were

valued at about \$60. As yet there appears to be no clue to the perpetrators of the act, but it is to be hoped they will yet be caught and receive the punishment they so richly merit.

At the regular meeting of Hamilton Sovereign Chapter *Rose Croix*, held on the 17th ult., the following officers were elected for the ensuing year:

- Ill. Bro. J. M. Gibson, 32°, M. W. S.
- " W. Bournan, 32°, Prelate.
- " R. A. Hutchison, 32°, 1st Gen.
- " C. R. Smith, 32°, 2nd Gen.
- " R. K. Hope, 32°, Raphael.
- Sov. Pr. W. R. Stewart, 18°, Gr. Marshal.
- " A. H. Land, 18°, Registrar.
- Ill. Bro. J. W. Murton, 33°, Treasurer.
- " J. M. Meakins, 32°, Capt Guard.
- " Joseph Mason, 32°, Guard.

**THE W. M. of Manito Lodge, No. 90, G. R. C., Collingwood, (W. Bro. John F. Mathews,)** writes us to warn the craft against a person named Thomas Edwards, who is represented as a "dead-beat and a sponge on the craft." Edwards is of dark complexion, about 6 feet high, straight but thin built,—a painter by trade, and says he hails from Liverpool, England. He is unworthy of any assistance.

**MANITOBA.**—Our Brethren in Manitoba are having lively times, and matters look very threatening. It is strange that Brethren cannot dwell together in unity. How much easier it is to preach than to practice? How beautiful the lessons of brotherly love, charity, forbearance, moderation and honor sound as taught the candidate during his progress through the several degrees—how little of it, in fact, he sees after he is invested with all.—*Masonic Monthly*.

**GRAND CHAPTER OF VIRGINIA.**—We are pleased to learn that our esteemed Ex-Comp. Wm. Brydon, 1st Principal of St. Andrew and St. John Chapter, No. 4, Toronto, has been appointed representative of the Grand Chapter of Virginia, near the Grand Chapter of Canada, and we congratulate

our worthy friend upon being the recipient of an honorable appointment, which we feel assured he will discharge to the credit of the body he represents. The M. Ex. Grand Z. of Canada has appointed the Rev. Dr. Dane, of Dunville, Past Grand High Priest, and a Mason of position, as our representative near the Grand Chapter of Virginia.

**MASONIC FUNERAL.**—On Tuesday the 15th April, we learn from the *Trenton Courier*, the funeral of George Albert Rose, eldest son of Baltis Rose, Esq., 4th Con. Sidney, was conducted under the auspices of the Masonic Fraternity, the Stirling and Frankford Lodges being well represented, there being some brethren also from Trenton, Belleville, &c., present. The Rev. Mr. Seymour, of Frankford, officiated at the church, and the remains were interred with Masonic honors. The funeral was one of the largest in that section for some time, showing the respect entertained for the family in their bereavement. The deceased was ailing over a year of consumption, aged 23 years and 6 months.

**LONDON — CRYPTIC MASONRY.**—A special meeting for the purpose of extending the privileges of the above Rite was called for Tuesday, evening the 21st ult., when a dispensation was read from Col. J. B. McLeod, 33°, S. G. C. for opening Noah Lodge, No. 2, in this city, under the Grand Register for the Dominion of Canada. Bro. Jas. O'Connor, N. and P. D. D. G. M., installed the following as officers.—

- Bro. W. R. Browne, as N.
- “ H. A. Baxter, as I.
- “ Wm. Hawthorne, as S.
- “ Wm. H. Rooks, as Sec.-Treas.
- “ F. J. Hood, as Sen. Deacon.
- “ I. Waterman, as J. Deacon.
- “ C. S. Cheney, as Dir. of Ceremonies.
- “ A. S. Murray, as Steward.
- “ T. C. Welsh, as Guardian.

All members must be Royal Arch Masons, and in good standing.

After the above Lodge had been formed, a Conclave of the Red Cross

of Rome and Constantine was opened “by warrant,” to be called “Peninsular, No 3,” for this city under the Grand Register of Canada. All members must be Knight Templars, and in good standing. Bro. James O'Connor, Past Grand Sovereign, installed the following officers:—

- Sir Knight H. A. Baxter, Sov.
- “ “ F. J. Hood, Viceroy E.
- “ “ W. R. Browne, First General.
- “ “ Wm. Hawthorne, Second Gen.
- “ “ C. S. Cheney, Prelate.
- “ “ A. S. Murray, Perfect.
- “ “ T. C. Welsh, Standard-Bearer.

**HALIFAX, N. S.**—At the regular meeting of the Lodge of St. Mark, No. 38, held on Friday night, the following officers for the ensuing year, were installed by R. W. Bro. E. W. Howell, assisted by R. W. Bro. G. T. Smithers:—

- Miner T. Foster, Worshipful Master.
- W. V. Murray, Senior Warden.
- J. A. Adams, Junior Warden.
- H. N. Wright, Treasurer.
- W. A. McLeod, Secretary.
- J. W. Longley, Senior Deacon.
- W. H. Johnstone, Junior Deacon.
- Jas. Bristowe, Senior Steward.
- Jas. J. Foster, Junior Steward.
- P. McRae, Marshall.
- J. M. Taylor, Tyler.

The music at the installation was something above the common on such occasions—it consisted of a picked choir, besides an orchestra, of six performers.

After installing the officers, the retiring Master, Bro. K. J. Dolphin, was the recipient of a Past Master's Jewel, presented by the members of the Lodge in recognition of his valuable services.

**NEW MASONIC TEMPLE, ST. JOHN, N. B.**—The Grand Lodge of New Brunswick held its twelfth annual meeting last month, in the new Masonic Temple, Germain street, city of St. John. This building, with the grounds, will cost, when the *Great Halls* in the Temple are fully completed, upwards of \$80,000. The undertaking is one which reflects great credit upon the Craft in that jurisdiction. The locality is most

central, adjoining as it does the property of the "Trinity Church," upon which a splendid Church, with school and lecture halls, are now being erected, at a cost of about \$120,000. The Masonic lots have a frontage of 100 feet on the East side of Germain street, and extend back 200 feet. There are five stores in the building, and as an investment, in a few years, it will, doubtless, prove most profitable. It is intended that Grand Lodge shall ultimately own the property, and that the surplus revenue shall be used for the charitable purposes of the Craft within the Province. The Freemasons of St. John, assisted, as they expect to be, by Brethren everywhere, will hold a "Fair," in the new Masonic Hall, in September next. Brethren throughout the Dominion are asked to aid in this good undertaking, which promises to be a great success.

LONDON.—On the 28th April, ult., a presentation was made to Ill. Bro. James O'Connor by a few of his Masonic brethren, on the occasion of his approaching departure to Manitoba. The presentation took the shape of a very handsome Royal Arch Mariner's regalia for Bro. O'Connor, and a beautiful gold ring for Mrs. O'Connor. The address was read by Bro. Hawthorne, the presentation being made by Bro. Baxter, who also added a few appropriate sentences to the address, which is as follows:

*To Illustrious Bro. Jas. O'Connor, Past Z. of St. John's Chapter No. 3, and P. G. Superintendent of London District for R. A. Chapters, P. D. G. Master of Royal and Select Masters:*

ILLUSTRIOUS SIR AND RIGHT EXCELLENT COMPANION: The members of St. John's Chapter, No. 3, G. R. C., and of Enoch Council, No. 10, R. & S. M., having heard with deep regret of your determination to leave this city for the Prairie Province of Manitoba, and in order to mark their due appreciation of your Masonic abilities, have, at their last communications, unanimously passed resolutions:

1st—To make you an honorary member of each of the above bodies, with all the privileges pertaining thereto; and

2nd—To ask of you to accept of this address and Past D. G. Master's regalia, which they hope you will long be spared to wear with honor to yourself and benefit to the craft. And further they ask of you to hand to Mrs. O'Connor the accompanying ring as a slight token of the many kindnesses on her part to the brethren, and that the G. A. O. T. U. will have you and yours in His keeping for all time is their earnest and sincere prayer.

Signed, on behalf of the above bodies, at London, Ontario, this 28th day of April, A. D. 1879.

H. A. BAXTER, 32<sup>o</sup>

T. Ill. M. Enoch Council No. 10.

WALTER RIDDELL, Recorder.

W. HAWTHORNE,

Z. St. John's Chap. No. 3.

JOHN SIDDONS, Scribe E.

Committee—W. H. Rooks, J. R. Dixon, and W. J. Smyth.

Bro. O'Connor, who was visibly affected, replied in the following terms:

*To the officers and members of St. John's Chapter, No. 3, G. R. C.; also the officers and members of Enoch Council, No. 10, G. R. O.;*

EX. SIR AND COMPS., ROYAL AND SELECT.—I can assure you it is with heartfelt feelings of regret that I address you on the eve of my departure, after so many years happily and profitably spent amongst you. Although about to make my future home on the far-distant prairies of the North-west, where I trust our ancient and honorable rites may be brought to light and shine forth in all their ancient glory and brilliancy, as in the Province of Ontario.

Companions, I thank you for the high honor you have conferred upon me in electing me an honorary member of St. John's Chapter, No. 3, G. R. C., and Enoch Council, No. 10, R. & S. M., and my prayer is that you may continue to prosper and flourish like a green bay tree.

In accepting from you this valuable and handsome jewel and regalia, I will wear and cherish it with honor until the G. A. O. T. U. shall summon me to the Grand Lodge above.

I also take this opportunity of returning my heartfelt and sincere thanks to all present, and also to those brethren who have so ably assisted in all our undertakings in promoting the welfare of the Order in London. In accepting this handsome ring on behalf of Mrs. O'Connor, I am sure she will accept and wear it in remembrance of the

brethren in London, and I am sure it will often recall to her mind the many familiar faces and scenes during her many years sojourn in this our fair Forest City.

Brethren, I again thank you on behalf of Mrs. O'Connor and myself, and trust that, in the wisdom of the G. A. O. T. U., we may be spared many years of health to wear and cherish these handsome and valuable presents, so spontaneously presented by the companions this evening.

Afterwards the brethren present spent a very pleasant time in social converse, song, speech and sentiment being the order of the evening, and all expressing their regret at the departure of Bro. O'Connor, and their hope that he would prove highly successful in his new home.

**NEW MASONIC LODGE.**—On Thursday evening, 3rd ult., a Masonic Lodge was constituted in the village of Keene, County of Peterboro', Ont., under the name of Keene Lodge. For some time past the number of members of the fraternity residing in Keene and its vicinity has been increasing, and having determined to form a Lodge of their own, their efforts were successful in obtaining a Dispensation. Owing to the roads being so bad on the night of the 3rd, the number of visitors was not so large as was expected. The following are the officers of the new Lodge, so far as yet learned:—

- W. Bro. Dr. Dean.....W.M.
- “ Dr. McCrea.....S.W.
- “ R. Prout.....J.W.
- “ Geo. Read.....Sec.
- “ L. Walker.....Tyler.

At the conclusion of the business of the evening, the brethren adjourned to an excellent supper at Mr. John Gall's, Victoria House, where a very pleasant evening was spent. After the fragments were removed, the customary toasts were given and duly responded to, closing with the J. W.'s sentiment. We understand that there is plenty of material in the neighborhood for a flourishing Lodge, and the members who form the nucleus hope soon to have their Lodge in an excellent condition. May prosperity attend it.

The installation of the officers of

Corinthian Royal Arch Chapter No. 86, took place on Tuesday evening, the 22nd instant, in the Masonic Hall, Peterborough. The ceremony was conducted by M. E. Comp. Charles D. Macdonald, assisted by V. E. Comp. Robert H. Green and E. Comp. Henry Rush. The following are the newly installed officers:—

- E. Comp. H. C. Winch.....Z.
  - E. Comp. H. Rush.....P.Z.
  - E. Comp. E. H. D. Hall.....H.
  - E. Comp. J. Jardine.....J.
  - Comp. D. Fraser, M.D...S.E.
  - Comp. Geo. L. Mitchell...S.N.
  - Comp. W. Paterson, jr..Treas.
  - Comp. D. Cameron.....P.S.
  - Comp. John Hull.....S.S.
  - Comp. J. E. Hammond...J.S.
  - Comp. A. F. Huffman...D. of C.
  - Comp. George Munro
  - Comp. R. Meade
  - Comp. C. E. Stewart
  - Comp. G. L. Sheppie
  - Comp. T. B. Collins..St'd B.
  - Comp. R. K. Connell..Sw'd B.
  - Comp. W. Reynolds
  - Comp. W. Brunker
- } M. of V's.  
} Stewards

Our thanks are due to those of our subscribers who promptly remitted the amount due us on receipt of their accounts with the April number of the CRAFTSMAN. How few these are in number, however, may be gathered from the fact that the accounts sent out represented over \$4,000, and the receipts up to the time of writing less than \$100. We are quite well aware that times are hard and money scarce, but do not attribute the small returns to these causes, but rather to the fact that subscribers think because the amount of their indebtedness is small that their remitting would not particularly benefit us. This is a mistake we desire to point out to our patrons. The subscriptions to a publication like the CRAFTSMAN form almost its sole source of revenue, the advertising patronage amounting to a trifling sum, and as we have now nearly 3,000 subscribers, it can be seen what an important total these large number of small accounts represent to us. We do not desire to push subscribers who, at the present time, cannot afford to pay, for it makes little difference when they remit as long as they do so sometime within the year, but those to whom it would not be a hardship would confer a favor by remitting the amount due at the earliest possible opportunity. Our expenses are heavy, and as everything entering into the composition of the Magazine—labor, paper, rent, &c.—are cash items, the capital invested is very much greater than many are aware of.