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THE CANADIAN CRAFTSMAN,

AND
MASONIC RECORD.

J. B. TRAYES, P.D.D.G.M.,
Editor & Proprietor.

"The Queen and the Craft."

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PORT HOPE, ONT., MARCH 15, 1879.

No. 3.

Special Communication of the Grand Lodge of Manitoba.

An Emergent Communication of the Grand Lodge of Manitoba was held in the Masonic Hall, Winnipeg, on the 30th December last, for the purpose of taking action on the suspensions of Bros. E. G. Conklin, W. N. Kennedy and Geo. Black for usurping the authority of the Grand Master, in calling meetings of the Grand Lodge of Manitoba, and without seeking his permission: also, to take action in the matter of Prince Rupert's Lodge, No. 1, and the officers thereof, for having permitted a suspended Mason to conduct the business at a regular meeting of the Lodge: also, to act upon the Report of the Board of General Purposes concerning, 1st—The disloyalty, disobedience and contempt of Lisgar Lodge, No. 2, to the Grand Lodge, the M. W. the Grand Master and the Board of General Purposes, respectively; 2nd,—The un-masonic conduct of Bros. Dr. Young, G. F. Carruthers, John Villiers, D. M. Walker and Jos. Hursell at the last Annual Communication of the Grand Lodge.

A constitutional number of Lodges being represented, a blessing from the G.A.O.T.U. was invoked upon the proceedings, and Grand Lodge was opened in ample form at 1.30 p.m.

The usual preliminaries having been disposed of, the Grand Master ordered that those Brethren summoned to appear and show cause concerning their suspension, as set forth in the summons, be admitted. M. W. Bro. W. N. Kennedy, Bro. W. G. Scott, W. M. of Prince Rupert's Lodge, No. 1, and Bro. Geo. F. Carruthers applied

during the reading of the Grand Master's address and were admitted.

The following is the address of M. W. Bro. Geo. F. Newcomb, Grand Master:

GRAND MASTER'S ADDRESS.

WINNIPEG, Dec. 28th, 1878.

Brethren of the Most Worshipful Grand Lodge of Masons in Manitoba:

The circumstances which have necessitated this Emergent Communication of Grand Lodge are peculiar and painful to describe.

You will be called upon to consider and pronounce upon some of the blackest Masonic offences on record, committed by Past Masters and Past Grand Masters, who have violated the fundamental and essential principles and obligations of Freemasonry.

Certain Brethren—whom I will hereafter name—have, by their disloyal conduct, practically seceded from this Grand Lodge.

That you may arbitrate intelligently upon the several offences they have committed, it will be necessary that I detail a portion of the proceedings of our last Annual Communication of Grand Lodge; as that Communication, we had visiting Brethren from Dakota Territory, whom we desired to entertain at a social supper. Arrangements having been made, the guests were invited, and the Grand Lodge being in session at the hour appointed, M. W. Bro. W. N. Kennedy suggested that the election of officers be proceeded with at once, but others suggested that the Grand Lodge be "called off" to meet our guests.

To avoid the exercise of my prerogative, I asked the majority to decide, which they did in favor of "calling off," and ordered the election of officers to be the first business at the following morning session, at 9 a. m.

In accordance with this motion, the Grand Lodge met the following morning, and opened at 9.20 a. m., and at the suggestion of V. W. Bro. T. F. Bradley, proceeded with the election of officers. While the ballots were being prepared for the Grand Master, R. W. Bro. E. G. Conklin asked

permission to go after the proxy of Lisgar Lodge, which document, he stated, was "left in another coat." He then retired under permission, and when he was leaving the Lodge Room the Senior Grand Warden—and Chairman of the Committee on Credentials—sent me up the proxy referred to, which, he stated had been in his possession since the early part of the Communication. This document showed that M. W. Bro. George Black—not Conklin—was appointed proxy for Lisgar Lodge.

While the election was going on, Bro. Conklin returned—but not with the proxy—in company with other Brethren, who were followed soon after by others. These interruptions necessitated a distribution of the ballots a third time, and I then ordered the Grand Tyler to admit none after the ballots had been spread until that election was declared.

The election of Grand Master having been declared, the ballots were spread, and ordered to be collected, for the Deputy Grand Master, when Bro. Conklin left his station, went to the tyled door, peeped through the wicket into the ante-room, returned to his station, and stated that some Brethren were in the ante-room who wished to enter (how Bro. Conklin knew they wished to enter can only be surmised, as they had made no announcement.) I ruled that they could not be admitted at that stage of the ballot, whereupon Bros Geo. Black and Geo. F. Carruthers asked permission to retire, which being refused, Bro. Carruthers stated "Well, I'm going any way," and after the door had been forced by M. W. Bro. George Black, he and Bros. Walker, Conklin, Villiers, Dr. D. Young, Hursell, Bradley, and Col. J. Kennedy immediately followed and retired, except Bros. F. T. Bradley and Col. John Kennedy, who asked if I would not allow them to retire, and when I replied emphatically in the negative, they resumed their seats.

At this juncture, the Brethren who left the room created so much noise in the ante-room, and disturbed the 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. This being done, and after characterizing the offending Brethren in fitting terms, the election of officers was resumed, the ordinary business of the session concluded, and the Annual Communication of Grand Lodge terminated in harmony.

Soon after the close of Grand Lodge, I accepted an invitation to meet Bros. W. N. Kennedy, Rev. Canon O'Meara, and Rev. L. P. Matheson, at the office of the former, in the early part of the evening of the 18th of June, when, at their request, I promised to "stay" all proceedings against the offend-

ing Brethren until I should return from the Little Saskatchewan, to which place I was about to go for three months. At this interview certain suggestions were made, concerning which, to prevent the possibility of any misunderstanding, I requested to be put in writing.

Having, at that interview, promised to stay all proceedings against the offenders until I returned, I acquainted the D. G. M. accordingly, that he might not deal with them during my absence. In doing so, it was, of course, understood by me that any action they might have intended was also suspended. But I was disappointed. Bro. W. N. Kennedy, at a meeting of Lisgar Lodge, six days after, accepted the appointment of delegate to protest against the proceedings of the last Annual Communication of Grand Lodge, and witnessed the passage of a disloyal motion in that direction. How this Brother can justify his conduct with his O. B., as Past Master, I cannot explain.

About 11 o'clock, on the evening of the 18th June, I received at the hand of Bro. W. N. Kennedy, a letter, of which the following is a copy:—

"Geo. F. Newcomb, M. W. G. M. G. L. of Manitoba:

"We, the members of a Committee appointed by certain Masons, who have felt themselves aggrieved and unjustly dealt with in the proceedings of the Grand Lodge, at its last session, 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, beg leave to propose the following arrangements:—

"1. That three delegates from both sides be appointed to draw up a series of general questions upon Masonic law, bearing on the alleged unconstitutionality in the proceedings of the last session of Grand Lodge.

"2. That these questions be submitted to the judgment of three Grand Masters, one, or more, to be of Canadian Grand Lodge.

"3. That should the majority of such arbitration pronounce that any of the proceedings of the last session of Grand Lodge were in any important point unconstitutional, that the Grand Master officially declare that the last session of Grand Lodge, having been pronounced unconstitutional, he would declare it void, and call, within the period of six weeks, a Communication of Grand Lodge, upon precisely the same basis of representation as that which prevailed at the last session.

"We would respectfully urge the great necessity of an explicit reply at your earliest convenience, if possible, within the next fortnight, in order that the arrangements

for such arbitration may be proceeded with without delay.

"(Signed), JAMES DALLAS O'MEARA,
"Chairman.

"Winnipeg, June 18th, 1878."

To the foregoing I replied:—

"WINNIPEG, June 19th, 1878.

"Rev Canon O'Meara, St. John's College,
Manitoba:

"REV. DEAR SIR AND BROTHER,—I have the honor to acknowledge the receipt of a communication dated yesterday, and signed by yourself, as Chairman of a Committee—not named—alleged to have been appointed by certain Masons—not named—who have felt aggrieved, and, as they allege, unjustly dealt with in the proceedings of the Grand Lodge, at its last Annual Communication.

"The object of the Committee, it is further alleged, is for the purpose of arranging in a satisfactory and peaceful manner the present serious difficulties existing within the Masonic jurisdiction of Manitoba, and for the healing of which they propose certain arrangements, to which they urge a specific reply at my earliest convenience, say within two weeks.

"I have to regret that my departure, to-day, for the west, prevents the possibility of returning a specific reply to the several propositions of the Committee, but I have no objection to the manner of settlement, provided the questions to be submitted be so prepared as to cover specifically the several points affecting the constitutionality of the official proceedings of the late Communication of Grand Lodge. If the result establishes that such proceedings were unconstitutional in any important particular, I sincerely promise to use every effort in my power to amend them, but to declare the entire proceedings of the Annual Communication void in consequence, would be, in my opinion, a stretch of my prerogative unjustifiable and indefensible.

"With this hurried explanation, I cheerfully name R. W. Bros. Harris and Belch to act with a similar number from among certain Masons who have felt themselves aggrieved, and with the understanding that the questions and proceedings shall be submitted to me and receive my sanction before transmission to the referees, whom I will hereafter select.

"In the hope and belief that this hurried reply will meet your expectation,

"I am, Rev. Sir and dear Brother,

"Yours fraternally,

"Geo. F. Newcomb.

"P. S.—In my haste, I have overlooked the *third* name, and will now add R. W. Bro. James Henderson to the list already given.

"I may also remark that in your selections you will, of course, guard against the

appointment of any from among those who left Grand Lodge contrary to my orders.

"Should you desire to communicate further upon the subject, it will be necessary to do so through the D. G. M., who assumes my duties during my absence from the Province. My address will be Little Saskatchewan P. O., and I have no doubt but that I shall be able to reply with some measure of promptness, which will also be with pleasure, in view of the indications which warrant a hope of a happy and satisfactory issue out of the difficulties alluded to.

"Yours, in haste,

"G. F. N."

The above being forwarded, I left the Province in the discharge of my official duties, and returned to Winnipeg on the 5th day of October.

On the 7th, I received a report from the D. G. M., stating that during my absence a copy of a petition had been forwarded to him, as Senior Grand Warden, requesting him to call a meeting of Grand Lodge, and that a similar petition had been sent to Past Deputy Grand Master Henderson, asking him, as D. G. M., to call a meeting of Grand Lodge. The following are the documents with the replies thereto:—

"WINNIPEG, 24th Aug., 1878.

"J. H. Bell, Esq., Grand Secretary Grand Lodge of Manitoba.

"DEAR SIR AND R. W. BRO.—I received a petition this a. m. from R. W. Bro. W. N. Kennedy. The enclosed is a copy (the original is held by W. N. K.). I enclose my reply, as you may want to put it on the records of your office. You will be kind enough to forward my reply to Bro. Kennedy, or return it to me this afternoon.

"Yours fraternally,

"(Signed)

JAMES HENDERSON,

"P. D. G. M. G. L. of M."

COPY SENT TO R. W. BRO. J. W. HARRIS.

"WHEREAS in their opinion the proceedings of the last Annual Communication of Grand Lodge were on many important points unconstitutional, and have caused great injury to the interests of Masonry in this Province, Therefore, your petitioners would respectfully request that in the absence of the M. W. Grand Master from the Province, you call and summon a communication of the Grand Lodge at as early a date as possible for the purpose of considering the constitutionality of the said proceedings, and of taking such action as may be considered necessary.

"(Signed by)

D. M. WALKER,

E. G. CONKLEN,

W. N. KENNEDY,

GEO. BLACK,

G. F. GARRUTHERS,
and others."

COPY BRO. HARRIS'S REPLY.

"WINNIPEG, Aug. 26th, 1878.

"To Hon. W. N. Kennedy, P. G. M., on behalf of D. M. Walker, Wm. G. Scott, G. F. Carruthers, and others.

"DEAR SIR AND BROTHER,—I have the honor to acknowledge the receipt of a document purporting to be a copy of a petition dated the 24th July, and presented to me on the 24th inst.

"I beg to call your attention to the fact that a document for so important an object ought to be an original, not the copy which you have presented. The copy is not even certified. It is also defective and informal in not designating my present official title.

"Waiving for a moment the informalities I have pointed out, I have to remind you that a petition of a similar nature was presented to the M. W. Grand Master before he left the Province. He replied thereto to the effect that he was willing to hear any complaints members of the Grand Lodge had to make, and named certain parties to act on behalf of Grand Lodge.

"You have not acknowledged the M. W. Grand Master's communication, or replied to it in any way, so far as I know.

"I may further state that your petition does not appear to be framed in accordance with the requirements of the Constitution. See page 16, last part of clause 18; see also page 26, clause 19; and page 27, clause 21.

"I will say in conclusion that if any member or members of the Grand Lodge feel aggrieved at any action or thing done by the Grand Lodge at its last session, and will state their grievances or complaints in writing, and forward the same to me, I, as the official head,—in the absence of the M. W. Grand Master,—of the Grand Lodge and of the Board of General Purposes, will call a meeting of the Board to hear and determine upon such complaints; and should such complaints be well founded, I will deem it a duty to call a meeting of Grand Lodge to finally dispose of the matter.

"I herewith return the copy of petition, and respectfully request the original amended in the particulars I have pointed out.

"I have the honor to be, fraternally yours,
" (Signed) J. W. HARRIS,

"D. G. M."

The only response to the above was the following loving letter by E. G. Conklin, P. J. G. W.:

"WINNIPEG, 3rd Sept., 1878.

"J. H. Bell, Esq., Grand Secretary Grand Lodge of Manitoba.

"R. W. SIR AND BROTHER,—I have the honor to request you to summon a special meeting of the Grand Lodge on Wednesday, the 11th inst., at 10 o'clock, a.m., to consider a protest against the action of Grand

Lodge at the last Annual Communication, and to re-consider the business transacted at the said meeting.

"A petition signed by a majority of the members of Grand Lodge, and who represented a majority of subordinate Lodges, was presented to the Deputy Grand Master (in the absence of the Grand Master from the Province,) and to the Grand Senior Warden, requesting them to call a special communication, but was respectively declined by each of them: and I now, as Grand Junior Warden, make this request, and would like at your earliest convenience a reply.

"I am, Dear Sir and Brother,

"Yours fraternally,

" (Signed) E. G. CONKLIN,
"G. J. W. G. L. Manitoba."

"WINNIPEG, 6th Sept., 1878.

"E. G. Conklin, Esq., City.

"SIR AND BRO.—Yours of the 3rd inst. received yesterday morning, and I embrace the first opportunity to reply; but I suppose from its contents that you are under a misapprehension; for I am credibly informed that the M. W. Grand Master is within the Province, and is expected in the city within a week, and while he is in the jurisdiction he only can call a meeting of Grand Lodge; and even if he were not in the Province, the D. G. M. is, and according to the Constitution, page 16, clause 18, it appears that only in the absence from the Province of these two officers can the Wardens (conjointly) call a meeting of Grand Lodge, and no where in the Constitution is such power invested in private members. I have also records in this office showing that the D. G. M. has not declined to call a meeting of Grand Lodge.

"I would therefore respectfully request you to point out by what authority you presume to instruct me to call a meeting of Grand Lodge, while the Grand Master and Deputy Grand Master are within the jurisdiction. When you furnish to me (in writing) constitutional authority warranting me, as Grand Secretary, to call said meeting together, with the specific business (also in writing) to be transacted at said meeting, I am prepared to issue a proper summons.

"Yours fraternally,

" (Signed) JOHN H. BELL,

"G. Sec'y G. L. of Manitoba A.F. & A.M."

I had not been long returned from the west, when I received an application for a dispensation by Hiram Lodge, No. 5, to receive the application of a candidate who resided within the jurisdiction of Lisgar Lodge. I declined to grant this application until I had visited Lisgar Lodge, and determined its position. This I was enabled to do at the regular communication on the 4th November. An examination of their books showed they were over \$300 in debt, with a

list of about nine paying members; and that at the emergent communication of that Lodge on the 24th of June, (four days after I left the Province) the names of W. N. Kennedy, E. G. Conklin, W. G. Scott, and others, appeared as visitors, and a motion was recorded on the same evening declaring the proceedings of the Grand Lodge of Manitoba illegal. At this meeting Bros. W. N. Kennedy, Geo. Black, and others, accepted the appointment of delegates to protest against the proceedings of the last Annual Communication of Grand Lodge.

At my visit on the 4th November, the Lodge was opened by the aid of visitors, who fortunately happened to be present, at about 10 o'clock, p. m. There was no business before the Lodge, and there had been no initiations for twelve months. During the year several months had passed without any meeting.

In view of the foregoing facts, and the disloyal action of Lisgar Lodge, and in remembrance of a similar disloyal motion, which I had removed at my last official visit, I considered the charter of that Lodge should be arrested, and so expressed myself in open Lodge; but as a proposition had been made for removing it to Selkirk, about five miles northward, with apparently brighter prospects, and as the Board of General Purposes were summoned to meet on the 7th of November, I concluded to delay action until I had inquired further into their prospects at Selkirk, and laid their case before the Board. On the following day I visited Selkirk, and, finding the proposed Lodge room unsuitable, their prospects hopeless, and their disloyalty greater than I had discovered on the previous evening, I returned to A. W. Mee, the W. M. of Lisgar Lodge, and asked him for the books, papers, &c., &c., of that Lodge. They were refused, and I immediately summoned him to appear at the Board of General Purposes on the evening of the 7th. and to bring with him the warrant of Constitution and all books, papers, &c., belonging to the Lodge.

To this summons he paid no heed, and on the 12th of November I arrested the charter and suspended the Lodge. On the same date I received the following notice:—

[COPY.]

"GRAND LODGE OF MANITOBA ANCIENT FREE AND ACCEPTED MASONS.

"WINNIPEG, Man., 11th Nov., 1878.

"DEAR SIR AND M. W. BRO.—You are hereby notified to attend an Emergent Communication of Grand Lodge, to be held in the Masonic Hall, here, on Thursday, the 22nd inst., at the hour of 10 o'clock, a. m., for the purpose of re-considering the business transacted at the last Communication of Grand Lodge. Also, to consider the true position of Freemasonry in this Province,

and to take such action as may be advisable for the good of Freemasonry.

"Fraternally yours,
"(Signed) E. G. CONKLIN,
"Grand Junior Warden."

[COPY.]

"WINNIPEG, 12th Nov., 1878.

"DEAR SIR AND BRO.—You will please transpose Wednesday, the 20th, in place of Thursday, the 22nd, in Grand Lodge notice of 11th instant.

"Fraternally yours,
"E. G. CONKLIN,
"Grand Junior Warden."

This note was received on the 18th—probably was written after notice of the Board of General Purposes had been received, so as to have the clandestine meeting before the Board pronounced upon the conduct of offending brethren.

I promptly suspended Bro. E. G. Conklin by the issue of the following Edict:—

"GRAND LODGE OF MANITOBA, ANCIENT FREE AND ACCEPTED MASON.

"Office of the Grand Master,
"WINNIPEG, Nov. 12th, 1878.

"To the M. W. the Grand Master, Officers and Brethren of all Regular Grand Lodges of Freemasons throughout the world, to whom these presents shall come—

"GREETING:
"BRETHREN,—I am compelled, in the proper discharge of my duty, to issue the following

"EDICT:

"To all Brethren in obedience to the M. W. Grand Lodge of Manitoba, A. F. & A. M.

"Whereas, Bro. E. G. Conklin has presumed to issue, without my knowledge or consent, a notice, calling a meeting of the Grand Lodge of Manitoba, such notice bearing date, Winnipeg, Nov. 11th, 1878, and signed by him as G. J. Warden—which he is not; and whereas such proceeding is a direct violation of the Constitution, clause 18, on page 16, and an usurpation of my authority:

"Be it therefore known to you all that I, in virtue of the authority in me vested, as Grand Master of the Grand Lodge of Manitoba, A. F. and A. M., do hereby suspend the said Bro. E. G. Conklin from all Masonic rights and privileges, and all brethren are hereby notified not to hold Masonic intercourse with him; and any Brother who shall appear at the Masonic Hall, Winnipeg, or elsewhere within this jurisdiction, in answer to such clandestine notice, or any similar notice, shall be subject to like penalty of suspension.

"Witness my Hand and Seal of the Grand Lodge of Manitoba, at Winnipeg, Province:

of Manitoba, Dominion of Canada, this twelfth day of November, A.D. 1878.

"(Signed,) GEO. F. NEWCOMBE,
"Grand Master.

ATTEST,

[SEAL.]

"JOHN H. BELL,
"Grand Secretary."

The W. M. of Lisgar Lodge was peremptorily summoned to appear before the Board on the evening of the 20th Nov., as were the brethren who left Grand Lodge without permission, but one only appeared, namely Jos. Hursell.

Bro. W. N. Kennedy, however, appeared apparently for all the offenders, and desired that no action be taken by the Board against any of the offending brethren, as it would tend to destroy the efforts which were then being made toward the healing of the difficulties, and in the hope of which, he stated no meeting had been held by Conklin, as per his clandestine notice of the 11th and 12th November.

Being desirous to avoid publicity of the clandestine movements of Conklin and others, and anxious to effect if possible a settlement of the assumed difficulties then existing, the Board adjourned without taking action against any of the offenders, pending the result of the movement referred to.

In order to preserve a complete statement of the efforts made to heal the differences that have existed in Grand Lodge. I may here state that certain prominent members of that Lodge, representing unofficially both sides, met informally to consider measures for the peaceful solution of the difficulties existing in the Masonic fraternity. The aggrieved brethren, after consultation, drew up the following document:—

"To the M. W. the Grand Master of the Grand Lodge of Manitoba.

"We, the undersigned, for the peaceful solution of the difficulties at present existing in the Masonic fraternity, beg to submit the following:—

"1st. That for ten years no particular ritual be enforced by Grand Lodge upon the subordinate Lodges at present existing in its jurisdiction, and that it be left open to future Lodges that may be formed to choose for themselves between the rituals known as Canadian and Ancient York.

"2nd. That all past differences and disagreements be and are hereby settled, and that members of the Order be placed upon the same Masonic standing as that in which they were before such differences arose.

"3rd. That on the two preceding recommendations being accepted and acted upon, we promise to give our entire support and allegiance to the Grand Lodge as at present constituted.

"4th. That in no action taken in the past by the brethren whose names are hereto attached, was there any intention of offer-

ing any insult to either the Grand Master or any other officer of Grand Lodge.

"5th. That we pledge ourselves to support in the Grand Lodge, and in every other way in our power, to carry out the spirit of the foregoing."

It is quite evident from the tone of the above document that all the business transacted at the last Annual Communication of this Grand Lodge would have been pronounced by the principal malcontents who signed it, "just, perfect and regular," had the question of ritual been conceded; and the brethren who are responsible for the "unfortunate difference" allowed to resume the standing in Grand Lodge which they had forfeited in the manner already described.

An informal meeting of brethren from both sides anxious "for the peaceful solution of the difficulties at present existing in the Masonic fraternity" was held, but the difficulty of considering a document signed, it was understood, by suspended brethren met them at the threshold. To overcome this difficulty the brethren having charge of the document consented to withdraw the signatures, when its consideration was decided on.

The meeting named certain brethren from each side with power to consider the whole question and report. This committee met, appointed a Chairman and Secretary, and considered the situation very fully, when it was agreed that the chairman draw up a report which would be a fair compromise, and restore to the Grand Lodge that peace all professed so much to desire.

The following is a copy of the report:—
"The committee of Masons and members of the Grand Lodge of Manitoba informally and unofficially but voluntarily constituted for the purpose of enquiring into the cause and finding, if possible, a solution of the difficulties at present existing in the Masonic fraternity of this Province, have the honor to report:—

"1st. That in their opinion the existing difficulties are not of such a nature as to justify the disruption of the Grand Lodge as at present constituted.

"2nd. The committee recommend that the question of ritual, which they understood to be the principal cause of dissatisfaction, be finally decided at the ensuing Annual Communication of Grand Lodge, and that the decision then arrived at by a majority vote be made final, and as far as possible binding upon future Grand Lodge, or changed only by mutual consent, and upon proof that such change will be for the good of Masonry in this Province.

"3rd. The committee recommend that in the mean time all past differences and disagreements be settled, and that members of the Order be placed upon the same Masonic standing as they were before such difficulties arose; it being understood, how-

ever, that offending members first promise to give their entire support and allegiance to the Grand Lodge as at present constituted, and to tender to the Grand Master such explanation and apology as will be satisfactory to him personally and as are necessary for the proper maintenance of the dignity of his official position.

"(Signed) A. J. BELCH, Chairman.
"J. H. BELL, Secretary."

Accompanying the above report was the following document, which the members of the committee who signed the report recommended for signature:—

"We, the undersigned, cordially accept the above recommendations of the committee, and hereby tender to the Most Worshipful the Grand Master our sincere regrets that in our zeal for Masonry our actions have been such as to disturb the peace and harmony of the Order and to threaten the existence of the Grand Lodge of Manitoba.

"We hereby promise our entire support and allegiance to the Grand Lodge, as at present constituted, and to the person and office of the M. W. the Grand Master."

The above report and accompanying document for signature were placed in possession of members. In due course the following note reached the chairman of the committee:—

"WINNIPEG, Dec. 11th, 1878.

"A. J. Belch, Esq., City.

"DEAR SIR AND BROTHER,—I beg to acknowledge the receipt of your favor of the 10th inst., enclosing a report of Committee on Masonic differences.

"I regret to inform you that in the opinion of our committee the report if adopted would not tend to a solution of the existing difficulties.

"I am, dear Sir and Bro.,

"Yours fraternally,

"G. F. CARRUTHERS, Sec. Com."

On the same day, the following clandestine notice appeared:—

"GRAND LODGE OF MANITOBA, ANCIENT, FREE AND ACCEPTED MASONS.

"WINNIPEG, Man., 11th Dec., 1878.

"DEAR SIR AND BROTHER,—You are hereby notified to attend the adjourned Emergent Communication of Grand Lodge that was called for Wednesday, the 20th ultimo, and which will now be held in Masonic Hall, here, on Monday, the 30th inst., at 2 p. m., for the purpose of reconsidering the business transacted at the last Communication of Grand Lodge. Also, to consider the true position of Freemasonry in this Province, and to take such action as may be advisable for the good of Freemasonry.

"Fraternally yours,

"E. G. CONKLIN,

"G. Junior Warden.

"Approved, "GEORGE BLACK, Past Grand Master.

"W. N. KENNEDY, Past Grand Master."

Concluding that further forbearance with the offending Brethren would be dangerous to the welfare of the Craft, I ordered a meeting of the Board of General Purposes, called the present Emergent Communication of Grand Lodge, and took action in the matter of the above notice as follows:—

"GRAND LODGE OF MANITOBA, ANCIENT, FREE AND ACCEPTED MASONS.

"Office of the Grand Master,

"WINNIPEG, Dec. 17th, 1878.

"To the Most Worshipful the Grand Masters, Officers and Brethren of all Regular Grand Lodges of Freemasons throughout the world, to whom these present shall come,—

GREETING:

"BRETHREN,—I am again compelled in the continued and constitutional discharge of my duty to issue the following

"EDICT:

"To all Brethren in obedience to the M. W. Grand Lodge of Manitoba, A. F. and A. M.

"Whereas, Brothers W. N. Kennedy and George Black, Past Grand Masters, have, in conjunction with Bro. E. G. Conklin, (styling himself 'Grand Junior Warden,'—which he is not; but who was suspended by my Edict, bearing date the twelfth day of November last, for causes therein stated, and which suspension has not been removed) presumed to issue without my knowledge or consent a second notice calling a meeting of the Grand Lodge of Manitoba, such notice bearing date, Winnipeg, December 11th, 1878, and signed by them as Past Grand Masters; and whereas such proceeding is a direct violation of the Constitution, clause 18, on Page 16, and an usurpation of my authority as Grand Master:

"Be it therefore known to you all that in virtue of the authority in me vested, as Grand Master of the Grand Lodge of Manitoba, A. F. and A. M., I do hereby suspend the said Brothers W. N. Kennedy and George Black from all Masonic rights and privileges, and all Brethren are hereby notified not to hold Masonic intercourse with them; and any Brother who shall appear at the Masonic Hall, Winnipeg, or elsewhere within this jurisdiction, in answer to such clandestine notice, or any similar notice, shall be subject to like penalty of suspension.

"Witness my Hand and Seal of the Grand Lodge of Manitoba, at Winnipeg, Province of Manitoba, Dominion of Canada, this seventeenth day of December, A. D. 1878.

"GEO. F. NEWCOMB,

"Grand Master.

"ATTEST.

"JOHN H. BELL,

[SEAL].

"Grand Secretary."

On the same date Prince Rupert's Lodge held their regular meeting, and, it having been reported that certain irregularities had taken place at that meeting, I asked

the Secretary—John McDonald—for the books of the Lodge, but was told in reply that I might examine them, but should not take possession of them. I suffered the humility of examining them under these conditions, and observed that the business of the Lodge at that meeting, 17th December, had been conducted by a suspended Mason—E. J. Conklin—assisted by the Senior and Junior Wardens and other officers of the Lodge, in presence of Past Grand Master Kennedy, Past Master Hurstall, and other Masons who were acquainted with said suspension. As the Secretary was not summoned under this charge—refusing to give me the books of the Lodge—before the Board of General Purposes with the other officers of the Lodge, I have now to ask you to consider his offence.

As I have been reliably informed that Lisgar Lodge has continued to hold its meetings since I arrested the Charter and suspended the Lodge on the 12th Nov. ult., I have to ask that you will also pronounce upon the clandestine movements of that Lodge.

Until the grievances of the disaffected Brethren have been submitted, this Grand Lodge can only deal with the several offences and irregularities of the Brethren as they have occurred and may transpire.

The records of this Grand Lodge will show that every motion to establish a ritual—the supposed cause of grievance—has been made by Masons who are now in rebellion! The records will also show that all proper kindness and forbearance has been shown them, but I think the time has come when stringent and decisive action is required by this Grand Lodge, to maintain its present standing with sister Grand Lodges.

I have thus placed before you, Brethren, in as succinct a manner as possible, the facts regarding the alleged difficulties in this Grand Lodge and leave the matter in your hands.

In conclusion, permit me to urge upon you a continuance of that kindness and Brotherly love which has characterized your conduct in the past, and while it is necessary, in order to preserve subordination, that some must rule and others submit and obey, let proper humility be exercised by each; may you have wisdom from on high to direct you to the faithful discharge of the important duties for which you have assembled, and may that "Charity which suffereth long and is kind," distinguish you as men and Masons is the earnest solicitation of

Geo. F. Newcomb,
Grand Master.

M. W. Bro. W. N. Kennedy stated, verbally, that he would not occupy

the time of Grand Lodge. One view of the matter had been presented by the Grand Master—he viewed the matter from a different stand-point: a certain Ritual had been forced upon Grand Lodge, or at least all Lodges to be hereafter formed were to be required to conform to a certain "work." A notice of motion had also been given at the last Annual Communication of Grand Lodge to force all Lodges to conform to the same work. He strongly objected to this. If the Grand Lodge would consent to leave the matter of Ritual an open question he would be willing to bow in allegiance to the Grand Master and Grand Lodge. If it was not agreed to leave the question of Ritual open, he would not say what might happen, as he was only acting for a number of others.

V. W. Bro. Belch stated that he objected to the minority dictating terms to the majority; but that he was willing for the sake of peace and harmony to pledge himself to use his endeavors to have the question of Ritual left open.

The Grand Secretary remarked that, as it seemed his notice of motion had given Bro. Kennedy and others, some offence, he wished it understood, and he would pledge himself, if suitable apology was made to the Grand Master and Grand Lodge by Bro. Kennedy and the other offending brethren, that he would withdraw the notice of motion, or so amend it as to "recommend" instead of "require" Lodges to conform to the A. Y. Rite.

The M. W. Grand Master said he would also use his influence as a member of Grand Lodge in the same direction.

In reply to the Grand Master, Bro. Carruthers stated that he had no defence to offer, but left the matter with Bro. W. N. Kennedy, and would abide by any arrangement he made, and then asked permission to retire, which was granted to him and to Bro. W. G. Scott.

Bro. W. N. Kennedy then expressed

satisfaction with the promises, and believed they would be accepted by those whom he represented.

The M. W. Grand Master then requested Bro. Kennedy to submit his statement in writing, so that it would be in a proper shape to come before Grand Lodge, and in order to give time for the same to be done.

The Grand Lodge was called off at 2.55 p.m., to meet at 7.30 p.m.

Grand Lodge having resumed labor at 7.30, the M. W. the Grand Master stated that during recess he had been interviewed by Bro. D. G. Dick, of Emerson Lodge, accompanied by Bro. W. N. Kennedy, concerning the difficulty, and took occasion to urge upon them to present their grievances and their propositions for healing in writing to Grand Lodge this evening, and guaranteed them that they would be received, considered and disposed of, with all proper charity and Masonic courtesy, with which statement they appeared to be satisfied.

No statement or communications was received from any person on behalf of the malcontents, and at 9 p.m., the Board of General Purposes, through their chairman, submitted the following Report:

REPORT OF BOARD.

WINNIPEG, Dec. 28th, 1878.

To the M. W. Grand Master Grand Lodge of Manitoba, A. F. & A. M.:

DEAR SIR AND M. W. BROTHER,—As President of the Board of General Purposes, it becomes my duty to lay before you, at the Emergent Communication of Grand Lodge, called for the 30th inst., certain facts that have occupied the attention of said Board.

1st. That Lisgar Lodge, No. 2, was charged with having recorded in its minute book of proceedings of 24th of June last, motions disloyal to the Grand Lodge of Manitoba. That the Grand Master asked for the books of said Lodge, and they were refused him by the W. M.—A. W. Mee. That Bro. Mee, as W. M. of Lisgar Lodge, was summoned to appear before the Board of General Purposes on the 7th Nov., failing which, he was peremptorily summoned to appear on the 20th, and produce the Warrant and all books, papers, &c., of said Lodge, and that he did not appear, in answer to said summons, nor give any excuse of any kind whatever for not appearing.

2nd. That Brothers Dr. D. Young, G. F. Carruthers, John Villiers, D. M. Walker, and Joseph Hursell were peremptorily summoned to appear before the Board to answer to the charge of gross unmasonic conduct at the last Communication of Grand Lodge, and that none of them appeared except Bro. Joseph Hursell, who complied with the peremptory summons, on the 20th ult., and did appear again before the Board on the 28th inst., in answer to said charge; at which latter meeting Bro. Wm. G. Scott also appeared, in answer to the charge of having sat as S. W. in Prince Rupert's Lodge and permitted a suspended Mason to preside and transact the business of the meeting of said Lodge, on the 17th inst. Bro. Hursell, in answer to charge against him, stated, that while the vote was being taken for D. G. M., at the last Communication of Grand Lodge, confusion and disorder took place, and while the ballot was being collected for said officer, he asked permission to retire, and was under the impression that permission was granted him at first, but after he had started to withdraw and saw the general "stampede," and heard the Grand Master declare that no person could be permitted to retire at that time—of taking a vote—he (Hursell) concluded that he must have left without permission, and contrary to the order of the M. W. Grand Master. Bro. Hursell acknowledged allegiance to the Grand Master, and expressed feelings of regret that anything had occurred to disturb the harmony of last session of Grand Lodge. He stated further that the only grievance he knew of against the action of the Grand Lodge was confined to the question of Ritual, and if Prince Rupert's Lodge, of which he is a member, would be required by Grand Lodge to adopt the A. Y. Rite, he would consider it unjust in his old age to have to become acquainted with a mode of work differing from that which he had, with a degree of proficiency, mastered.

Bro. Scott, in reply to his summons, stated that he was at the meeting when they decided to have a meeting of Grand Lodge called over Conklin's signature, consequently he felt himself to be as morally guilty as Conklin, who was suspended at the time he (Scott) sat with him in Prince Rupert's Lodge, on 17th inst., and at which meeting he understood that Bro. C. occupied the chair at the request of the W. M., D. M. Walker. And as Prince Rupert's Lodge have been in rebellion and are now in rebellion, he thought it made little difference how he acted in the matter. The only grievance he knows of is the question of Ritual. Acknowledges Bro. Geo. F. Newcomb to be Grand Master, and will continue to do so until his successor shall have been regularly elected.

Bro. J. M. McGregor, who was elected a member of the Board in place of Bro. Col.

John Kennedy, dimitted, was also elected to fill the position on Committee of Credentials which was formerly held by Bro. Col. J. Kennedy.

With this statement of facts I respectfully submit the matters herein mentioned for your consideration, at the meeting of Grand Lodge on the 30th inst.

I have the honor to be, Sir and M. W. Brother,

Yours fraternally,

JOHN W. HARRIS, D. G. M.,
Chairman B. of G. P.

The Grand Secretary then read the copies of the summonses to the several brethren and to the W. M.'s of Prince Rupert's and Lisgar Lodges, and the aforesaid brethren, having been called, did not answer to their names.

It was then moved by V. W. Bro. James Munro, seconded by V. W. Bro. J. M. McGregor,

WHEREAS Bros. E. G. Conklin, Geo. Black, and Wm. N. Kennedy, have been suspended by the M. W. Grand Master, for gross insubordination and violation of the Constitution, as set forth in his Edicts, and

WHEREAS the said brethren have been summoned to appear at this special Communication of Grand Lodge and answer to the said charges, and

WHEREAS the said E. G. Conklin and Geo. Black did not appear, and

WHEREAS Bro. W. N. Kennedy, although appearing, did not attempt to justify his action, therefore be it

Resolved, That the Grand Lodge of Manitoba, A. F. & A. M., ratify and confirm the suspension by the Grand Master of the said E. G. Conklin, Geo. Black, and W. N. Kennedy, and that they be severally summoned to appear at the regular Annual Communication of the Grand Lodge, on the 12th day of February, 1879, to show cause why the sentence of expulsion should not be recorded against them. Carried.

Moved by V. W. Bro. Chas. H. House, seconded by R. W. Bro. S. Duffin.

WHEREAS, Prince Rupert's Lodge, No. 1, has, as acknowledged by the then Senior Warden, Bro. W. G. Scott, who says that said Lodge did hold a regular meeting on the 17th December, and at that meeting a suspended Mason (Past Master E. G. Conklin) presided and conducted the business; therefore be it—

Resolved, That the Warrant of Prince Rupert's Lodge, No. 1, be arrested, and the W. M. and Wardens of said Lodge be suspended, and that the W. M. and Wardens of said Lodge be summoned to appear before Grand Lodge, at the Regular Annual

Communication on the 12th February, 1879, to show cause why the said warrant should not be cancelled, and the sentence of expulsion recorded against themselves. Carried.

Moved by R. W. Bro. J. W. Harris, seconded by V. W. Bro. A. J. Belch,

WHEREAS, The disloyalty, disobedience, and insubordination of Lisgar Lodge, No. 2, is so patent to all, and

WHEREAS, The W. M. and Officers of said Lodge have refused to obey the summonses of the Board of General Purposes and of the Grand Master, and

WHEREAS, Said Lodge is in a very unsatisfactory state, financially, as well as irregular in its meetings, and have neglected to make returns to Grand Lodge, as required by the Constitution; therefore, be it,

Resolved, That this Grand Lodge ratify and confirm the suspension by the M. W. Grand Master of said Lisgar Lodge, No. 2, and that the W. M., A. W. Mee, be also suspended, and that the W. M. and Wardens of said Lodge be summoned to appear at the Regular Annual Communication, on the 12th February, 1879, to show cause why the Warrant of said Lodge be not cancelled, and that W. Bro. A. W. Mee be summoned at the same time to show cause why the sentence of expulsion should not be recorded against him. Carried.

Moved by V. W. Bro. Hugh McCowan, seconded by V. W. Bro. Geo. Munro,

WHEREAS Bro. Dr. D. Young, D. M. Walker, and Geo. F. Carruthers have been summoned to appear before this Grand Lodge to answer to the charge of unmasonic conduct, as set forth on pages 53 and 54 of the Proceedings of Grand Lodge, for June, 1878, and have not appeared, and

WHEREAS the Board of General Purposes have reported that the aforesaid brethren have refused to obey the peremptory summons of the Board, and have not answered to the charge in any manner; therefore be it

Resolved, That Bros. Dr. D. Young, D. M. Walker, and Geo. F. Carruthers be suspended, pending the regular Communication of Grand Lodge on the 12th of February, 1879, and that they be summoned to show cause why the sentence of expulsion should not be recorded against them. Carried.

Moved by V. W. Bro. A. J. Belch, seconded by V. W. Bro. T. W. Robinson,

WHEREAS Bro. Joseph Hursell, in answer to summons of the Board of General Purposes, did appear and expressed regret for

his action as set forth in the proceedings of Grand Lodge, pages 53 and 54, for 1878, and made a profession of submitting to the authority of the Grand Master, and this Grand Lodge, therefore,

Resolved, that action in his case be deferred until the Annual Communication in February next. Carried.

Business being at an end, Grand Lodge was closed in *Ample Form* at 10.50 p. m.

H.R.H. Prince Leopold and Knight Templary.

By special dispensation granted by the Great Prior of England, the Right Hon. Lord Skelmersdale, an emergency meeting of the Cœur de Lion Preceptory of the Province of Oxford was held on Monday afternoon, 11th Dec., at 38 Golden-square, London, for the purpose of installing H.R.H. Prince Leopold, K.G., into the Preceptor's chair of this distinguished Preceptory. At a few minutes after four o'clock His Royal Highness, accompanied by the Eminent Preceptor, Sir Knight the Rev. Thos. Cochrane, Grand Prelate of the Order, was received by the Sir Knights assembled under an Arch of Steel. The Eminent Preceptor, having Sir Knight Hyde Pullen, Past Grand Superintendent of Works, as Constable; Sir Knight F. Richardson, as Marshall; Sir Knight the Rev. John Robbins, D.D., Grand Almoner and Chaplain, as Chaplain; and Sir Knight Colonel Somerville Burney, Past Grand Commander of Essex, as Captain of Guards, then proceeded to open the Preceptory in due form. The special dispensation issued by the Great Prior of England for holding an emergency meeting of the Cœur de Lion Preceptory for the installation of His Royal Highness in London instead of at Oxford was then handed by the Great Sub-Prior to the E.P., and by him handed to the Grand Chancellor of the Order, by whom it was read in full. It having been announced that the Very High and Eminent the Great Prior of Ireland, His Royal Highness the Duke of Con-

naught, K.G., was without, awaiting admittance, a deputation of the Great Officers of the Order was appointed to conduct His Royal Highness into the Preceptory, where he was received with all honors under an Arch of Steel, and took his seat at the immediate right of the Eminent Preceptor, who had the Great Sub-Prior of England, Sir Knight Colonel Shadwell Clerke, on his left. H. R. H. the Great Prior of Ireland having been saluted in due form, the ceremony of installation was proceeded with. His Royal Highness Prince Leopold, K.G., the E.P. elect, was presented to the E.P. by the Very Eminent Prior of Suffolk and Cambridge, Captain N. G. Phillips, the senior Provincial Prior present. The ceremony of installation was very ably and impressively rendered by the Eminent Preceptor Sir Knight the Rev. Thos. Cochrane. His Royal Highness, after having been duly proclaimed and saluted, briefly expressed his acknowledgments to the members of the Cœur de Lion Preceptory for the honor they had done him in placing him in that high and responsible position, which he would endeavor to fill as ably as it had been by his predecessor. His Royal Highness then appointed his officers as follows:—

- Sir Knight the Rev. T. Cochrane, Pro. P.
- “ Col. the Hon. W. E. Sackville West, Constable.
- Sir Knight Reginald Bird (D.P.G.M. Oxford), Marshal.
- “ Walter Thompson, P.P., Treasurer.
- “ the Rev. G. M. Brock Arnold, Chaplain.
- “ J. E. C. B. Bradley, Registrar.
- “ Fenham Hedges, Sub-Marshal.
- “ J. Sanders, Chamberlain.
- “ John Potts, Director of Ceremonics.
- “ Joseph Reado, Captain of Guards.
- “ E. S. Lucas, Almoner.
- “ B. Usher, Standard Bearer.
- “ W. W. Harrison, P.C., Organist.
- “ James Cavan, Aide de Camp.
- “ Tomlin, 1st Herald.
- “ Horatio Symonds, 2nd Herald.
- Comp. W. Stephens, } Equerries.
- “ G. Norwood, }

His Royal Highness then received congratulations from H.R.H. the Great Prior of Ireland, and from the V. E. Provincial Priors present, and it was somewhat remarkable that “ hearty good wishes ” came from such remote Provinces as “ South Africa,” “ Brit-

ish Burmah," "Bengal," as well as from the home Provinces of "Suffolk and Cambridge," "Essex," "Dorset," "Kent," "Sussex," &c., &c.

All business being ended, the Preceptory was closed in ample form by the Illustrious and Eminent Preceptor, and their Royal Highnesses the Duke of Connaught and Prince Leopold, accompanied by the Grand Officers of the Order, then retired under the Arch of Steel.

Rites.

BY R. W. BRO. HENRY ROBERTSON,
P. D. D. G. M.

(Concluded from last Month.)

4. **THE ECLECTIC RITE.**—This is worked by the Grand Lodge of Frankfurt, having three degrees and twelve subordinate Lodges. It was formed in 1783, by Baron Knigge, in conformity with the decision arrived at by the Masonic Congress convoked by Duke Ferdinand of Brunswick at Wilhelmsbad, in 1782. Its object was to abolish the "high degrees," which had then increased to an excessive number. It acknowledged the three Craft degrees only as the true ritual, but permitted each Lodge to select any of the higher degrees which did not interfere with the first three. This effort did not succeed as it deserved; the Eclectic system did not spread to any extent and the "high degrees" still flourish.

5. **THE FRENCH RITE.**—This is the system practiced by the Grand Orient of France, and also worked in Louisiana and Brazil. It was adopted in 1786, as a compromise between the Grand Orient and the Rite of Perfection. Its object was to preserve the high degrees, by reducing the number and making the system more simple. The French Rite ranks third in the number of its adherents.

There are seven degrees, namely, (1) Apprentice, (2) Fellow Craft, (3) Master, (4) Elect, (5) Scotch Master, (6) Knight of the East, and (7) Rose Croix. The seventh degree is iden-

tical with the eighteenth degree of the Ancient and Accepted Rite.

6. **FESSLER'S RITE.**—This Rite is worked by the Grand Royal York Lodge of Berlin. It is the most philosophical of all the Rites. It was arranged by Bro. Fessler, in 1796, from the rituals of the Golden Rose Croix, the Rite of Strict Observance, the Illuminated Chapter of Sweden, and the Ancient Chapter of Clermont. The Royal York Grand Lodge was formed at Berlin in 1798, and has fifty subordinate Lodges.

There are nine degrees, namely, (1) Apprentice, (2) Fellow Craft, (3) Master, (4) Holy of Holies, (5) Justification, (6) Celebration, (7) True Light, (8) Fatherland, and (9) Perfection.

7. **RITE OF THE THREE GLOBES.**—This Rite is worked by the Grand Lodge "at the Three Globes" at Berlin. It was arranged in 1760, containing 25 degrees, to take in the "high degrees" then prevalent. In 1798, it was reduced to its present number of ten degrees. The first three degrees are the same Craft degrees as in the other Rites, and are directly under the control of the Grand Lodge. The other seven degrees are governed by an Inner Orient, whose members are elected by the Grand Lodge. There 113 subordinate Lodges.

8. **ANCIENT AND ACCEPTED SCOTTISH RITE.**—Next to the York Rite, the Scottish Rite is the most extensive Masonic system there is in existence at this time. The governing body is called a Supreme Council, and there can be only one Supreme Council in any country, except in the United States, where there are two, one for the Northern jurisdiction, having its seat at Boston, and one for the Southern jurisdiction, with headquarters at Washington. There are also Supreme Councils in each of the following countries, namely, England, Scotland, Ireland, Canada, France, Belgium, Portugal, Spain, Italy, Greece, Mexico, Brazil, Peru, Uruguay, Argentine

Republic, United States of Columbia, Chili, Central America, and a few others.

The Scottish Rite in its present shape of 33 degrees, was formed at Charleston, South Carolina, by Bros. Mitchell, Auld, Dalcho, and De la Motte, in 1802. A Scottish Rite of seven degrees was originated in France, in 1737, by the Chevalier Ramsay, which assumed great importance under the patronage of the Pretender, Charles Edward. It was rapidly extended by the aid of the Jesuits, and the partisans of the Stuart family, and the degrees were extended to the number of twenty-five in the year 1755. The name "Scottish" appears to have no other foundation for its assumption than the circumstance that Baron Ramsay came from Scotland, as the Rite was entirely unknown in Scotland, until it was introduced there from the United States.

There are 33 degrees. The first three are the ordinary Craft degrees, and are not worked by the Scottish Rite in countries where there is a Grand Lodge. The "Lodge of Perfection" confers the degrees from the fourth to the fourteenth. The fifteenth and sixteenth are conferred by a "Council of Princes of Jerusalem;" the seventeenth and eighteenth in a "Chapter of Rose Croix"; from the nineteenth to the thirty-second by a "Consistory of Princes of the Royal Secret"; and the thirty-third only by the Supreme Council. The last degree is administrative and executive, and it is only given to a limited number in each country.

9. RITE OF MISRAIM.—This Rite is practiced only in France. It was invented in 1806, by Bro. Lechangeur, who was refused admission to a Supreme Council of the Scottish Rite, which was opened that year in Milan. He was vexed at his rejection, and fabricated this Rite to supersede, if possible, the Scottish Rite. The endeavor has proved totally unsuccessful. There are now only three Lodges

of this Rite, two of which are working in Paris and one in Tours, and it is apparently doomed to certain extinction before a great while.

It contains ninety degrees. The three first are the same as the York Rite. The others are mostly of a philosophical character, and contain a close imitation of the ancient Egyptian system of initiation into the mysteries. Its complications and diffuseness, however, will prevent this Rite from ever being of any practical usefulness.

10. RITE OF MEMPHIS.—This Rite is an extension of the Rite of Misraim to 96 degrees. It was manufactured in 1838, by Marconis de Negre, an expelled member of the Rite of Misraim. He founded Lodges in Paris and Belgium, and one in London, which are all now extinct. In 1860 he came to New York and opened a Lodge there. A few years ago, some little excitement was occasioned in the Western States, by an attempt to introduce this Rite there, but the movement carried with it its own condemnation, and the mercurial objects of its professors were too plainly visible to be successful. It may be considered as almost extinct.

Besides the above, we may mention a few other Rites or Orders of Masonry now practiced.

The *Scotch Philosophic Rite* of eighteen degrees, founded in 1776, is worked by some Lodges in Belgium.

The *Refined Scottish Rite*, or *Reformed Ancient Rite*, of five degrees, founded in 1782, as the successor of the Rite of Perfection, is also worked in Belgium.

The *Royal Order of Scotland*, of two degrees, is worked in Scotland, with Provincial Grand Lodges in several countries. Its membership is kept very select, and it claims to contain the only genuine Order of Knighthood in existence, connected with Freemasonry. It is purely Christian.

The *Prince Masons of Ireland* are also a very select and exclusive order. They have a Grand Chapter, and

twelve subordinate Chapters, all in Ireland, with 340 members. They work and control one degree, the Rose Croix. In other countries, this degree is one of the Ancient and Accepted Scottish Rite, but in Ireland it is separate and independent.

The Order of *Knights Templar*, of three degrees, is worked in Britain, Canada and the United States. The system in the United States is peculiar to itself. The English system is governed by a Convent General, composed of Representatives from the National Great Priors of England, Scotland, Ireland, and Canada; each National Priory being practically independent. The three degrees are (1) Knight Templar, (2) Knight of the Mediterranean Pass, (3) Knight of Malta. This Order is essentially a Christian one, all its members being obligated to defend the Holy Christian Faith.

We have a list of over forty Masonic Rites, which have become extinct, or absorbed into some existing Rite, but this sketch has already considerably outgrown the proportions it was designed to have when commenced. We will therefore omit this list, and bring our remarks on the subject of Masonic Rites to a termination, with the hope that they may prove both instructive and interesting to our readers.

A Retrospect.

(Concluded from last Month.)

Next in order is the Grand Lodge of New Brunswick, which has 33 Lodges on its roll, and 2,236 members. Special Communications of this Grand Lodge were held on the 29th of May, when the corner-stone of the new City Hall, St. John, to replace the old one destroyed by the great fire in June of the previous year, was laid with Masonic ceremonies, and on the 2nd day of July, for the purpose of laying the corner stone of the new Masonic Temple. A full description of these imposing ceremonies appeared in the July and September numbers of THE

CRAFTSMAN. The Eleventh Annual communication of the Grand Lodge was held in St. John on the 25th September, M. W. Bro. Robert T. Clinch, G. M., presiding. Bro. Clinch delivered a lengthy and able address, which, with the proceedings, were published in the October number of THE CRAFTSMAN. The following are the Grand Officers elected for the ensuing year:—M. W. Bro. Robert Marshall, G. M.; R. W. Bros. B. R. Stevenson, D. G. M.; Rev. Francis Partridge, G. S. W.; Chas. N. Scott, G. J. W.; Rev. Donald Macrea, G. Chaplain; James Nichol, G. Treasurer; W. F. Bunting, G. Secretary.

To the west of us, and occupying the Prairie Province, is the Grand Lodge of Manitoba. This Grand Lodge, we are sorry to say, is not at present enjoying peace within her borders. A schismatic party, led by Bro. E. G. Conklin, a Past Grand officer, we believe, has set the Constitutional authorities at naught, and has, in consequence, been suspended by the Grand Master. We trust that few, if any Brethren, will be so misguided as to join the rebellious movement. The number of Masons in the jurisdiction is still small, and we hope that they will unite as Brothers in extending the Order in that distant part of the Dominion. The Annual Communication was held in the Masonic Hall, Winnipeg, on the 12th day of June. The Grand Master's address was interesting (a synopsis appeared in the December number of THE CRAFTSMAN). The principal officers for this year are M. W. Bro. G. F. Newcomb (re-elected), G. M.; R. W. Bros. J. W. Harris, D. G. M.; Simon Duffin, S. G. W.; F. T. Bradley, J. G. W.; Rev. S. P. Matheson (re-elected), G. Chaplain; J. J. Johnston, G. Treasurer; Col. John Kennedy, G. Registrar; John H. Bell, G. Secretary.

Still further to the west, and in our Pacific Province, is the Grand Lodge of British Columbia, numbering ten Lodges, and about 350 members. We

have already given the particulars of two Special Communications of this Grand Lodge, on the occasion of laying the corner stone of a new Masonic Temple, and afterwards, its dedication. We have not received the annual report of the Grand Lodge, and therefore are unable to say anything further in relation to it; we have heard from our correspondent, however, that Masonry is in a flourishing condition in British Columbia. The Grand Secretary would confer a great favor by sending us copies of proceedings of the Grand Lodge from its formation.

In directing our attention to the United States, it would be impossible to consider the state of Masonry in each of the jurisdictions into which that country is divided. Our readers must, therefore, be contented with a brief review of the present condition of the Craft in the whole Union. According to statistics recently gathered, there are over 600,000 Freemasons in the United States. Each State has its Grand Lodge, Grand Chapter, &c. According to our American exchanges, the Order is steadily extending its arms and its prosperity has not, within the past year, received any check. Our American Brethren are more zealous, and more devoted to the Craft than Canadians, and more interest is taken by them in all that pertains to the working and management of their Lodges. In the vast majority of these Lodges, when there is no work to be done, something is provided in the way of lectures, instruction, readings, &c., in order that at each meeting there may be some attraction, and members thus encouraged to be regular in their attendance. Might we not take a leaf out of their book, and adopt some such plan in our Lodges? Our American Brethren also spend a great deal of money in the erection of magnificent "Masonic Temples," and the giving of sumptuous entertainments. On a visit to Philadelphia during the "Centennial" we met some of our Brother Masons,

and were kindly taken over the Masonic Temple in that city. It is indeed a splendid building, costing over \$1,000,000. The Blue Lodge rooms, of which there are seven or eight, are magnificently furnished, and are distinguished by the style of the furniture, such as the Oriental, Norman, Egyptian, &c. Each Lodge using these rooms pays a rental of \$100 for each night they are occupied. This, of course, includes, light, heat, ante-rooms, &c. New York also possesses a very handsome Masonic Hall or Temple, also costing something like \$1,000,000. Of course such Lodges are composed of wealthy members; there are other Lodges whose affairs are conducted in a more economical manner—and, therefore, we think, more in accordance with the spirit of Freemasonry. Better to dispose of the superfluous funds in charitable objects, such as founding Asylums, Schools, &c., than in ministering to their own luxurious tastes. And such seems to be the opinion of more than one of our American exchanges, otherwise we would not have been so bold as to express ourselves so plainly regarding our neighbors' affairs.

We will now take our readers across the Atlantic, and see how our Brethren in the Mother Land have fared during the past year. From the *Freemason's Chronicle*, to which we are indebted for the following facts, we learn that sixty new Lodges have been added to the roll of the Grand Lodge of England during the past year, as against eighty-one in the previous year. Of the Lodges now on the roll of the United Grand Lodge of England there are in England and Wales, 1,250; abroad and military, 430; or, altogether, 1,670 working Lodges. The number of the youngest Lodge on the roll is 1,792, so that the number of Lodges in abeyance, or which have dropped from the roll, either from having joined other jurisdictions, or through some other cause, is about 120. The United Grand

Lodge of England holds Quarterly Communications in the months of March, June, September, and December, and are always numerous attended. At the Communication held in the month of March, at which there was an attendance of about 700, the resolutions introduced by the Pro Grand Master, the Earl of Carnarvon, condemning the action of the Grand Orient of France, were unanimously adopted; and at the same Communication, H. R. H. the Prince of Wales, was re-elected Grand Master. On the 24th of April the Annual Grand Festival was held, at which H. R. H. the Grand Master presided, H. R. H. the Crown Prince of Denmark and Grand Master of Freemasonry in that country, being present as a visitor.

The Festivals of the three great Charitable Institutions—the Royal Masonic Benevolent Institution, the Royal Masonic Institution for Girls, and the Royal Masonic Institution for Boys—were held, the result being subscriptions to the amount of £30,000 or £7,000 less than the previous year. There are now 291 annuitants provided for by the Royal Masonic Benevolent Institution, 200 girls and 211 boys.

In turning to Scotland we find the page of Masonic history which has been written during the past year has been blotted and defaced. Many unpleasant disputes concerning their domestic affairs, have taken place, and their relations with the Craft outside of their own jurisdiction are not very satisfactory. Internal disorders have threatened a disruption of the Craft in that country; but we are happy in being able to state that there is reason to believe that matters are assuming a more pacific appearance, and that there is now peace within her borders. We have already alluded to the breach between this Grand Lodge and that of Quebec, and need make no further remarks on this painful subject. But there seems also to be another little quarrel between the Grand Lodge of

Scotland, and the Grand Lodge of Scottish Freemasonry for India, arising out of the status of the Grand Master of Scottish Freemasonry in India. During the past year, eighteen new Lodges have been added to the list of those holding under the Grand Lodge of Scotland, the total number now being 500. Two of the eighteen new Lodges are those which have been recently chartered and located at Montreal, a most unjustifiable act, and one which has caused the difficulty with the Grand Lodge of Quebec.

In Ireland, Freemasonry is still meeting with active opposition from the Roman Catholic Church. It has not, however, had the effect of lessening the influence which Masonry exerts, wherever it is firmly established. The strength of Irish Freemasonry remains pretty much what it was last year; four Colonial Lodges have been formed, and the number of Lodges now subordinate to the Grand Lodge of Ireland is 373. A Charitable Institution, the Dublin Female Orphan Asylum and Boy's School, is supported by the Craft in Ireland. The number of girls receiving the benefits of the institution is forty-five, and of boys twenty-one. In the month of January, H. R. H. the Duke of Connaught was installed Grand Prior of Ireland.

France next demands our notice; and although the Masons of that country, at all events such as bear allegiance to the Grand Orient, have, by their mad act, cut themselves off from the rest of the Masonic world, yet, a few facts respecting French Masonry are necessary to complete our review. According to the official calendar there are 306 Lodges and other Masonic bodies in France, and in the Colonies about 56. The Annual Assembly of the Grand Orient was held on the 11th September, and five following days. A resolution was passed to the effect that the Grand Orient would not constitute Lodges in those countries where a Grand Lodge was already established

and in friendly relations with itself, the inference being that the Grand Orient reserves to itself the right of constituting Lodges in countries where Grand Lodges already exist with which they are not on friendly terms. The finances of the Grand Orient are in a satisfactory condition, and the amount expended in charity is large, an evidence that if French Freemasons have ignored the great landmark of a belief in the existence of God, they have not forgotten to put in practice the great Masonic principles of Brotherly Love and Relief.

We have no remarks to make about Masonry in other parts of the continent of Europe, except that it is receiving greater attention than it has ever done before; and that it numbers in its ranks many of the crowned heads, princes and nobles in the various countries of that quarter of the globe.

In India, Freemasonry is flourishing; there are now 90 Lodges in that country, principally English and Scotch. In China and Japan there are thirteen Lodges; in South Africa, forty-one, and in Australia, New Zealand, etc., between 400 and 500 under the jurisdiction of the Grand Lodges of England, Scotland and Ireland respectively. A movement has lately been made for the establishment of an independent Grand Lodge of New South Wales. We are not informed how far this movement has gone, but no doubt the time is at hand when distant colonies of Great Britain will have their independent Grand Lodges. The formation of independent Grand Lodges in Canada has proved a success, and we see no reason why it should not be so in the antipodal colonies.

And now we have traversed the globe. We have endeavored to sum up in as short form as possible the work of our Order during the past twelve months. We have confined our remarks almost exclusively to Craft Masonry, for we were afraid that if we ventured beyond this we might

get out of our depth. When we are told that there are 282 degrees in Freemasonry, we are appalled at the work which lies before us, if we wish to attain to the highest degree; but in the meantime we shall be quite satisfied when we are entitled to write 33° after our name. We hope that what we have written will be interesting to our readers.

THE CRAFTSMAN, on entering upon another year, desires to tender its thanks to its subscribers for their support during the past year, and, as the mercantile circulars have it, "solicits a continuance of those favors"—and we hope, brethren, that we will continue to merit it.

The Canadian Craftsman.

Port Hope, March 15, 1879.

District Deputy Grand Masters.

Their Powers and Duties.

BY R. W. BRO. HENRY ROBERTSON, P. D. D. G. M.

In considering this subject, it will be important to notice, in the first place, the origin of the office. In so far as the Grand Lodges of Canada and Quebec are concerned, the office of District Deputy Grand Master was created by the Constitutions severally adopted at the organization of these Grand Bodies. But the office, under a slightly different name, is of an older date, and its origin is to be found in that of the Provincial Grand Masters of the United Grand Lodge of England.

The twentieth of the "Old Regulations" of 1721, says that "The Grand Master, with his Deputy, Grand Wardens, and Secretary, shall, at least once, go round and visit all the Lodges about town during his Mastership." A few years afterwards, this was amended by the addition of these words: "or else he shall send his

Grand Officers to visit the Lodges."

In the year 1726, further legislation in this direction was found necessary, on account of the great increase of the Craft and in the number of country Lodges. The office of Provincial Grand Master was therefore created by constitutional enactment, so that there might be an immediate head in each province, to whom application might be made in all matters concerning which jurisdiction was given to him, without waiting for the decision or opinion of the Grand Lodge.

The duties and powers of the Provincial Grand Master were defined by the constitutional provisions creating the office; and from an examination of these provisions we find that they are very similar to our present regulations governing the office of District Deputy Grand Master. Their whole tenor is the same, and in many parts the language is identical in both.

We may then fairly conclude that our District Deputy Grand Masters are the legitimate successors here, of the English Provincial Grand Masters; or that they have taken their place here, and that their origin may be placed in the year 1726. And as the office has been created by enactment in every case where it exists; it follows that the regulations which govern it are to be considered as local in their character, and as not forming part of the general Masonic law.

District Deputy Grand Masters *can only exercise such functions as are specially given to them by the constitutional provisions which create the office;* and subject to the explanations and modifications thereof made from time to time by the Grand Lodge under which they act. They are the assistants or deputies of the Grand Master, and are distinguished from the real Deputy Grand Master by the limitation of their powers to a particular jurisdiction or district.

They have no inherent powers, such as are possessed by the Grand Master, and they cannot assume to exercise

any prerogatives which are not laid down in the Constitution. In the first Constitution of the Grand Lodge of Canada, a provision was inserted, that the District Deputy Grand Master (in the absence of the Grand Master and Deputy Grand Master) should have, in his district, rank and powers similar to those possessed by the Grand Master himself. This clause was afterwards struck out; and we are, therefore, spared the consideration of what would now be certain to be, the cause of many and serious complications. It is far better that the duties and powers of this officer should be strictly defined, rather than that an opening should be left for each occupant of the office to decide for himself what his prerogatives should be.

In noticing the subject of District Deputy Grand Masters more in detail, we find that there are four points to be considered, namely:—

1. Their Selection.
2. Their Duties.
3. Their Powers.
4. Their Disabilities.

Before, however, proceeding further, it is necessary to mention that the regulations which govern this office differ widely in different jurisdictions. They depend solely upon local law, and it is therefore impossible to make any observations of general application. Our remarks will be confined to the jurisdictions of the Grand Lodges of Canada and Quebec. The provisions regarding the office of District Deputy Grand Master in the Constitutions of these two Grand Lodges are very similar. They differ only in a few points, and these differences will be noticed as they arise.

I.—THEIR SELECTION.

The District Deputy Grand Master for each district is elected each year, by such of the representatives of the Lodges in the District as are present at the Annual Communication of the Grand Lodge.

The representatives of a Lodge are the Master and Wardens, or (in their absence) the proxy of the Lodge, and these only are entitled to vote at the election.

In Quebec, Past Masters also are allowed to vote.

In 1869, M. W. Bro. A. A. Stevenson, Grand Master of Canada, ruled that Lodges working under Dispensation had not the right to appoint a proxy for the purpose of voting on any matter in Grand Lodge, nor for the office of District Deputy Grand Master of the District. This ruling has always since then been observed, and if at any Annual Communication the election of District Deputy Grand Master takes place before the new warrants are granted, the Lodges under dispensation are not permitted to vote. The new warrants are granted by the adoption of the report of the Board of General Purposes "on warrants," in which report they are recommended to be issued, and, in general, this report is brought in at as early a period as possible, so that all the Lodges may take part in the election.

Those who are eligible for election as District Deputy Grand Masters must be Past Masters, in good standing, members of some Lodge, duly returned to the Grand Lodge as Past Masters, and residents in the Districts for which they are respectively appointed. None others are qualified.

In Quebec, a Past Master who is, at the time of his election, also a Worshipful Master is not eligible. A resolution to this effect was moved in the Grand Lodge of Canada in 1878, but failed to carry. The same resolution provided that a District Deputy Grand Master could not be elected Worshipful Master during his term of office. We think both these provisions are prudent ones. The two offices are incompatible with each other, and should not be held by the same party at the same time.

The election is generally held during one of the recesses of the Grand

Lodge. The time and place of meeting for the election are announced openly in Grand Lodge, by the retiring District Deputy Grand Master, who also presides at the meeting. In his absence, the brethren present choose one of themselves to be the chairman.

The election is by ballot. Following the practice in Grand Lodge, nominations are not allowed. Each brother writes his choice on a slip of paper, which slips are collected and counted by scrutineers appointed for the purpose; and the choice of the majority of those present is declared elected. If no one has a majority, another ballot must be taken, and so on until a choice is made. If the result is a tie, and continues so after repeated trials, the matter is generally left to the decision of the Grand Master, or else the retiring officer holds over for another term.

In the Constitution of the Grand Lodge of Canada, there is a provision empowering the Grand Master, by a written document, to direct the Grand Registrar to take charge of any District for which there is not a District Deputy Grand Master, and to perform therein all the functions of the office. In Quebec, there is no such provision.

We have spoken of these proceedings in filling the office as an election. It is, however, more properly a nomination, as the election is not complete without the confirmation of the Grand Master. He may refuse to confirm the choice of the District, but this exercise of his power is of very rare occurrence. In such a case we presume a new election must be held, until the choice made receives the approbation of the Grand Master.

After the nomination is confirmed by the Grand Master, the chosen brother must be regularly installed. If he is present in Grand Lodge, he is installed by the Grand Master. If not present, the Grand Master authorizes some Grand Officer or member to install him in some private Lodge. But he cannot act or assume the duties

of the office until after his installation in proper form.

II.—THEIR DUTIES.

The most important duty of a District Deputy Grand Master is that of visitation. *He is to visit all the Lodges in his District during his term of office.* This implies that he is to attend each Lodge at least once, during the year for which he is elected. In some Districts this is a very onerous duty, entailing considerable expense and involving a great sacrifice of valuable time; but it should not, on that account, be neglected. Brethren should not accept the office, unless they intend to perform its duties thoroughly; and Districts should not, and do not, elect a brother to this office except upon the understanding that these duties will be performed faithfully. The visitation of Lodges by a skilled workman is of the greatest possible benefit to the Craft. New Lodges are properly instructed and set in the right path. Weak Lodges are strengthened, their deficiencies are pointed out to be remedied; and the causes of their weakness are discovered to be corrected. And even old and good Lodges cannot but receive benefit and pleasure. New life is infused by these visits, and they are always accompanied with, or followed by a revival of interest in the work and proceedings of the Lodge. We have known a number of cases where a visit by a Grand Officer produced the happiest effects.

He is to see that all the Lodges are working in accordance with the ritual adopted by Grand Lodge. To do this it is necessary that he should see the work of the Lodge. If he takes the chair and does the work himself, he cannot tell whether the Lodge is working properly or not. His duty is to inspect their work. He should direct the Master to open and close in the three degrees, and perform any work that may be on hand. If there are no candidates for the degrees, he should direct a rehearsal by the Master and other officers of the

Lodge of such parts of the work as he may deem advisable. After this is done he is in a position to judge of the quality of the work of the Lodge. He should point out any errors or omissions, and should show the proper manner in which the work should be performed, and generally give such instruction as he thinks necessary. This should be done in the kindest manner, and not in any spirit of fault-finding. A judicious officer can do all that is necessary in this respect, and yet leave the most pleasant remembrances behind him after his departure. It is not best, however, to criticize the work of the degrees in the presence of newly made candidates.

He is to see that the Returns to Grand Lodge have been regularly forwarded to the Grand Secretary with all fees and dues payable thereon. Being an officer of Grand Lodge, he is the guardian of its interests. It is highly important for the welfare of both the Grand Lodge and the private Lodges, that the returns, and fees should be sent in at the proper times. He should inspect the books of the Lodge, see that the minutes are properly kept and that they show the work and business in proper shape. He should see that every member has signed the By-laws.

The Lodge register should be examined in order to ascertain that all the particulars required by the Constitution are inserted therein—the names of all the members, their ages, residences and occupations, and the dates of admission, or initiation, passing and raising, and withdrawal or suspension.

The Secretary should have a cash book and ledger, also a receipt book and an order book. The Treasurer should have a cash book. The account of the Grand Lodge fees and dues is to be kept separate and distinct from the moneys belonging to the private fund of the Lodge.

When a District Deputy Grand Master has heard and determined any

subject of Masonic complaint, or irregularity respecting Lodges or individual Masons within his District, *he is required to report all such proceedings to the Grand Master.* He is to send his report to the Grand Secretary for transmission to the Grand Master. This report must state the offences charged, the law bearing on the point, and his decision on the complaint. In extreme cases where in his judgment a Lodge should be erased, or a brother expelled, *he is to make a special report to the Grand Lodge, stating all the circumstances and his opinion thereon.*

9. If a District Deputy Grand Master suspends a Lodge, or a brother, for refusing to comply with his order restoring a suspended brother, *he is required to report the circumstances immediately to the Grand Master direct.*

10. It is the duty of the District Deputy Grand Master to proceed with any case or business which may be sent to him, within a reasonable time. He should answer promptly all letters and communications received by him. He is to forward to the Grand Master for his approval, all by-laws, and amendments to by-laws, that may be submitted by his Lodges. He is to report to the Grand Master in every case, where he has granted a dispensation for any purpose; and he is to pay over to the Grand Secretary all fees payable to the Grand Lodge for such dispensations.

11. Another important duty required of a District Deputy Grand Master arises in connection with the proceedings taken for the formation of new Lodges. His opinion for a new Lodge is to be sent by him with his recommendation or opinion thereon to the Grand Secretary, to be submitted to the Grand Master. In giving his opinion on the merits of the application, he is expected to report on the circumstances, and see that the regulations of Grand Lodge are complied with. He should satisfy himself that the situation of the proposed new Lodge is such as to afford a reasonable prospect of suc-

cess. It should not be too near another Lodge, as it is far better to have one good Lodge than two poor ones. The population in the locality, and the quality of the material likely to be brought forward, should also be considered.

The District Deputy Grand Master should examine the brother named for Master of the new Lodge in the work, as he has to certify his qualifications in this respect to the Grand Master. He should ascertain and certify that they have a proper and safe room in which to meet; that they are supplied with all the necessary furniture and paraphernalia, and that these necessities have been paid for, so as to afford the new Lodge a reasonable prospect of exemption from debt at its commencement, and that they will not need to be too anxious to make members to the injury of the fraternity. When the dispensation is granted, it is the duty of the District Deputy Grand Master to constitute the new Lodge by the proper ceremonies, and set the brethren to work.

There are some other duties which are so closely connected with the powers of a District Deputy Grand Master, that they will be better noticed under that head. The distinction which we have made between powers and duties is founded upon the wording of the Constitution. The words "he may," &c., are indicative of a power; and "he shall," or "he is required to," point out a duty.

12. His last official duty is to send in his report. He is to forward to the Grand Secretary an account of all his proceedings, and of the state of the Craft in his District. He is also to give a list of the Lodges which have been formed in his District during the year, and forward the fees due thereon to the Grand Lodge. This report should be sent in at least fourteen days prior to the Annual Communication. By so doing, the work of the sub-committee "on the condition of Masonry," can be put into shape for presentation to

Grand Lodge, at an early period of the session; and this would effect a great saving of time to all concerned. If these reports were forwarded as the Constitution says they should be, they could be printed in advance of the meeting, and distributed to the members at the opening of Grand Lodge. The members would then have time to consider the various suggestions which the experience of the District Deputy Grand Masters enables them to make towards the improvement of the Craft; and they could then vote more intelligently on these questions as they arise.

[CONCLUSION NEXT MONTH.]

Personalities Amongst Masons.

BY G. F., JR.

There are many brethren who cannot, when any difference of opinion arises in the brotherhood relative to some Masonic topic, rise above the level of the ward politician. Such men carry their personalities with them everywhere. In their homes, they are pompous, domineering prigs, in the street, their very swagger betrays them,—even in the house of God, they would not thank their Maker if that man Brown was there; and in the Lodge room they would oppose every measure introduced by Brother

Now, these creatures, who have stepped through our portals by an accident, may be excused for their vulgarities and personalities, because nature has never endowed them with a sufficient *modicum* of common sense to enable them to understand that in Masonry we can have no personal ill-feeling toward a brother. We may not like a brother, personally, but that can be no reason why we are to allow that feeling to sink into personal differences between that brother and ourselves. His habits, temperament, education, and tastes, entirely differ from ours, but with that we have not anything to do. What Ma-

sons should strive to do is to discover the pleasing features of a brother's disposition, and not the defects of his character, then no quarrels could arise, and personalities amongst Masons would cease.

But, unfortunately, there is another class of Masons for whom we can offer no excuse,—we allude to brethren high in the Craft, who are "Princes and Rulers in Israel," and to whom the Craft look up for advice and learning. When these men fall from their high estate, and soil their aprons, and disgrace their jewels by forgetting their honored positions, it is time that the Craft should pronounce against them. We care not how high the station or exalted the rank of a brother, who so far forgets his position as to malign a brother, or set of brothers, who for argument uses abuse, and for rational debate and liberal discussion indulges in base innuendoes and contemptible personalities.

The day for these things has passed, and Masons should learn to respect each others honest convictions. There are many questions on which the best Masonic juriconsults honestly differ. There are many branches of Masonry towards which some brethren are strenuously opposed, whilst on the other hand others equally learned, and equally honest, strongly support. Under these circumstances, there is no reason why there should not be friendly discussion and open argument on "meet" points, without either party assuming the *locus standi* of the ward politician.

Fortunately, we say, in Ontario and Quebec (although the latter is grievously wronged,) such personalities do not exist, at least to any extent amongst the Craft, but in another Province of the Dominion the most flagrant outrages have been committed by a certain number of brethren in the name of Masonry. Men, without notice, have, during the interim between the calling off and calling on

of a Supreme Body, entered the room and organized what they term a Grand Lodge of their own, keeping the name of the old Grand Lodge, and actually claiming, in the face of this most glaring usurpation of power, that they are a continuation of the old Grand Lodge of Manitoba. The action of the Grand Lodge of Scotland towards her sister of Quebec pales with insignificance at the dishonorable, tricky conduct of the secessionists of the Prairie Province.

Personalities, too, amongst the Masons of New South Wales, since the formation of an independent Grand Lodge there, are of so outrageous a character that a Mason actually blushes as he reads the *Australian Freemason*, whose editor, a clergyman, is so fierce in his diatribes that he apparently rejoices at the fact that brethren acknowledging the authority of different jurisdictions are *cutting each other in the streets*. Oh! Masonry, blush, and hide thy head with thy mantle of charity, when such things are done in thy hallowed name.

It is these personalities that so de-grade Masonry in the eyes of the outside world. We have seen it over and over again at the formation of new Grand Lodges, and at the institution or revival of different rites, and we warn those brethren high in office that they should curb it wherever it exists and whenever it appears. Let contending parties appeal to a tribunal composed of a commission selected from leading brethren of a neighboring Grand Jurisdiction, and leave them, after hearing both sides, to settle the case. If such a course had been agreed upon by the Grand Lodges of Scotland and Quebec, Peace now would be installed in their midst, and so it will have to be in Manitoba, or anarchy and confusion worse confounded will reign in the Craft for years to come, and so should it be between different rites, when there is any cause for just complaint between them.

The moment a man becomes a Ma-

son he should sink self and personal interest in love for the Craft universal, and then he necessarily would be above those personalities that at times lower the man and debase and degrade the Mason.

Grand Mark Lodge of England.

BY G. F., JR.

I am just in receipt of copy of proceedings of semi-annual communication of Grand Lodge of Mark Master Masons of England, held on December 3, 1878, in Freemason's Hall, London. In the absence of the Grand Master, the Right Hon. Lord Skelmersdale, the Right Hon. the Earl of Limerick occupied the throne. A large number of distinguished brethren were present. The following is culled from the report of the General Board: The amount received for fees in six months to September 30th, £812 5s 6d, and during same period thirteen new warrants were issued, including one in North Africa, three in Bengal, one in Demerara, and one in Jamaica; at the tenth annual festival, held in July, 1875 4s 0d was raised; certain grants for assistance to needy brethren were made, and the general funds now invested stand: General Fund, £1,000, and Benevolent Fund, £1,000. The Board also recommended the Grand Master be authorized to take charge of "certain Orders,"—Ark Mariner was included, though I note several Lodges work the Ark Mariner's Degree,—the Grand Lodge laid the matter over, although the "Order of Knight of St. Lawrence" was suggested. All I can say is, I pity the Grand Officers of the Grand Mark Lodge of England when they "frizz" "on the Grid-iron of St. Lawrence," and suffer the terrible penalties attached to this most solemn degree. There are ten time-immemorial Lodges and two hundred and forty others. The membership is now about 11,000. There is an excellent educational branch in connection with the benevolent fund.

Presentation to R. W. Bro. Bell.

At a recent Communication of Hiram Lodge, No. 5, under the Registry of the Grand Lodge of Manitoba, R. W. Bro. John H. Bell, the able and popular Grand Secretary of the Grand Lodge of that Province, was presented with a handsome Past Master's Jewel and the following address. The R. W. Brother highly deserved the compliment paid him, not only for the valuable service he has rendered Hiram Lodge, but to the Craft of Manitoba generally:

KILDONAN, Dec. 27, 1878.

JOHN H. BELL, Esq., P. M. Hiram Lodge,
No. 5, G. R. M.

R. W. SIR & BROTHER,—The members of Hiram Lodge here assembled, in celebrating the anniversary of St. John the Evangelist, take this opportunity of expressing our high appreciation of you as a friend and Brother, and our earnest solicitation for your future welfare and happiness.

Looking back a few years into the past, we observe you occupying the responsible and honorable position of first Master of this Lodge, and as time rolled on, we marked, with feelings of pleasure and pride, the success which attended the Craft under your constant care and guidance.

To your untiring zeal in advancing the interests of Hiram Lodge we owe our prosperity; with an increasing membership of active workers we are making rapid strides toward the highest ranks of Masonry in the Province. We certainly, Worthy Sir, only regret that you are not here to your long and noble career, that the Supreme Architect of the Universe may bestow wisdom on you through all the perplexities of life.

The jewel which we present on behalf of the members of Hiram Lodge, in giving you a token of this Past Master's jewel, as a testimony of our esteem and veneration of you, your services and our prayers for you, may be long spared to you in an hour of need, and when the brittle thread of life may be summoned to leave you and Lodge above, to enter upon an immortal incorruptible, unaffiliated, and eternal never-fade away.

The jewel was made by Bro. Forest, of Winnipeg, was readily accepted, bearing the following inscription: "Presented to R. W. Bro. J. H. Bell, 1st P. M. of Hiram Lodge, No. 5, G. R. M., A. F. & A. M., by the P. M's., W. M. Officers, and Brethren, as a token of their esteem for him as a man and a Mason. Dec. 27, A. L. 5878."

The presentation and address were delivered by R. W. Bro. Newcomb, to which Bro. Bell replied in a fitting and touching manner.

Review.

"A CONCISE HISTORY OF THE ORDER OF THE TEMPLE, WITH SOME MENTION OF THOSE BODIES WHICH CLAIM TO BE DERIVED FROM IT," by SIR PATRICK COLQUHOUN, M. A., L. L. D., Q. C. R. Hill & Co., Bedford, England, 1878.

In the "Concise History" lately issued by Sir Patrick Colquhoun, the Excellent Grand Chancellor of the United Orders of the Temple and Hospital, in England, the author displays a commendable knowledge of his subject, and, as far as his historical descriptions are concerned, it would be difficult, if not impossible, to differ with him. He has brought to the task he has undertaken not only historic but legal and antiquarian lore, and however we may differ from some of his deductions, we must respect the talent, learning, and ability so conspicuously set forth in the small work before us; still, in some respects, we must assert that Sir Patrick's reasoning savors more of the straight and narrow groove of the lawyer than of the broad and liberal-plan of the historian; that he seems inclined to believe nothing and to trust to nothing that cannot be proved by *written* law, altogether rejecting that unwritten law of custom or tradition, without which all information respecting points of remote antiquity would be vague indeed. In speaking of the so-called extinction of the Order of the Temple, page 108, the author says: "The Order having been abolished by cancellation of the charter by a competent authority, namely, the Great Council, ceased to have any legal existence; and as it is not historically correct that the Emperor above spoken of, by which the papal power was in any sense the source or origin of the Order, he commenced some time previous to 1118 to give his benevolent help to the poor, and the organization of a brotherhood, composed of no knights who had recently distinguished themselves at the siege and capture of Jerusalem, who entered into a compact to aid one another in clearing the highways, and in protecting the pilgrims through the passes and defiles of the mountains to the Holy City. The brotherhood called themselves the 'Poor Fellow-Soldiers of Jesus Christ.'" At first, they had no particular place of abode, but in 1118 (nineteen years after the conquest of Jerusalem by the Crusaders), King Baldwin II, granted them a place of habitation within the sacred enclosure of the Temple on Mount Moriah, whence they came thenceforth to be known by the name of "Knights of the Temple of Solomon," or "Knights Templar." In 1328, ten years after the brotherhood had assumed the name of Knights of the Temple, and probably twice

as many years after the first establishment. King Baldwin, highly appreciating their services, and foreseeing the great advantages that would accrue to the Latin kingdom by their increasing in numbers and power, despatched two Knights Templar to St. Bernard, the Abbott of Clairvoux, with a letter beseeching him "to obtain from the Pope the approbation of their Order." Shortly afterwards, Hugh de Payens, accompanied by two other Brothers of the Order, proceeded to Rome, and were warmly received by Pope Hononius. A great ecclesiastical council was assembled at Traves (A. D. 1128), which Hugh de Payens and his Brother Knights were invited to attend, and the rules to which the Templars had subjected themselves being there described, St. Bernard undertook the task of revising them, and of forming a code of statutes fit and proper for their governance, which code was then confirmed by Papal bull, being the first authority granted by the Papal power to the Templars. It must be evident that, the Order having existed for ten years, and probably longer, without any authority from the Pope whatever, and having a regular code of rules of its own, which was merely revised, not originated, in 1128, by St. Bernard, cannot be looked upon as a creation of the Papal See. It was a voluntary body, originally self-constituted, and for many years self-existent, deriving no power or authority from the Pope, and when it did appeal to Rome for acknowledgment and assistance, it received not an original grant but a charter of confirmation, admitting the existence of power previously exercised. In this view of the matter which is the true historical view, how can it, with justness, be asserted that Pope Clement V., in 1312, legally abolished the Order? The Pope did not create it. The Pope could not abolish it. The Order, after the pretended bull of abolition of 1312, merely resumed its original position of a voluntary association of Knights for a specific purpose, that had previously to the bull of confiscation of 1128. It was quite capable of legal continuance and transmission, even wanting the Papal sanction, because that authority merely confirmed, it did not even pretend to create it. Therefore, the succession of Knights of the Temple has been regularly preserved to this day by any of the Houses claiming to derive their descent from the original Order, we claim there is nothing in the bull of Clement V., that could legally deprive them of their right. They exist now as they existed previous to 1128, that is, *self-existent*, and neither having or requiring the sanction of Rome.

Having, as we think, given good reason for our assertion—that the Order of the Temple could not, and in fact was not abolished by Pope Clement V.,—let us now

consider the possibility of its legal existence at the present time. Sir Patrick Colquhoun, after a learned and apparently exhaustive consideration of the claims of the different bodies professing to possess it, comes to the conclusion that none of them do so, but that the Order is utterly extinct. We must again differ with him, and assert our belief that in some countries the Order *does* positively exist, and that in others it *may*. It does exist in Portugal, in which country it in fact never ceased. It is true that the name of Knights of the Temple was changed for that of "Knights of Christ" (a mere modification of the original name of the "Knighthood of the Poor Fellow Soldiers of Jesus Christ.") The same rules were continued, the same decorations worn, the same members of the Order continued, none being degraded or displaced; and, in 1319, the old Order, under its new name, or rather *old* name, received the sanction of Pope John XXII., and still exists in unbroken succession there, as an honorary distinction of Knighthood under the crown, and also in the Papal States, until the suppression of the Pope's temporal authority, where yet it may exist. It is a mistake to suppose that the existence of the Order must depend on the favor of Pope or Sovereign, or in the possession of property, as, in ancient times, one private knight could command the Knighthood to another, so one private Templar (after the suppression) could confer the Knighthood of the Temple on another as his successor, so from succession to succession down to the present time. It may exist in England, and we are of opinion that further research will yet bring absolute proof of a fact which now rests almost entirely on Masonic tradition. The tradition is, to be concise, to the effect that at the time of our outward suppression of the Order, in 1312, several of the Knights found refuge and protection from an unjust persecution in the secret Masonic Guilds of Builders and Architects, with whom it is supposed a compact had existed before the suppression, and that they there legally perpetuated and handed down their chivalric Order to the present day. This is the manner, according to our contention, justified by our traditions, that Templary came into Freemasonry, and has been preserved intact as its legal, true, and lawful succession. Now, although this assertion rests upon tradition, and as many doubtless will say, "a baseless foundation to build upon," but what is tradition? It is the oral or unwritten history upon which the belief in the truth of which, so much of history, both sacred and profane, must depend,—it is history perpetuated at a time and among a people that had no other way of perpetuating it than by oral communication from one to another. It may, and it often does, differ in non-essential details,

but in prominent points it is generally consistently correct, therefore, in trusting to tradition we are not leaning upon a broken reed, but we are rather resting upon a staff, strong and trustworthy, and in the absence of all proof to the contrary, a tradition of old and universal acceptance, as the connection of Templary with the Masonic body is, must be, of great value, and accepted as of incontestable authority. Trusting, then, to the Masonic traditions, and giving probabilities an impartial consideration, we are very much inclined to the belief that the Order of the Temple as existing in Great Britain and Ireland, as well as in Canada and the Colonies, is a true and legitimate descendant, not an imitation, Masonic or otherwise, of the old Order. It has been practiced and conferred amongst Masons from time immemorial, as the phrase is,—that is, long anterior to the memory of any living person. It was introduced on the continent of America, at Boston, in the year 1769, by members of Masonic Lodges belonging to British regiments stationed there at the time, not as a newly invented Masonic degree, but as an Order regularly handed down to them attached to Freemasonry. The Order of the Temple, then, as connected with Freemasonry, resembles the family of Douglas, in Scotland, of which it was said, "You might see it in the grown tree, but you cannot trace it in the twig,"—our records show it to have been, so far as we can go back, a full grown order; our traditions say it is the old Order, one and the same, and we have a right to hold on to our traditions until it is overset by positive proof, and not by the special pleading of an astute lawyer.

We certainly disagree with Sir Patrick in his remark, page 128, that the attempt to establish the existence of Speculative or Symbolic Freemasonry anterior to the first years of the eighteenth century is untenable, and that "Ashmole," the great antiquarian, was its founder. Now, we know that Ashmole was made a Mason in 1646, and being of good social position, and not a handicraft, must have been a speculative Mason (not operative), and therefore speculative Masonry must have existed long before his time, consequently the argument based on the modern origin of *Symbolic Masonry*, "that there could have been no connection between Freemasonry and the Templar Order fall to the ground." The author's opinion of the obsolete "Ordre du Temple," of France, is without doubt correct; he has proved the pretended charter of "Laxmenius" to be a forgery, and he is also correct in repudiating the "Kadosh" as true Templary. The "Kadosh" is merely a modern Masonic appendage to Templary, and all Masonic writers fix its origin in the year 1743, when it was first introduced at Lyons, in France—but

in denying that the modern English Order of the Temple has no claim to be considered aught but an imitation, is going further than our present knowledge of its history, limited though it be, warrants him in doing.

Sir Patrick merely goes back to the first Knight Templar warrants that he can discover, and assumes that the present Order then originated; but to whom were those warrants granted? Why, to Masons, who were already Templars, having received the Order from older Masons who were also Templars, as they from others long before them, and so on until all trace of the origin is lost. If an imitation Order, when did the imitation commence? certainly not so late as seventy years ago, as asserted by him. In all other degrees foisted on the simple Craft system of original and ancient Freemasonry, we are able to fix a time and place of origin; but for Templary, we can say no more than there it is, and for all we can tell or positively know to the contrary, always has been. Sir Patrick denies the validity of any testimony offered in proof of the true descent of the modern Order; but one thing is very sure, he was very anxious to make the revised ritual lately issued by the "Convent-General" of the Order in England conform to all the ancient Knight Templar customs and usages. At page 40, the author informs us that, outside of the United Kingdom, Templary is only practiced in Sweden and the United States of America, both of which countries derived their system from England. In the former country it is the highest degree of the Masonic Order, of which the King is Grand Master, and confers a status at the Court of the Sovereign. In the United States the organization has been altered from the original to suit their own peculiar views, discarding the necessity of requiring a profession of the doctrine of the Trinity from its candidates, one of the great characteristics of the old Order, and otherwise changing it into a modern semi-military society attached to Freemasonry.

In conclusion, we can recommend "The Concise History" as a most interesting historic record, which should be in the possession of every member of the Order, and can be procured from Bro. Geo. Kenning, Editor of the *Freemason*, 198 Fleet Street, London, England, price 2/6.

Ottawa Correspondence.

Our new Lodge—Prince of Wales—has had its first communication under dispensation, which was well attended by both its own members and visiting brethren. The officers are as follows: W. M., Y. W. Bro. Samuel Rogers; S. W., Bro. A. H. Taylor; J. W., Bro. W. J. Whiteford; Treas., Bro. John Stewart, Secretary, Bro. James

Carruthers; Chap., Bro. Wm. Mills; S. D., Bro. L. K. Clisby; J. D., Bro. P. A. McDougall; I. G., Bro. T. Porter; D. of C., Bro. Wm. Borthwick; Stewards, Bros. Letch and Cook; Tyler, Bro. John Sweetman. It is understood that work in this Lodge is likely to be abundant for some time to come, as several applications for initiation have either already been or are about to be made. Work for the day being over, refreshments were served in the "upper room," (which, by-the-way, is but a poor place) under the presidency of the W. M., V. W. Bro. Rogers, whose qualifications for such a position are well and favorably known among us here. A very happy time was spent. At present matters look well for the continued prosperity of this Lodge, which caused no small controversy in the Craft here. May it always be so.

The entertainment given by Chaudiere Lodge at Berchton, on the evening of St. John's Day, netted \$87 clear for the Lodge treasury,—a result alike creditable to all concerned. R. W. Bro. Dr. Pickup, D. D. G. M., presided and made an address on Freemasonry. If arrangements can be effected other entertainments will be given at the Chaudiere during this winter.

Although the Lodges of Instruction held by R. W. Bro. Dr. Pickup, D. D. G. M., were not very largely attended, those present were well satisfied therewith. R. W. Bro. Pickup himself undertook a great portion of the work, lectured on the tracing board, and was further assisted by W. Bros. John Walsh and W. Rea. Questions on the ritual were solicited, but none asked, though the divergencies in working at the different Lodges, however slight, might have been corrected by this means. Still, on the whole, our W. M.'s work most commendably, and with but few mistakes. There was no attempt at a formal reception or a "spread," but during his stay R. W. Bro. Pickup, who is highly esteemed in Ottawa, was the guest of his brother esculapius, W. Bro. A. A. Henderson, Master of Chaudiere Lodge.

Installations have taken place in three Lodges, particulars of which are herewith sent you.

From what your correspondent can learn, applications for initiation are more numerous, and though commercial matters are as much depressed as ever, with every probability remaining so, the prospects, financially, of at least some Lodges, are likely to improve. If it were possible to decrease their expenses things might work round into better shape, but, unhappily, for some time to come this cannot be so. There is an undercurrent of thought gradually coming to the surface that the Grand Lodge dues should be lowered, but of this anon.

There exists a very unhappy and unpleasant difference between the Central Board of Relief here and one of our Lodges, which threatens to create trouble, if not an open rupture. Your correspondent has hitherto refrained from mentioning it, in the hope that the matter might be amicably arranged. As yet this has not been effected and it may therefore be well on a future occasion to refer to it in detail; at present the aspect is ugly, but the matter is capable of amicable settlement, if the parties to the difference will only be temperate in their judgment and reasonable in their desires.

INSTALLATIONS.

Doric Lodge, No. 58: W. M., W. Bro. J. J. Smyth; S. W., Bro. W. H. Baldwin; J. W., Bro. A. Smirle, Chaplain, R. W. Bro. W. Kerr; Treasurer, Bro. John Graham; Secretary, Bro. Geo. Cox; S. D., Bro. R. Fotheringham; J. D., Bro. V. M. Fisher; Stewards, Bros. T. R. Davis and Hutson; I. G., Bro. Wm. Powley; D. of C., Bro. F. Champness; Tyler, Bro. John McCarthy.

[The lists of the officers of Civil Service and Chaudiere Lodges appeared in January number of THE CRAFTSMAN.]

NOTE.—The above was unavoidably crowded out of last issue.

Masonic Correspondence.

We do not hold ourselves responsible for the opinions of our Correspondents.

To the Editor of THE CANADIAN CRAFTSMAN.

DEAR AND R. W. BROTHER,—In your last issue, I notice an article copied from the *Masonic Review*, Cincinnati, headed "From Hamilton to Montreal." I had carefully read this the previous month in the *Review*, itself but thinking that it would be read principally by the American members of the Craft, I let it pass without comment, but now that it has been re-produced for the benefit of our Canadian Craftsmen, I think it deserves a few remarks.

I had no difficulty, from the first, in recognizing, from the style of writing, that the author, although pretending to be an "American Tourist," was, in fact, a Canadian, and a resident of Canada; and is, I feel sure, one of the parties said to have been visited. I have carefully enquired of the Brethren in Hamilton who are stated to have been called upon, and find that none of those mentioned have any recollection of a visitor from the U. S. calling upon them, nor even of the Canadian Brother, who tried to shield his name under the *nom de plume* of "Terbor Ayscarr," nor do I believe, Brother Taylor, that you can call to mind any such visitor. That he did call at a certain

lage, I verily believe, and there and then, in the midst of these huge systems (whose numbers and names are too many for my common memory to hold) concoct this fictitious story of a "Trip from Hamilton to Montreal."

I have no objection to the flattering and well deserved praise he bestows upon several of the good and true members of the Craft in our Dominion, but I think his modesty should have restrained him from mentioning himself.

I have not the least doubt (nor can the author, if he thinks at all) that very many of the readers of THE CRAFTSMAN will at once penetrate the thin veil which "Torber Ayrsum" has thrown over himself as a disguise to mislead his Brethren. It is too gauzy!

I will now notice one or two of his assertions, and the first of these appears in connection with Hamilton, about the A. & A. Rite not being in as prosperous condition as it should be (I presume he means in Hamilton); this is positively incorrect, as the Rite has had an uninterrupted career of success from its first establishment, and is to-day more valued and appreciated (because better known) than at any period of its history, now some ten or eleven years, and this any of your readers can verify by enquiring of any of the many members of the Rite in that city.

Then, again, as more than half of this visitor's article appears to be given with the view of "wringing up" those systems whose greatest honor is their name, they (degrees) appended to their names, and at the same time having a ding at the A. & A. S. Rite, particularly at the Supreme Council 58 for this Dominion, and in his desire to elevate those paper degrees of Memphis and Mizraim, and wishes to air his advice to the Supreme Council, and in doing so makes use of language which is tantamount to the writer, having before been used by one of the Brethren said to have been visited, which language proves conclusively where he got his information from, and the spirit and purpose of his wonderfully thin and transparent article. I wish to point out that the author of this flying visit has associated with the names of two well-known and illustrious members of the 33° A. & A. S. Rite, which are as household words, one who is not a 33° of the A. & A. S. Rite, although he may be 46° of the Rite of Memphis, 30° of the Rite of Mizraim, and a 33° of the Ancient and Primitive, which to the Craft all too world over, are of little value, seeing that they can be purchased from "traffickers of degrees" in the United States for a few dollars, without the recipient being obliged to enter any asylum or pass through any ceremonial; other than that of enclosing his money to the Supreme Magus or General Manager, and receiving back in

return his parchment certificate with the numbers attached.

Apologizing for taking up so much of your space, I am, dear Bro. Trayer,

Yours fraternally,
A READER OF THE CRAFTSMAN.

To the Editor of THE CRAFTSMAN.

SIR,—The following clause occurs in the Constitution of the Grand Lodge of Quebec, and I would feel obliged for your opinion as to whether I would be right or not, acting as Master of a Lodge, in admitting as a visitor a Brother hailing from one of the Lodges now working here under the Grand Lodge of England, it being a fact well known to me that the said would-be-visitor had been present at a meeting of one of the clandestine Lodges instituted here by the Grand Lodge of Scotland? Also, when visiting one of these English Lodges, would I be justified in remaining should one of these Scottish Masons put in an appearance?

The clause referred to reads thus:—"A Brother who has been concerned in making Masons clandestinely, or at a Lodge which is not a regular Lodge, or for small and unworthy considerations, or who may assist in forming a new Lodge without the Grand Master's authority, shall not be admitted as a member, nor even as a visitor, into any regular Lodge, nor partake of the general charity, or other Masonic privilege, till he make due submission and obtain grace."

Fraternally yours,

STONE SQUARER.

Montreal, Feb. 5, 1879

ANSWER TO "STONE SQUARER."

In the present position of affairs in the Province of Quebec, we think it would be wise to avoid, if possible, any further complications. To delay all feelings of resentment and do nothing which would cause irritation or feelings of animosity should be the aim of all true Masons at this juncture.

Brothers holding under the Grand Lodge of Quebec are undoubtedly bound to uphold and abide by the edicts of their Grand Lodge, and the edicts of their Grand Master. These, together with the Constitution under which they work, form the rule or conduct, and the guidance of their proceedings. In ordinary cases and for all general purposes they will be found sufficient.

In the case, however, of what may

be termed an International difficulty—a dispute or question between one Grand Lodge and another,—we think that any matters arising out of such a difficulty should be determined as they arise by the Grand Master or Grand Lodge. Masters of subordinate Lodges should leave all such matters to be settled by higher authority, and should act therein only under instructions from the Grand Master or District Deputy Grand Master. To do otherwise, and to set up their own judgment in questions of International importance, might seriously embarrass the solution of the difficulty.

The questions, therefore, submitted by our esteemed correspondent, should be placed before the Grand Master of the Grand Lodge of Quebec, and his decision obtained thereon before any action is taken.

As to the first question, the "English" brother may not consider these "Scotch" Lodges clandestine until they have been so declared by the Grand Lodge of England. And it does not follow that because he visited one of these Scotch Lodges that he assisted in its formation. So that "Stone Squarer" would not be justified in refusing admission to a visitor on those grounds, unless his Grand Master or District Deputy Grand Master should so order.

As to the second question, we certainly would not sit in Lodge with a suspended Mason, or one whom we could not, for any reason, recognize as a Brother in the Craft.—ED. CRAFTSMAN.

Prince Arthur Lodge, No. 334, G. R. C., Arthur, installed by R. W. Bro. John McLaren, P. D. D. G. M.: I. P. M., W. Bro. J. Nude; W. M., W. Bro. Thos. Graham; S. W., Bro. J. W. Fraser; J. W., Bro. R. T. Stephenson; Treasurer, Bro. C. C. Green; Secretary, Bro. Geo. Paulin; Chaplain, W. Griffin; Organist, Bro. Jonah Green; S. D., Bro. Geo. Hudson; J. D., Bro. John Fraser; S. S., Bro. Dr. Allan; J. S., Bro. Thos. H. Farmer; I. G., Bro. J. H. Graham; Tyler, Bro. Jas. McKay; D. of C., J. F. Hollinger.

Canadian Masonic News.

BRO. ALFRED ELLERBY, an old Grand Trunk employe of twenty years' standing, was made the recipient of a valuable gold watch and chain and Masonic emblem, by his brother conductors and friends, at Buffalo, recently.

Georgian Lodge, No. 348, G.R.C., Pen-tanguishene: W. M., W. Bro. J. J. Buckley; S.W., Bro. W. Lummis; J. W., F. W. Jeffrey; S. D., Bro. H. S. Ruley; J. D., Bro. R. Bates; Chap., Bro. G. A. Anderson; Treas., Bro. R. B. Roberts; Secretary, Bro. H. Jennings; Stewards, Bros. N. McRae and Brown; I. G., Bro. W. Thompson; Tyler, Bro. C. Cameron; D. of C., Bro. C. Rankin.

Morning Star Lodge, No. 309, G.R.C., Auburn: I.P.M., W. Bro. Andrew McDonald; W. M., W. Bro. James Young; S. W., Bro. John Wilson; J.W., John E. Bridges; Secretary, Bro. J. S. Habkirk; Treasurer, Bro. John Tiffin; Chaplain, James Stephens; S. D., Bro. Geo. W. Clark; J.D., Bro. T. Gladhill; Stewards, Bros. Wm. L. Ferguson and Alex. McKenzie; D. of C., Bro. J. A. S. Varcos; Organist, Bro. Joseph Mallough; I. G., Bro. Alex. Robertson; Tyler, Bro. S. Oke.

Victoria Lodge, No. 2, G.R.P.E.I., Charlottetown, installed by R. W. Bro. A. Murray: I.P.M., W. Bro. C. V. McGregor; W. M., W. Bro. W. H. Findlay; S. W., Bro. N. Campbell; J.W., Bro. W. Bethune; Treas., Bro. W. R. Watson; Secretary, Bro. J. A. Lawson; Chaplain, Bro. Rev. J. M. McLeod; Organist, Bro. A. McKenzie; S. D., Bro. O. T. Wright; J. D., Bro. C. Hansen; S. S., Bro. E. Cameron; J. S., Bro. N. Squires; I. G., Bro. F. S. Chandler; Tyler, Bro. John Hobbs; D. of C., Bro. P. Lea.

At the last regular convocation of Harris Chapter, No. 41, R.A.M., Ingersoll, Ont., the following officers were installed by Rt. Ex. Comp. C. L. Beard: E. Comp. Charles H. Slawson, Z.; E. Comp. M. Walsh, H.; E. Comp. Alexander Rumsy, J; Comp. A. Macaulay, S.E.; Comp. James McIntyre, S.N; Comp. Frank G. Lewis, Treas.; Comp. John R. Warnock, P.S.; Comp. Geo. Galbraith, S.S.; Comp. Homer Campbell, Jr., J.S.; Comp. Angus McLeod, Janitor.

OFFICERS OF RICHARD CŒUR DE LION PRECINCTORY, No. 4, K. T., London, Ont. The following officers were elected: V. E. Sir Kt. D. B. Burch, P. E. P.; Sir Et. Thos. H. Tracy, E. P.; Sir Kt. W. Hawthorn, Constable; Sir Kt. H. A. Baxter, Marshall; Sir Kt. Rev. G. M. Innes, Prelate; Sir Kt. J. B. Smyth, Registrar and Treas.; Sir Kt. W. H. Rooks, Sub-Marshal; Sir Kt. James Sutton, M.D., Lucan, Capt. of Guards; Sir Kt. F. J. Hood, Guard.

Durham Lodge, No. 66, G. R. C., Newcastle, Ont.: W.M., Bro. James Homer; S. W., Bro. John Grieve; J. W., Bro. Thos. Vennor; Chaplain, Bro. Wm. Farncomb; Treas., Bro. Colin Walls; Secretary, Bro. W. N. Allin; S.D., Bro. Jas. Parker; J.D., Bro. T. J. McBride; I. G., Bro. Thos. Vinson; Tyler, Bro. W. F. Clarke.

Mount Lebanon Lodge, No. 6, G.R.P.E.I., Summerside, installed by R. W. Bro. Neil McKelvie, G.S.W.: I.P.M., W. Bro. C. B. Saunders; W.M., W. Bro. Thomas Frizzle; S.W., Bro. John Grady; J.W., Bro. Robert Beairsto; Treas., Bro. C. R. Clark; Sec'y, Bro. Wm. T. Burrows; Chap., Rev. Bro. Neil McKay; S.D., Bro. Geo. M. Doull; J.D., Bro. Douglas Gordon; S.S., Bro. George M. Rice, J. S.; Bro. Wm. Stewart; I.G., Bro. John McKenzie; Tyler, Bro. Geo. Shelton.

Clementi Lodge, No. 313, G.R.C., Lakefield, installed by W. Bro. H. Rush: I.P.M., W. Bro. C. R. D. Booth; W.M., W. Bro. John Hull; S.W., Bro. Wm. Caldwell, M. D.; J.W., Bro. Edward Sawtell; Treas., Bro. Robt. Graham; Secretary, Bro. Thos. Sacret; Chaplain, Rev. Bro. V. Clementi; S.D., Bro. F. Barlee; J.D., Geo. Cochrane; S.S., Bro. R. B. Hall; J.S., Bro. J. G. Choate; I.G., Bro. Fred. Lillierap; Tyler, Bro. G. L. Sheppee, *pro tem.*; D. of C., Bro. John Dinwoodie.

OFFICERS OF MANITOU CHAPTER, No. 27, R. A.M., Collingwood, installed by R. E. Comp. Henry Robertson, P.Z.: V. E. Comp. John Ferguson, Z.; R. E. Comp. John Nettleton, P.Z.; E. Comp. Frank B. Gregory, H.; E. Comp. John P. Fluent, J.; Comp. John M. Murry, S.E.; Comp. Geo. Collins, S. N.; R. E. Comp. E. R. Carpenter, Treas.; Comp. P. Dogherty, P.S.; Comp. W. R. Anderson, S.S., Comp. J. A. Ovas, J.S.; Comp. W. Watts, M. of C.; Masters of Veils: Comps. A. Dudgeon, 1st; Charles Cameron, 2nd; John Rowland, 3rd; James Lindsay, 4th. Comp. Alexander Cooper, Standard Bearer; Comp. John McKemie, Sword Bearer; Stewards: Comps. Joseph Rorke and John F. Mathews; Comp. Thos. H. George, Organist; Comp. Robert Burdett, Janitor; R. E. Comp. Henry Robertson, Auditor.

MARRIAGE MASONIC.—We have pleasure in congratulating R. W. Bro. Wm. A. McBride, Grand Secretary of the Grand Lodge of the Indian Territory, upon winning the heart and hand of the fair Miss Cogee, the amiable daughter of the Grand Master of that jurisdiction, M. W. Bro. J. S. Murrow, to whom he was united at Atoka, Choctaw Nation, Indian Territory, in holy matrimony on the 16th ult., by the Past Grand Chaplain, R. W. and Rev. Bro. H. F. Buckner, D.D., assisted by the Past Deputy Grand Master, R. W. and Rev. Bro. R. J. Hogin, of the same Grand Lodge. R. W.

Bro. Robert Ramsay, of Orillia, Grand Representative of the Grand Lodge of the Indian Territory was also invited, but like ourselves, tendered his apologies for his absence and congratulations as to their future welfare through the press. May they enjoy a long and happy future, and become the happy parents of a numerous progeny of Masons.

ST. JOHN'S, NEWFOUNDLAND.—On the evening of Wednesday, Jan. 22nd, about 150 brethren (members of St. John's, Avalon, and Tasker Lodges,) assembled in the Masonic Hall, where they formed in Procession and proceeded to the Episcopalian Cathedral, where an excellent sermon was preached to them by Rev. Bro. F. E. Murray, from the words, "God said, let there be light, and there was light." After the sermon a collection was made on behalf of the "Tasker Educational Fund," amounting to \$100. On the conclusion of the service the procession was re-formed, and the brethren returned to the hall, when a vote of thanks was given to the Rev. Brother for his excellent sermon.

A BEAUTIFUL MASONIC ENGRAVING.—Our thanks are due to Messrs. Bradley & Co., Publishers, Philadelphia, for a copy of a very fine Masonic Steel Engraving, entitled, "The Iron Worker and King Solomon." It is one of the finest engravings we have seen in a long time, and we take pleasure in recommending it to the members of the Craft, as it would make a handsome wall decoration in any Lodge room or private parlor. It is copied from the original picture painted by Prof. Schussele, for a gentleman in Philadelphia, and the subject is one of especial interest to the Masonic Fraternity as relating to the great work of their ancient brethren. As a specimen of Steel Engraving it is of the finest character, equal to the highest class of European work. The massive architecture of the Temple and its ornamentation are beautifully drawn, the figures of Solomon and the Iron Worker have a grand and impressive effect, and the whole picture is so meritorious that it must command a large sale. We shall be happy to receive orders for this picture, or copies can be procured from the Publishers. Price \$5.00.

OBITUARY.—By the death of Bro. Andrew Astrico, the Craft of British Columbia has lost a zealous, able and active member,—one who was always ready to perform a kindly act, or aid in the advancement of any scheme that would benefit Freemasonry. The Funeral took place from the Masonic Temple, Victoria, headed by Haynes' Bard, followed by the Royal Arch Masons, Vancouver and Quadra Lodges, A. F. & A. M.; Columbia Lodge, I.O.O.F.; the Pioneer Society, and the French Benevolent Society.

The various societies turned out in large numbers, notwithstanding the disagreeable weather, and the funeral cortege was augmented by a number of carriages containing friends of the deceased. The Masonic funeral rites were performed at the grave in a very impressive manner. When Hungary was under the iron heel of Austria, Bro. Astrico left his native Italy and volunteered his services to the noble and valiant Kossuth, who soon perceived that he was a man of ability and one in whom confidence could be placed. During this campaign he was made captain of the Horse Artillery and served with distinction to the end of that disastrous campaign. He resided in British Columbia for many years, was one of the pioneers of the Stickeen country, and afterwards turned his attention to the business of hotel-keeping, and many a poor person has been made glad that so good and kind a man had the opportunity to assist them in their hour of need, and to protect them from cold and hunger. During his residence in the Province he has been a very useful member to society, a good citizen and a true friend.

The following is a copy of a resolution passed by Peterborough Lodge, No. 155, Peterboro', Ont., at a recent R. C., to V. W. Bro. James Miller, formerly an active and efficient member of that Lodge, but now of Victoria, British Columbia. The V. W. Bro. is well deserving of the compliment, as we can testify from personal knowledge, as we know that from the time of his initiation he became an active and zealous Mason, filling nearly every subordinate position, and finally becoming one of the best workers in all the degrees in Ontario Dist., throughout which he was well known. The resolution is a fine piece of penmanship, well designed and admirably executed. The heading and more important words are in old English and the rest in script, the whole being like copper-plate. It is adorned with Masonic emblems in red and gold, and with the word "resolution" in red on a ribbon scroll. It is ornamented and encircled with lines of gold, the whole being executed with the pen. This handsome specimen of calligraphy is the work of Bro. Henry Grundy, of Peterboro':—

Moved by V. W. Bro. Ormond, seconded by Bro. John Elder,—“That the Brethren of Peterborough Lodge, No. 155, on the Grand Register of the Grand Lodge of Canada, deeply regret the withdrawal of V. W. Bro. James Miller from the list of its membership. He having been Initiated, Passed and Raised in this Lodge, and afterwards filled almost every office, from the humblest to the highest, in the gift of its members, performing the duties in each and all of them with honor to himself and credit to the craft, having distinguished himself

while with us by the great interest he displayed in our progress and welfare by his zeal and energy in perfecting himself and the brethren in the working of the ritual, evincing a pride and a pleasure in seeing this Lodge rise and prosper, never omitting an opportunity of promoting that love and harmony, so essential to the social standing of a Lodge, and congenial to our order in general. By such traits of character he has earned our respect and esteem, and this Lodge will always admire and revere his memory as one of those working, untiring, devoted Masons which the craft in general delight to honor. And although in the course of Providence he has found it necessary to sever the tie which has so long bound us together, we hope, in his new home and in his fraternal intercourse with the craft wherever he may be placed, that the same love and respect may always attend him.

MARK OF ESTEEM.—A pleasing mark of esteem and favor was shown to Worshipful Brother R. B. Hungerford, P. M., by the Brethren of Kilwinning Lodge, No. 64, G. R. C., London, Ont., recently, when a P. M.'s jewel was presented to that Brother. V. W. Bro. R. Lewis, as speaker on behalf of the Brethren, accompanied the presentation with a few fitting remarks, testifying to the ability, urbanity, and faithfulness with which he had discharged his duties. The reply of the honored Brother conveyed his great gratitude to the Brethren, and the high value he placed upon this expression of their favor; more especially the sentiments and good feeling of the Brethren as embodied in the remarks of V. W. Bro. R. Lewis. The jewel bears the following inscription: “Presented to W. Bro. R. B. Hungerford, P. M., by the Brethren of Kilwinning Lodge, 64, G. R. C., 1879.”

INSTALLATION AND PRESENTATION.—The officers of King Solomon R.A.C., No. 8, G. R. C., were installed on Monday, 20th January, by M. Ex. Comp. F. J. Menet, Grand Z., and R. Ex. Comp. D. Spry, Grand H., assisted by R. Ex. Comp. R. J. Hovendon, P. G. S., of which the following is a list:—Z, R. Ex. Comp. Thos. Sargent; I. P. Z., V. Ex. Comp. D. McDonald; H., Ex. Comp. John McKee; J., Ex. Comp. J. Ross Robertson; S. E., Comp. Alex. Patterson; S. N., Comp. B. I. Barnard; Treasurer, R. Ex. Comp. I. Spry; P. S., Comp. E. T. Malone; S. S., Comp. J. Purvis; J. S., Comp. J. S. Dennis; D. of C., Comp. J. Roberts; M. of V., R. Ex. Comp. J. A. Wills; Chaplain, Comp. Rev. V. Clementi; Organist, Comp. H. C. Howell; St. B., Comp. J. Perkins; St. B., Comp. D. Clarke; Janitor, Comp. J. Linton. After the installation, V. Ex. Comp. D. McDonald, I. P. Z., was presented with a massive P. Z.'s jewel, and R. Ex. Comp. Geo. Watson, was presented with a very hand-

some set of Grand Chapter Regalia. The Chapter being closed, the Companions adjourned to the banqueting hall, where a tempting repast was laid. As each Companion entered the room he was presented with an elegant menu printed on an Egyptian card, and bordered with virgin silver, while between the silver lines were the quotations, "A Hundred Thousand Welcomes," and "You Are All Welcome." The centre of the front had the title of the Chapter and the date of the festival. The second sheet gave the menu proper, with appropriate quotations, and as the card was most unique in appearance we give it in full:—"Only a dozen healths to drink,"—Henry VIII. "The Queen and the Craft: God save your Majesty,"—2, Henry IV. "H.R.H. the Prince of Wales, the Princess of Wales and the Royal Family, England's Hope,"—3, Henry IV. "The M. Ex. the G. 1st Prin., G. C. Canada: In faith he is a worthy gentleman,"—Henry IV. "The M. W. the G. M., G. L. Canada: We'll do thee homage,"—"Two Gentlemen of Verona." "The Grand Officers of the Grand Chapter of Canada. Good men and true,"—"Much ado about Nothing." "The First Principal of the Chapter: Installed in a high degree,"—Henry IV. "Our Sister Chapters. We have received much honor by your presence,"—Henry VII. "The Past Principals of this Chapter: You have made good work, you and your apron men,"—Ciccolanus. "The newly-installed officers: "Bear their blushing honors thick upon them, but to be commanded,"—Henry VIII. "The Musical Companions: Your voice shall be as strong as any man's,"—King John. Volunteer toasts, to be given by members of Chapter with 1st Principal's consent. "All honorable men,"—Julius Cæsar.

KNIGHTS TEMPLAR.—At the regular assembly of Odo de St. Amand Preceptory and Priory of Knights Templar, held in the Convocation Hall of the Encampment in the Masonic Hall, Toronto, on Friday, Feb. 7th, the following were elected officers of the Preceptory for the ensuing Masonic year: V. E. Sir Knight J. G. Burns, Eminent Preceptor; Sir Knight J. S. Dennis, Constable; Sir Knight J. Ross Robertson, Marshall; V. E. Sir Knight Daniel Spry, Treasurer; V. E. Sir Knight W. C. Morrison, Chaplain; V. E. Sir Knight Jas. B. Nixon, Recorder. A large number of members were present, and also many visiting members from Quebec, Nova Scotia, and New Brunswick.

THE ANNUAL CONVERSATION of Zetland Lodge, A. F. & A. M., No. 326, G. R. C., took place in the Masonic Hall, Toronto on Friday evening the 31st of January. Although the attendance was not as large as it has been in former years, still the proceedings passed off with the utmost success.

The rooms, which were brilliantly lighted, were thrown open to the guests. In the blue room the decorations were profuse, the walls being hung with flags, bannets, and regalia. Chairs were provided in this room to seat the audience while the concert went on. W. Bro. H. M. Graham, W. M. of the Lodge, occupied the chair, and welcomed those present in a few appropriate remarks. The programme was as follows: Piano solo, "Les Courier," Mrs. Boyd. Solo, "The Flower Girl," Miss Reid. Solo, "The Englishman," Mr. Tatchell. Duett, "Vieni al Mid Sen," Mrs. Bradley and Mr. Beddoe. Comic song, Mr. Walmsley. Piano solo, "La Cascade," Miss McCausland. Solo, "Softly Sighs," Miss Reid. Solo, "Let Me Like a Soldier Fall," Mr. Beddoe. Solo, "She Wandered Down the Mountain Side," Mrs. Bradley. Comic song, Mr. Wamsley. Piano duett, "Les Huguenots," Misses McCausland. Duett, "The Army and Navy," Messrs. Hutchinson and Jones. The different ladies and gentlemen acquitted themselves admirably, and were liberally applauded. The duett by Mrs. Bradley and Mr. Beddoe was especially well rendered. After the concert, which closed about 10.30, dancing commenced, and continued until an early hour in the morning, the programme embracing all the popular dances of the day. An excellently furnished refreshment table was provided during the evening.

BRANTFORD.—Officers of Mount Horeb Chapter, R. A. M., Brantford, installed by R. E. Companions D. Curtis, John Taylor, and C. B. Heyd:—Ex. Comp. John Taylor, Z.; Ex. Comp. John Bishop, H.; Ex. Comp. E. Lester, J; Ex. Comp. Humphrey Davis, Treas., Comps. Robert Morton, S.E.; John Weinaugh, S. N.; Henry Gardner, P. S.; Charles Champion, S.S.; W. S. Cornell, J.S.; Ex. Comp. S. W. McMichael, Master of 3rd Veil; Ex. Comp. C. B. Heyd, Master of 2nd Veil; Ex. Comp. R. Turner, Master of 1st Veil; Comp. Wesley Howell, M. of C., Comp. Wm. Bould, Janitor; Ex. Comp. S. W. McMichael and Comp. G. H. Wilkes, Auditors; Ex. Comp. H. McK. Wilson and Comp. J. W. Digby, M.D., Trustees.

OFFICERS OF CRAIG LODGE, No. 214, Ailsa Craig: I.P.M., W. Bro. Wm. Matheson, P. M., W. Bro. W. Barbour, P.M., W. Bro. W. K. Atkinson; W.M., W. Bro. J. R. Atkinson; S.W., Bro. Alex. Kirkland; J.W., Bro. W. M. Alexander; Chap., Rev. Bro. Geo. Jackson; Treas., Bro. John Cameron, Sec'y, Bro. J. W. Thibedeau, S.D., Bro. John Priestly; J.D., Bro. John Gray; Tyler, Bro. W. Thompson.

An envelope, containing a one dollar bill and fifty cents in postage stamps, postmarked "St. Thomas, Ont., March 13," has been received. Will the sender kindly forward his name, so that we may credit him with the amount.