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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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No. 7.

A NIGHT IN THE ÆGEAN.

Early in the summer of 182—, the port of Athens was visited by the beautiful yacht *Violante*. Its owner, an English gentleman of fortune, had been for some time cruising in the Mediterranean, and was then making preparations for his return to England. After bidding adieu to his numerous friends on shore, Mr. N— went on board, and with a fair breeze the little *Violante* stood out of the harbor. England was the word, and it fell not ungratefully on the ears of the crew.

When they had made some leagues, one of these beautiful nights, for which the Mediterranean is so celebrated, began to close upon the scene. The outline of the distant hills and little islands which stud the Ægean, became less and less distinct, and the ripple of the waves against the vessel alone broke the solemn silence which prevailed. It was just the night to make one muse of home, and all its sweet associations. This, at least, seemed to be the chief occupation of the two young men who were gazing over the bulwarks on the deep blue sea.

"Well, N—," at last exclaimed the younger of the two, "I suppose, like myself, you are thinking of Old England, and the changes which two years may have made at home?"

"You are not far wrong, Ernest," replied his companion, "and I fancy your little crew are just as anxious as we are to be again in Plymouth harbor; old Morgan there has been pressing me to sail these last three weeks. He does not seem to wish to share the

fate of his two mess-mates whom we buried, poor fellows, last month."

"By the way," returned Ernest, "who is that intelligent-looking sailor you sent on board yesterday?"

"His name is Morris," replied Mr. N—; "I met him in Athens, and recognized him as a Brother. He was in great distress, as the ship he came out in had been wrecked, and only three of the crew were saved. His replies to my questions proved to me that he was a worthy Mason, and I accordingly did not hesitate to engage him. He will, I am sure, be a great assistance to Morgan and our five other men."

"I dare say you expect a little bantering from me on the subject," answered Ernest, "and I must say your Masonic notions appear rather quixotic. Here is a man, of whose character you know nothing, who may work himself into your confidence to rob and plunder you, and you offer him every opportunity, merely because he is one of the Craft, as you call it."

"On my own head be the risk," replied his friend; "I am bound to help my brethren in distress, and I will endeavor to do so."

"Well, as you like it," said Ernest; "it is, in truth, a fine thing for a poor fellow like that to be a Mason, if he can obtain such help from his rich brethren; but what good are you ever likely to get from the Order!"

"The pleasing consciousness of benefiting my fellow-creatures," was the reply; "but it is getting late, suppose we turn in."

"Mr. N—— was just going down, when an exclamation from his companion caused him to turn around. By the light of the moon, which was then shining most brilliantly, they observed a long dark vessel bearing down upon them. It was rigged like a lugger, and Mr. N—— at once pronounced the terrible words, "a pirate."

Knowing well the speed which the Greek piratical vessels possessed, Mr. N—— at once called up his little crew to make all sail. Resistance he well knew would be hopeless; for what could seven men, almost unarmed, do against probably four times the number of armed desperadoes? The little vessel was according put under all the sail she could carry, and apparently gained slightly on the pirate. The breeze, however, was so faint that neither vessel made much way, and about daybreak it dropped altogether.

Hope now began to dawn upon the crew of the *Violante*, but it was quickly dispelled by the appearance of two enormous sweeps, or long oars, which projected from the sides of the pirate. Urged on by them, the lugger was soon alongside, and a gruff voice hailed the yacht in French, and demanded her surrender.

"We must make the best terms we can, Ernest," said Mr. N——, in assuring tones, though his blanched cheek showed how well he knew their peril; "these ruffians, though furious if resistance is offered, will often show mercy to those who surrender at discretion."

Calling his crew around him, he awaited the pirate captain, who sprang on deck, followed by a body of determined-looking ruffians, armed to the teeth.

There was something, however, in the appearance of the leader which distinguished him from his men, more than the mere exercise of power could confer; something of the "face that had not yet lost all its original brightness."

"At any rate it is worth trying,"

muttered Mr. N——, as he stepped forward, and, looking earnestly at the pirate captain, made the sign of the Masonic Order.

IT WAS RETURNED.

* * * * *

"I have now fulfilled one part of my obligation," said the pirate to Mr. N——, as his men were unlashng the vessel, having first received a considerable sum of money, and a cask of wine, as a compensation for the loss of their prize, "may I ask you to exercise another? Think of me charitably, as of one driven by circumstances to this terrible course of life, which I loathe and detest, and I will take the first opportunity of quitting."

"And now, Ernest," said Mr. N——, as under a fair breeze they were fast leaving the object of their fears, "what good have I obtained from being a Freemason?"

Ernest was initiated within a month after his return to England!—*Masonic Newspaper*.

Masonry in Our Colonies and Dependencies.

To us, who live in the two little islands of Great Britain and Ireland, it does not often occur to think of the vast districts that are Masonically ruled over by our District and Provincial or Independent Grand Lodges. If, then, we take this into consideration, let us remember also, that in very many parts railways are not so numerous as here at home. For Masonry really to prosper, it must be efficiently supervised. To take Great Britain and Ireland first, the total area of square miles is 121,115, and the population at last census 33,000,000. In these two islands, then, there are three Grand Lodges, viz., England, Scotland, and Ireland, with 41, 27, and 13 Provincial Grand Lodges, respectively.

Now, let us turn to the Independent Grand Lodges of the Dominion of Canada, in which there are eight,

with 8,620,510 square miles. These Grand Bodies are,—Canada, *i. e.*, Ontario, with 106,955 square miles; Quebec, with 193,355 square miles; New Brunswick, 27,320 square miles; Nova Scotia, 21,731 square miles; British Columbia (including Vancouver Island) 213,000 square miles; Prince Edward's Island, 2,173 square miles; Manitoba, 13,933 square miles; and Newfoundland, 40,200 square miles. There is also a large tract of country styled "The North-West Territories," with an area of 2,934,000 square miles, as yet Masonically unappropriated. Before proceeding further afield, it may be interesting to note how these provinces are governed, and to compare them with the United States. All the above, with the exception of Newfoundland, form "The Dominion of Canada." The supreme government and authority is vested in the Queen, as represented by the Governor-General, assisted by a Privy Council. The Legislature is composed of two Houses of Parliament, *viz.*, the House of Commons, consisting of 206, and the Upper House or Senate, with 77 members. So far, we may say, that there is little difference between Great Britain, Canada, and the United States, save that, at home the Upper House is hereditary, and in the other two cases elective; and that the monarch rules for his or her natural life, with reversion to the heir, and the President of the United States is elected by the people for a certain term of years. But now we come to a point where the similarity of the British and Canadian Constitutions ceases, and that of Canada and the United States approximates. The various Provinces have each their Lieutenant-Governors, with an Executive and a Legislative Council, just as each of the States has its Legislative Assemblies and Governor. How, then, can we now wonder that our Canadian Brethren have followed the system of independent Grand Lodges as established in the United States? As far

as we have information, we gather that the Grand Lodge of Canada (the Ontario Province) is divided into 12 districts, each under District Deputy Grand Masters, while that of Quebec seems to contain five districts under similar officers. The Independent Grand Lodge of Canada was the first created; that of New Brunswick dates from 1867; and that of Quebec from 1869. The inhabitants of Quebec or Lower Canada are in great part of French extraction, while those of Upper Canada or Ontario are principally British. Of the other Grand Lodges, that of Nova Scotia is the oldest, while British Columbia is about a contemporary of Quebec; but those of Manitoba and Prince Edward's Island are quite new departures. The Grand Lodge of Canada has 366 Lodges on its roll; that of Quebec, 66; New Brunswick, 32; and British Columbia, 9. The membership of the Grand Lodge of Canada in 1877 was 16,719; Quebec, 2,716; New Brunswick, 2,246; Nova Scotia, 3,404; British Columbia, 300; Manitoba, 294; and Prince Edward's Island, 557. A grand total of 26,236 out of a population of 3,727,000.

We must now leave the West and turn to the South-East, *viz.*, Australia and New Zealand. First, then, New Zealand. This colony is composed of three islands called respectively Northern, Middle, and Stewart's Islands, the entire area of which is 106,260 square miles, or about the same as Great Britain. The supreme government is vested in the Queen, as represented by a Governor, aided by a Ministry, a Legislative Council of 43 members appointed by the Crown for life, and a House of Representatives of 88 members, elected for five years. There are four Members in the latter Maories, elected by the natives. It is thus like Canada, self-governing. As to Masonry, England has four District Grand Lodges, *viz.*, at Auckland, Canterbury, Otago, and Westland. Scotland has two Provincial Grand Lodges, *viz.*, at

Dunedin, and in the North Island; and Ireland one Grand Provincial Grand Lodge. In all, there are about 90 Lodges in New Zealand, of which 49 belong to England, 30 to Scotland, and 11 to Ireland. The population in 1875 was 375,856, with the addition of 45,470 Maoris. Taking an average of 50 members to a Lodge, there should be a little over 4,000 Masons here. As has been already stated, there has existed for some time a project for forming an Independent Grand Lodge; and if the Brethren of the several Constitutions can only become unanimous, we cannot but think that it would be well worth their while to form one; but it would never do for a *minority* to set up a schismatic body. As we have already referred to this subject in a previous article, we will say no more here, and pass on to Tasmania. This island has an area of 26,215 square miles, and a population, in 1875, of 103,663 souls. The last native, a female, died in 1876. As to its government, the Legislative Council of 16 members, elected for six years, and the House of Assembly, with 32 members elected for five years, are constituted "The Parliament." The Governor is appointed by the Crown, and is aided by a Cabinet of responsible Ministers. For local purposes, the island is divided into municipal, police, and road districts, electing their own councillors and trustees. As to Masonry, Tasmania, or, as it is sometimes termed, Van Dieman's Land, has a District Grand Lodge hailing from England, ruling over seven Lodges. There are also three Lodges belonging to the Irish Constitution, and one to the Scottish. We will leave Australia, the Cape, and India for another occasion.

The points that we particularly wish to draw attention to in this series of articles are,—“The question of personal supervision under responsible chiefs, or the formation of New and Independent Grand Bodies, or the addition of more District and

Provincial Grand Lodges. No District can be properly supervised that is not of a convenient area, or sufficiently served by railway or other effective locomotive power. It is not a question of the number of Lodges in a district, but the means of getting at them. It is easier to work 30 Lodges in cities like Edinburgh or Glasgow than six or eight in a wide-scattered Province deficient in railways. How much more must it be so, when we consider the vast distances to be travelled in our Colonies and Dependencies? How much more efficient must be the supervision in Canada, for instance, with its eight independent Grand Lodges, and its numerous District Deputy Grand Masters? It is all very well to sit in our chairs at home, and do our duties with comparative ease; but how much harder is the task, when hundreds of miles have to be traversed. The object of every Brother should be to advance the true interests of Masonry; therefore, we earnestly entreat our readers to ponder over what we have just written.—*Scottish Freemason.*

Supreme Council of the 33°.

We received some time ago a copy of the proceedings of the last session of the Supreme Council of the 33° of the Ancient and Accepted Scottish Rite for the Dominion of Canada, held in Montreal in October last, and as the proceedings of this body have been frequently referred to by correspondents we give a few extracts. The Sovereign Grand Commander, III. Bro. Thomas D. Harington, delivered his annual address from which we take the following extracts:—

ILLUSTRIous BRETHREN,—

“For the fifth time we are permitted, by Divine Goodness, to assemble together in annual Session, and once more I have the happiness of recording that, during the past year, no vacancy has occurred in our ranks—our companionship remaining intact. I have not much wherewith to detain you from the real work of our Council, for with the exception of one or two matters to

which I will presently allude, all has gone on so smoothly that my own honorable office has almost proved a sinecure. Speaking generally, I know the Rite is progressing, but I think that this satisfactory state of things would become more marked if our respective Deputies, and indeed if each and every of our active 33rds were empowered by the Council to visit places they might deem large enough to support Lodges of Perfection, and select from among the Craft there good material, and there and then confer the Degrees from the 4° to 16° on the minimum number of members required by our Constitution, to establish a Lodge of Perfection, etc., such parties so received pledging themselves to the work of propagating the A. & A. S. Rite. It is always hard to bring a body of men away from their homes. I merely offer this as a suggestion, leaving the details, should the Council approve the principle, to be worked out by a Committee. I have conversed on this matter with the Ill. Secretary General, who is prepared with a scheme for carrying it into effect. I think such a course is adopted by other Supreme Councils.

"I have granted Warrants for separate Lodges of Perfection, one at Toronto, and the other at St. John, New Brunswick. I had the pleasure of being present at a meeting at Hamilton, of the Ontario Consistory 32°, and witnessing the admirable working of the 30° Kadosh there. I was shown the rooms set apart at Toronto for the working of the Rite, which were appropriate and convenient, and do credit to our Brethren. I would have visited London, but could not accomplish it. I was, however, assured that our Brethren there were greatly exerting themselves. The Montreal Bodies need no express mention here. We are eye witnesses of their value to the Rite, and any personal praise from me would be superfluous. Respecting our Brethren of the Maritime Provinces, I am unable to tender any personal report, but I am rejoiced to be able to say that their energy and perseverance have, as I understand, conquered the effects of the terrible fire and serious losses incurred in New Brunswick.

"Our Relations with Sister Supreme Councils continue to be all we can desire, although the Exchanges of Representatives have not yet been completely established. I may mention that Representatives are appointed near Ireland, Switzerland, Brazil and Colon, and I have recommended Representatives near us for Switzerland, Brazil, Colon, France and Italy. Spain and Mexico have, during the year, sought our recognition, and their letters will be presented to you. There are other Councils, whose standing has not yet been arrived at, and with which we have no correspondence. Our Illustrious Secretary General will supply particulars.

"I offer, in conclusion, some general remarks, for which I trust I shall not be deemed presumptuous. Notice of motion was given last year in relation to the absence of Members of the Supreme Council from our annual sessions, and the declaring their seats vacant as Active Members. You are aware that some Brethren have not hitherto appeared at all—not thinking it worth while even to forward written apologies and excuses. This is neither correct nor courteous, and should not be. The work of the A. & A. Scottish Rite should be shared and carried on by all. It does seem to me that the Rite is looked upon by some, more as a kind of Side Degree than as a distinct and important body, to belong to which ought to be deemed a privilege. It would seem that Brethren, having attained high rank in other branches of Freemasonry, (for which they had, however, to work), consider the right of placing 33° opposite their names as a kind of reward for services foreign to the A. & A. Scottish Rite. This is unfair to their Brother 33rds, who, instead, acknowledge their specific duties to the Rite and strive to fulfil them. Our numbers are necessarily few, and it is of importance, therefore, that every active 33rd should give to our body the benefit of his presence and counsel once a year. The actual meeting and communion together should have a good effect, and conduce to good fellowship, and our Subordinate Bodies cannot fail to appreciate our labors better, when the published proceedings show them, that their Active Chiefs take a palpable and practical interest in their welfare, as well as that of the Rite generally.

"I regret to occupy your time, but I have one more matter to which I invite your attention and consideration. Information was conveyed to me that parties from the United States of America had addressed invitations to members of the A. & A. S. Rite in Canada to establish what are called the respective Rites of "Mizraim" and "Memphis," and promising easy admittance thereto to parties owing allegiance and obedience to our Supreme Council, who were told that the essentials in all were alike. I lost no time in transmitting to our various Bodies letters of caution and warning, (copy of which will be exhibited by our Illustrious Secretary General,) the issuing of which, I have reason to believe, had a salutary effect. But I am sorry to state that a document (which I hardly know how to give an exact name to,) was subsequently circulated, bearing no signature, but born at Maitland, in Ontario. There appeared likewise an article in a Masonic publication, *THE CRAFTSMAN*, relating to the above named Rites, and added thereto another styled the "Ancient and Primitive Rite." The first document contained a list or roll of some thirty Bodies,

and an offer was made to confer their Degrees at a certain cost—such cost to be, however, less in amount if the entire List or Roll was conferred at once. Nothing, I apprehend, could more surely tend to prostitute and lower Freemasonry than this act, and serve to render it ridiculous in the estimation of the public at large.

"The article in the CRAFTSMAN (which I append,) purported to give a correct list of all the Degrees appertaining to the before named three Rites, with explanations of their several meanings, etc.; but the article did more, it told the members of the A. & A. Scottish Rite that they would be willingly welcomed, because they possessed already certain secrets which would be shown to be the same as those to be made known as belonging to the before named three Rites—Rites looked upon in general as spurious, and not to be recognized.

"There is, in my mind, no doubt but the offer to receive our members was an attempt to cause them to violate Obligations, because they could not if received as proposed, appear without divulging what they had solemnly promised not to reveal, except to brethren lawfully entitled to exchange the same with them. The author of both documents perpetrated a decided breach of his own Obligation and his vow of allegiance as a member of the A. & A. Scottish Rite, and I fear adopted the course he did as an act of defiance. I hope I am mistaken.

"I am very sure that brethren who have ceased to be affiliated with our Bodies are just as subject to the laws of the A. & A. S. Rite, and to be disciplined, suspended, or expelled, if proved to merit punishment, as though they were subscribing members. I hope the Supreme Council will not separate without recording a clear verdict in relation to the mischievous Rites, to which I have already alluded, and prohibiting its several Bodies and Members from acknowledging what are simply attempted to be introduced into Canada for the purpose of interfering with the existing harmony and prosperity of our Body. In conclusion, allow me to finish according to Masonic usage by praying that our labors thus begun in order, may be conducted in peace, and closed in harmony." So mote it be!

T. DOUGLAS HARRINGTON, 33°,

Sov. Gr. Com. &c.

Montreal, 9th Oct., 1878.

The Report of the Committee to whom was referred the Sov. Grand Commander's address, or that part which referred to the introduction of the Rites of "Memphis," "Mizraim," &c., is as follows:—

"Your Committee to whom was referred that portion of the Sov. Gr. Commander's

address which had reference to the introduction of the Rites of Memphis, Mizraim, and the Ancient and Primitive Rite within the Jurisdiction of this Sup. Council, beg respectfully to report.

"That they consider the establishment of these so-called systems of Masonry as a direct menace to the A. & A. S. Rite.

"That this act committed by, or attempted to be committed by, members of our obedience is a palpable violation of their fealty of allegiance to this Supreme Council, as these systems pretend to confer many of the degrees of this Rite, and consequently are rival in their nature.

"That the taking of the degrees of these systems, which are said to be identical with some of the degrees of this Rite, is in direct violation of particular obligations solemnly entered into by members of the A. & A. S. Rite, and consequently deserves the most severe censure; and a persistent attachment to these other Rites, and more particularly an earnest endeavor to propagate and spread them by members of our obedience (after being made aware of their error in so doing), demands at the hands of this Council the most decided action, and the penalty for such cases provided.

"That the articles which have appeared in the CRAFTSMAN and in other public papers supposed to have been inserted by members of this Rite (who are acting in direct violation of their most solemn obligations) are calculated to have a pernicious effect by enticing brethren, who are uninformed as to the nature of the various systems and who may seek admission, in the belief that they are receiving some of the beautiful degrees of this Rite, and the authors of which should, if discovered, be punished by deprivation of the rights and privileges of the A. & A. S. Rite.

"That the issuing of the advertising sheet or list of degrees in the village of Maitland, referred to in the address of the Sov. Gr. Com., is an act which should stamp the author as a trafficker in degrees, and if a member of the Ancient and Accepted Scottish Rite should subject him to suspension or expulsion; and your Committee strongly recommend that the Deputy for Ontario be instructed to investigate into the authorship of the Maitland circular, the article in the CRAFTSMAN and other articles in the public newspapers to which the M. P. Sov. Gr. Commander has referred, and to cause the party or parties, if members of our obedience, to be brought to trial for a violation of their obligations, and if found guilty be punished as the same deserves.

"Wm. H. HURTON, 33°,
"Chairman."

It should be understood that the articles referred to as appearing in the

GRAFTSMAN were not published as editorials, or in such a manner as to make us responsible for the opinions expressed in them.

From the Report before us we find that there are under the Jurisdiction of the Supreme Council, 13 subordinate bodies, distributed as follows: in the Province of Ontario, 6; in the Province of Quebec, 3; in New Brunswick, 3; in Nova Scotia, 1. And the number of members on the Register. August, 1878, is 335.

The following are the principal officers for the year:—

T. D. Harington, 33°, M. P. Sov. Gr. Commander.

Robt. Marshall, 33°, P. Lieut. Gr. Commander.

John W. Murton, 33°, Ill. Sec. General H. E.

Hugh A. MacKay, 33°, Ill. Treas. General H. E.

John V. Ellis, 33°, Ill. Grand Chancellor.
David R. Munro, 33°, Ill. Grand Master of Ceremonies.

Wm. H. Hutton, 33°, Ill. Grand Marshall.
Isaac H. Stearns, 33°, Ill. Grand Standard Bearer.

William Reid, 33°, Ill. Grand Captain of the Guard.

The chain of union was formed and the Council closed its fifth session in Peace, Love and Harmony.

Masonic Correspondence.

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

D. D. G. M.

BY GEORGE C. BOWN.

"I am speaking to elicit truth, not to maintain opinions."—*Coningsby.*

The object of the enquiry into the powers of this office was to draw forth information so that the Craft might, through the medium of your journal, become generally informed on the subject, and specially was it hoped to afford the Brethren holding this office an opportunity to learn not how great but how little power they are invested with by the Constitution.

It has produced a treatise on the subject which certainly shews evi-

dence of having been carefully prepared, but in its result has been very much calculated to mislead those who are not accustomed to think for themselves, but are willing to take on faith almost any exposition of Masonic law that is laid before them by those to whom they are accustomed to look for light and guidance. There is pervading the whole thing so much disingenuousness, and such an amount of special pleadings, so much error mingled with truth, that it seems well to look carefully at some of the specious statements so well calculated to lead astray, and, if possible, to prevent a continuation of error to the rising generation.

There is no doubt but that the office of Provincial Grand Master under England is the sire of our D. D. G. M., and in defining the powers, &c., of the office in our (Quebec) Constitution, no doubt some plagiarism was done on the English Constitution, and, perhaps, other Constitutions were likewise called into requisition.

It is certainly very misleading to say—"From an examination of these provisions we find that they are very similar to our present regulations governing the office of D. D. G. M." It would be more instructive to say that in certain points indicated in our Constitution the two offices have certain powers in common, and it would have been more satisfactory to have stated that their whole tenor is the same as far as they run parallel, and in many points the language is identical in describing certain attributes common to both offices, but the two offices must not be confounded as conferring equal powers, for the D. D. G. M. only possesses certain portions of the powers possessed by the Provincial Grand Master, and it is a well-known aphorism that the whole is greater than a part.

The clause—"D. D. G. Masters can only exercise such functions as are specially given to them by the Constitutional provisions which create the office"—seems to contain the meat of

the whole matter, and it is just what these officers should pay special attention to if they want to cultivate peace and harmony in the Craft. Any act not having the authority of the Constitution to sustain it is sure to engender discontent among the brethren. It may be suppressed for the time, but when the occasion arises the offender will surely be brought to bay and have to defend his acts. It would be well for the D. D. G. Ms. to remember "They have no inherent powers such as are possessed by the Grand Master, and they can not assume to exercise any prerogatives not laid down in the Constitution." Were this steadily kept in view, we should have fewer exhibitions of "Man, vain man, dressed in a little brief authority," playing such fanastic tricks as now occasionally open our eyes in surprise, and make us wonder what will be the next eccentricity.

It does not seem a logical way of putting it, to say that "D. D. G. Ms. are members of Grand Lodge." Past Masters are members of Grand Lodge, and only Past Masters are eligible for the office, consequently the office is consequent on the membership and not the membership on the office. It won't do to put the cart before the horse in this style. I fully coincide in the opinion that the clothing, &c., enjoined by the Constitution, must be worn either in a Grand or a Chartered Lodge, if the D. D. G. M. desires to have his rank and power recognized.

The Constitution declares that the D. D. G. M. is one of the avenues by which the Grand Master may be applied to officially on any business concerning Masons or Masonry, but the Constitution does not say "he is one of the officers who may communicate with the Grand Master direct." Nothing is proper that the Constitution does not authorize—certain things may be expedient but it is better to make them lawful before attempting to put them into practice.

If the constitution meant to give

the D. D. G. M. "full authority" to preside, it should and would have said so, just as it has done in the case of the G. M. and D. G. M. In the one case it is full, pointed and unmistakable, and in the other it is fairly debatable ground on which an authoritative ruling is wanted, being at most simply permissive. Oliver in the History of Freemasonry says: "The Master in the chair is as despotic in his power as the Colonel of a regiment." The significance of the word "may" is just what we want to get at, and for this we require some Master of pluck to test the question. All are agreed, I believe, that when the D. D. G. M. comes to a Lodge as the bearer of a special communication from G. M. or G. L. he *may* in the sense of *has power* to preside during the delivery of such communication, but we have a recent ruling in Quebec that the D. D. G. M. has no right to interfere with the W. M. of a Lodge in the administration of matters coming within the province of the Master to decide. And I fancy any Past Master may preside, provided the Master of the Lodge permits him to do so, but is not the Master in a sense responsible for all he does? There are certain Masters of Lodges in this city desirous of practically testing the significance of this word "may," if some inflated D. D. G. M. will only afford them the chance.

In certain specially mentioned cases the constitution confers the power to suspend a Lodge or brother, but it must be borne in mind that he possesses no such powers only under these named circumstances, and the D. D. G. M. must be careful to see that he keeps within the law in such cases provided. What may be called contempt of summons is one of the instances where such powers can be exercised. I hardly think a Lodge or brother can be suspended without an opportunity of defence.

The D. D. G. M. may give authority for holding a Lodge of Instruction, but it is only candid to state that any

Lodge can do the same thing without his leave, as provided for by the Constitution.

It seems to some of us in Quebec (not having any special ruling on the subject) that if the D. D. G. M. of his own accord chooses to divest himself, for the time being, of his privileges as member of his own Lodge by paying it an official visit, he can not exercise member's privileges, but must, as Oliver says, with regard to Provincial Grand Masters be contented with the scant measure of a visitor's privileges. It must be borne in mind, in applying this opinion of Oliver's, that it is in reference to visitors, as such, and that otherwise the quotation can scarcely apply as indicative of the rights of a D. D. G. M., as compared with those of a Prov. G. M.; the latter has the right to confer the power of presiding on a Deputy, and he must therefore possess it for himself, or he could not confer it on another, and Oliver's description of the powers of a Prov. G. M. are no more to be attached to the office of a D. D. G. M. than a description of the powers of the Czar of Russia could be applied to the sovereign of England. If the D. D. G. M. goes as a private member of his Lodge his rank need not seemingly be recognized, as he is not clothed as D. D. G. M.

I have no doubt our D. D. G. Ms. will always receive the measure of appreciation to which they are entitled. It must always be remembered that it is the man that confers dignity on the office, and if the office is conferred on unworthy men it simply brings it into contempt. If our D. D. G. Ms. desire to retain the respect of the Craft they must act in such a way as to deserve it, by cultivating self-respect, and never endeavor to render themselves absurd or ridiculous by an assumption of power or authority for which they have no constitutional warrant. In some instances the office is held by valuable and valued men; in other

cases, perhaps, it would have been as well had they never seen "light." There are some men on whom the rank and dignity of any office of honor seems to fit naturally and easily, others again are always not only feeling but unmistakably exhibiting their official importance till we sicken of it. It therefore behoves us to exercise every care that "caution" can suggest that only our best men should fill our important offices, as by our honored ones we stand or fall in the eyes of the world who have almost no other means of judging of us, and woe be to that man by whom reproach cometh to our beloved Order. In fine, if we carefully tile the ballot box won't this cover the whole ground?

Montreal, May 5879.

Bro. Rob. Morris and Rite of Memphis.

ORILLIA, May 14, 1879.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND R. W. BRO.—I notice in February number of CRAFTSMAN, a letter from my friend, the venerable Bro. Rob. Morris, which is in reality a defence of the "Palm and Shell Degree;" with that, however, I have naught to do. But I simply desire to draw your attention to the following remark which appears in the same:—"As to the Rite of Memphis, it makes one smile even to read the title." Now this is really so good that I must quote a few of my learned Brother's views on this same Rite.

In Rob. Morris' *Freemason's Almanac* for 1865, page 7, I find the following:—

"The Rite of Memphis, which was transplanted from France to America, a few years since, is spreading rapidly, particularly in the Eastern and Middle States, until it demands notice in our current record. It is said to be *extremely beautiful, instructive, and impressive.*"

At page 85 he says:—"The Rite of Memphis has assumed a position in relation to the other orders of Mason-

ry that entitles it to a place in a work like this;" and, to crown all, on pages 69 and 70, he gives a list of degrees and officers, among which is "DEPUTY-AT-LARGE, ROB. MORRIS, LL.D., 96°;" and also in his "Dictionary of Freemasonry," published in Chicago, 1867, he has a long article on Memphis Masonry, stating that the Rite had been reduced, 24th May, 1866, from 96° to 38°, and is now known as the Ancient and Primitive Rite."

Bro. Rob. Morris, 96°, LL. D., can not deny he was a member of the Rite from 1865 to 1867, and published articles favoring it. How is it, then, that at the present time he says:—"As to the Rite of Memphis, it makes one smile even to read the title?"

In conclusion, I would only say that I believe Bro. Rob. Morris knows as well as I do, that the A. & P. Rite has much that is "beautiful, instructive, and impressive" in it, and although it has been abused in some places, it is not in Canada, where it exists in a legal and constitutional manner, the same as in England, under a Sovereign Sanctuary, which also controls all of the bodies of the Oriental Rite of Misraim, 90°, and Supreme Rite of Memphis, 96°, in the Dominion. In haste,

Yours fraternally,
ROBERT RAMSAY, 38°.

To the Editor of the CRAFTSMAN.

SIR,—I observed in your valuable magazine in April last a letter signed "Skillet," referring to an official visit of St. John's Lodge, No. 75, G.R.C., to Ashlar Lodge, No. 247, G.R.C., and perhaps "Skillett" may think that the remarks therein contained were witty and amusing. I, along with several brethren of the Craft, fail to see where the amusement was. But perhaps such amusement was only meant for the "classic suburb" in the northern part of the City of Toronto. I think it would be much better, if

"Skillett" cannot write a more intelligent letter, to apply his skill at something congenial to his dejected countenance, as it only, in my opinion, lowers him farther in the estimation of the Craft, and if I did not judge who "Skillett" was, I would say that perhaps through the position he holds in Royal Arch Masonry that his mind must be affected by the honor conferred upon him. I think a Masonic Lodge is something sublime and noble and whether in the lodge or refreshment room, brethren should conduct themselves in a becoming manner, so that the outside world may not hold Masonry up to public ridicule. I am personally acquainted with nearly all of the officers of Ashlar Lodge and I was not aware that any of the subordinate officers could pen such a nonsensical and unintelligible letter.

I am, &c., CRITIC.

To the Editor of THE CRAFTSMAN.

SIR,—As the numerous misrepresentations contained in P.G.M. Kennedy's address to the *Logus* Grand Lodge of Manitoba in December and January last have not been contradicted by the genuine Grand Lodge, officially, in THE CRAFTSMAN, I have to ask for space to reply on my own account to the opinions ventilated by "G. F., Jr.," in the 15th May issue, upon the Masonic Schism here.

I shall only attempt to answer a few of the statements which are liable to mislead the unbiased reader. I have observed that the opinion of the Grand Lodge of Maine taken upon the same evidence, differs from that of "G. F., Jr.," but being at a greater distance and entirely unacquainted with any of the Masons here may have something to do with it.

I expect "G. F., Jr.," to substantiate upon competent, reliable evidence his unjust accusation that I am "a strong supporter of the A. Y. Rite." The truth is I have always voted in accordance with my opinions recorded on page 33, Proceedings, 1876.

Had I been the "strong supporter" that "G. F. Jr." would have your readers believe me to be, P. G. M. Kennedy *could not have negatived* the amendment of Bros. Symonds and Harris—page 38, same Proceedings. But such action on my part would have deprived P. G. M. Kennedy of the pleasure of supporting Bro. Conklin's protest—by ruling the motion objected to by Conklin out of order—at the second Annual Communication, *against* the opinions of more than two to one, seeing the question could not *then* be negatived.

When unexpectedly called to rule upon the question disposed of *impromptu* by P. G. M. Kennedy, I "called off" Grand Lodge and obtained by telegram, at considerable expense, an interpretation of the clause in the Constitution upon which Bro. Conklin based his objection, from one of the best authorities in *Canada*, in order to avoid the possibility of doing injustice to any. Did that course indicate that I was a "strong supporter of the A. Y. Rite."

"G. F., Jr." alleges that I "displayed partizanship" by ruling Bro. Col. John Kennedy's motion to rescind out of order. This is a mere assertion without a particle of proof. Had he consulted the best authorities on Masonic Jurisprudence he would have discovered that I could not properly do otherwise. I ruled, as I then and now believe, correctly. It is a well established principle that a question disposed of at one Communication cannot come up again during the same Communication by a notice of motion to *rescind*. Had he proved by citing A. G. Mackey, M.D., or any other recognized authority that I ruled improperly on this question, he would have written to some purpose. As he did not, I am justified in *charging him* with displaying gross "partizanship" in his communication, and utter ignorance of that whereof he undertakes to inform the Masonic world.

I am accused of giving a *strong support* to the A. Y. Rite party and of

"a determination to retain office for myself and friends." In the face of the facts, (1) that I delayed the election of officers till one of the Kennedy party, so-called, pressed for the vote; (2) that owing to certain interruptions caused by supporters of that party entering the Lodge room, I caused the ballot to be distributed a *third time* that they might have the opportunity of voting against me for Grand Master, thus delaying that election till nearly an hour after the time appointed, I think I may very properly accuse my assailant with "a determination" to vilify me for his personal gratification and to gain the applause of his friends.

"G. F., Jr.," fails to understand why a motion to amend the report of General Purposes should have been "ruled out of order." I am not surprised at that, for it was *not* ruled out of order, but I certainly did question the propriety of the Grand Lodge pronouncing upon a question of fact—the admission of McEwan—*without* an examination of the evidence that led to the finding of the Board of General Purposes. To quote from the proceedings of Grand Lodge I doubted the wisdom of the amendment on the "ground that members of Grand Lodge not seized of all the facts were not competent to deal with such an amendment." The amendment was then withdrawn, its promoters probably preferring this course to an examination of the facts and papers in full lodge.

It may be understood from "C. F., Jr.'s," communication that it is "impolitic" and "discourteous" for a Grand Master to differ in opinion from his predecessor, but it does not state whether the rulings of P. G. M. Kennedy or myself best accord with Masonic jurisprudence. That I think is the most important question to decide.

Having honored P. G. M. Kennedy and myself with titles that are new in Masonry (thanks for having given me the most extensive title) "G. F., Jr."

would have your readers believe that the efforts of the A. Y. Rite party to prevent themselves from being wiped out of existence, (evidently the Kennedy party started out with this object in view) was *forcing* their opinions *indiscreetly*, and hold me responsible for the "unfortunate crisis." In his opinion the question was "in reality of no importance to the craft whatever" whether the A. Y. Rite existed or not. The advocates of that Rite, he says, should "patiently wait." Yes! should have waited patiently, I suppose, till a sufficient number of votes had been manufactured by the Prince Rupert's Lodge process, which process he "cannot help thinking" should be recognized, to have placed the Kennedy party in the majority, so that another opportunity might be afforded them to enforce the ritual of their choice.

"G. F., Jr.," enters upon his "impartial criticism" by stating that the difficulty between Bro. Conklin and myself "in re a certain edict" had been "happily adjusted," and informs your readers that "there were faults on both sides." Had he been partial in his criticism upon this point he would, probably, have intimated what these faults were upon my part; as he did not, I think I may rest assured there was no evidence that I again displayed "partizanship" in this matter.

Regarding Lisgar Lodge offenders, no condolence is proffered, and I pass on to the alleged "mystery" which P. G. M. Kennedy has created on the mind of "G. F., Jr.," by the delay of the report of the Committee on Credentials. In this matter there appears to be a disposition on the part of Bro. Kennedy, or "G. F., Jr.," or perhaps both, to grasp at a shadow, if indeed there be even a shadow. I should be glad to please "G. F., Jr.," but I "cannot help thinking" that, as the action of the Committee does not differ materially from that of many sister Grand Lodges; as there was not one dissenting voice to the reception or

adoption of any of the reports (the "great deal of important business" alluded to by P. G. M. Kennedy, in his address, described by "G. F., Jr.,") or any objection raised as to who were entitled to vote, candid criticism "should not be excluded for mere technical reasons."

In the matter of Assiniboine Lodge, which appears to "G. F., Jr." as irregular, I would say that an application from that Lodge was received several weeks before the meeting of Grand Lodge, asking permission to hold their *regular* meeting in Winnipeg, so that in the event of a Charter being granted the Worshipful Master might be installed, and thus avoid the expense and inconvenience of Grand Lodge officers going to their Lodge room.

The dispensation was granted, the business done as per proceedings, and if such a course on the part of Assiniboine Lodge or myself was "irregular," "improper," "foolish," or even "high-handed," your CRAFTSMAN, of April 15th, 1878, is partly responsible.

"Evidently," says "G. F., Jr.," there was some "hitch anent the Past Masters of Prince Rupert's Lodge" which he "cannot understand at this distance." Allow me to state that certain of them had been *irregularly affiliated* according to the Constitution, and improperly returned to the Grand Secretary, as the proceedings show. Still "G. F., Jr.," cannot help thinking "that they should not be excluded for merely technical reasons." Compare his thoughts with P. G. M. Kennedy's, when the latter stated that "the Constitution should be burnt up." These opinions might properly be hitched together.

In allowing Grand Lodge to decide when the election of officers should take place, instead of exercising my prerogative in opposition to or in favor of Kennedy's motion to elect officers on the evening of the 13th June, 1878, does "G. F., Jr." consider that I displayed partizanship? When

P. G. M. Kennedy's motion to elect officers on that evening was lost, every member of Grand Lodge then present must have understood that the election of officers was to be the first business on the following morning. The effort of Bro. Kennedy to persuade a certain Grand Lodge officer of the A. Y. Rite party to absent himself from Grand Lodge at that time shows that he, Bro. P. G. M. Kennedy, was aware of it. That his party were ready for the election, is made still more apparent by the motion from one of his adherents, Bro. F. T. Bradley, to proceed with the election at once. I had not noticed that the proceedings of Grand Lodge did not mention this arrangement until directed to them by "G. F., Jr.'s" criticism, who appears to have accepted the statements of Bro. Kennedy in his address to have been true in every particular.

I do not understand Bro. Kennedy to have stated that the election of officers was not understood by him and his party to be the first order of business on the morning of the 14th, as did "G. F., Jr.," neither do I think even he would dare to venture that far. I here state emphatically that any arrangement made by me to Bro. Kennedy, his party, or Grand Lodge, was carried out to the letter; that at the request of one of his strongest supporters, the election of officers was proceeded with, *regularly*, and at the time (or about an hour after) he, Kennedy, understood it was to take place, and not hurriedly as he alleges; that ingress and egress to Grand Lodge was not prohibited until the ballot had been distributed the thirteenth for Grand Master and ordered to be collected, and this prohibition did not prevent ingress and egress in the usual way, (by announcement) between the passage of the ballot for each officer; that those whom Bro. Conklin discovered to be in the ante-room after he had improperly left his station had not sought to be admitted. Thus it may be seen from the foregoing, that the election of officers was not at an

unusual early hour in the morning, as Bro. Kennedy stated.

As the Board of General Purposes will probably reply to the statements contained in P. G. M. Kennedy's address, in full, I shall not intrude further upon your space unless forced to do so. The reader will discover that the "impartial criticism" of "G. F., Jr." is partial in the extreme, and that his opinions, ventilated indiscreetly, I think, and hastily, do not accord with those supposed to be less interested in the character of work adopted.

GEO. F. NEWCOMB,
P. G. M. G. L. of Manitoba.

Festival of St. John the Baptist.

Following are the officers of Lodges recently installed:—

CANADA.

Barton Lodge, No. 6, installed by R. W. Bro. E. Mitchell; I. P. M., W. Bro. A. Macallum; W. M., W. Bro. Colin Munro; S. W., Bro. Geo. Russell; J. W., Bro. Herbert Munsie; Treasurer, Bro. E. S. Whipple; Secretary, Bro. Thos. Clappison; Chaplain, Bro. Fred. Bennett; Organist, Bro. A. E. Davies; S. D., Bro. Geo. H. Ball; J. D., Bro. M. Overholt; S. S., Bro. F. V. Jones; J. S., Bro. W. F. Haskins; I. G., Bro. R. E. Simpson; Tyler, Bro. W. W. Summers; D. of C., Bro. J. B. Rousseaux.

Dalhousie Lodge, No. 52, Ottawa, installed by R. W. Bro. W. Kerr, P. D. D. G. M.: I. P. M., W. Bro. H. Merrill; W. M., W. Bro. E. D. Parlow, re-elected; S. W., W. Reynolds, re-elected; J. W., H. W. Bennett, re-elected; Treasurer, W. Anderson, re-elected, Secretary, G. B. Greene, re-elected; Chaplain, M. M. Pyke; Organist, J. A. Selwyn, re-elected; S. D., A. Agnew, re-elected; J. D., C. Campbell; Stewards, Jas. McCullough, Alex. Fleck, jr.; I. G., Robt. McKenzie; Tyler, John Sweetman, re-elected.

Victoria Lodge, No. 56, Sarnia, installed by R. W. Bro. Allworth, D. D. G. M.: W. M., W. Bro. E. A. Vidal, re-elected; S. W., Jas. Alcock; J. W., D. McMaster; Treasurer, M. Fleming; Secretary, John J. Clement, M. D.; S. D., Wm. Brown; J. D., Alex. Ingram; S. S., D. Callum; J. S., Charles Wilson; I. G., Jas. Woods, L. D. S.; Tyler, W. H. Hill; D. of C., E. H. Johnston.

Alma Lodge, No. 72, Galt: I. P. M., W. Bro. W. H. Lutz; W. M., W. Bro. Dr. Sylvester; S. W., Thomas Patterson; J. W., R. S. Blain; Treasurer, Wm. Trotter; Secretary, James W. Ward; Chaplain, Rev. Wm. Mason, Organist, Frank Palt-ridge; S. D., W. A. Foley; J. D., Wm. Coutts; S. S., Wm. Gourley; J. S., Wm. McCartan; I. G., Adam Crozier; Tyler, Angus Kennedy; D. of C., J. Allan.

Albion Lodge, No. 80, Newbury, installed by W. Bro. Mansfield: I. P. M., W. Bro. Wm. F. Roome; W. M., Wm. F. Roome; S. W., John D. Anderson; J. W., Wm. Stokes; Treasurer, Robt. Adair; Secretary, Joseph Mills; Chaplain, William Clements; S. D., William Beattie; J. D., J. B. Kelly; I. G., H. P. Cusack; Tyler, George J. Smith.

St. John's Lodge, No. 75, Toronto, installed by W. Bro. Seymour Porter: I. P. M., W. Bro. Hugh Blain; W. M., W. Bro. Ulysses Boddy; S. W., William Simpson; J. W., Jacob Moerschfelder; Treasurer, V. W. Bro. R. J. Hovendon; Secretary, Wm. Smallpiece; Chaplain, Rev. W. H. Smith; Organist, E. G. Kinzinger; S. D., John H. Venables; J. D., James Forsyth; S. S., Donald Sinclair; J. S., R. A. Douglass; I. G., L. B. McFarlane; Tyler, John Linton; D. of C., M. Thwaite. The W. M. presented W. Bro. Blain, I. P. M., with a gold P. M.'s jewel, with usual speech and reply.

St. Mark's Lodge, No. 105, Drummondville, installed by W. Bro. C. J. McKenzie: I. P. M., W. Bro. John Campbell; W. M., W. Bro. C. J. McKenzie; S. W., Aunsc Garner; J. W., Frank Lebland; Treasurer, Edward Redpath; Secretary, Ralph Garner; Chaplain, H. C. Howard; S. D., G. Goldsborough; J. D., Frederick Fischer; S. S., Thomas Badger; J. S., Jehial Gallinger; I. G., Frank Sumner; Tyler, Harry Huntly; D. of C., Sydney Barnett.

Builders' Lodge, No. 177, Ottawa, installed by R. W. Bro. Wm. Kerr, P. D. D. G. M.: I. P. M., W. Bro. E. B. Butterworth; W. M., W. Bro. Jno. Orr; S. W., Wm. Cherry; J. W., J. C. Kearns; Treasurer, W. Bro. E. B. Butterworth; Secretary, Edwin Daubney; S. L., David Taylor; J. D., Albert Scott; S. S., George Preston; J. S., Robt. Graham; I. G., John Robertson; Tyler, Jno. McCarthy; D. of C., H. H. Cairns.

King Hiram Lodge, No. 89, Lindsay, installed by W. Bro. E. Flood: W. M., W. Bro. A. H. Melville; S. W., C. L. Coulter; J. W., E. McTavish, re-elected; Treasurer, J. T. Mann, re-elected; Secretary, Frank R. Weston; Chaplain, John Kelly; J. D., D. C. Trow; I. G., John E. Thornbury.

Irvine Lodge, No. 203, Elora, installed by W. Bro. John McDonald: I. P. M., W. Bro. Francis Dalby; W. M., W. Bro. Wm. Crackle; S. W., John Croydon; J. W., Jno. Gibson; Treasurer, Alex. Waddell; Secretary, A. Carter; S. D., Andrew Smart; J. D., Henry Arkell; S. S., Jas. Grant; J. S., Allan McDonald; I. G., James Henderson; Tyler, John D. Foster.

Grand River Lodge, No. 151, Berlin, installed by W. Bro. John Scoon: I. P. M., W. Bro. Jas. Lockie; W. M., W. Bro. J. M. Scully; S. W., Wm. Ryder; J. W., Robert Lade; Treasurer, Oelschlager; Secretary, T. P. Gassion; Chaplain, J. S. Perne; S. D., R. Davey; J. D., T. Simpson; S. S., C. Corton; J. S., G. C. Secord; I. G., E. P. Clement; Tyler, P. Breiding; D. of C., W. Simpson.

Spartan Lodge, No. 176, Sparta, installed by W. Bro. F. A. Henderson: I. P. M., W. Bro. John Callard; W. M., W. Bro. G. H. Haight; S. W., G. A. Philp; J. W., P. McDiarmid; Treasurer, L. Moedinger; Secretary, W. B. Cole; Chaplain, Jno. Callard; S. D., W. Grisdale; J. D., Jno. L. Oille; S. S., B. Harvey; J. S., C. Gloin; I. G., W. S. Minard; Tyler, S. Bailey; D. of C., F. A. Henderson.

Evergreen Lodge, No. 209, Lanark, installed by W. Bro. A. G. Doblin: I. P. M., W. Bro. A. G. Doblin; W. M., W. Bro. J. D. Maxwell; S. W., J. D. Drysdale; J. W., B. Cunningham; Treasurer, D. Munro; Secretary, Wm. A. Field; S. D., Mahlan Lenniger; J. D., David McLaren; I. G., J. H. Manahan; Tyler, George Salmond.

Lake Lodge, No. 215, Ameliasburg, installed by W. Bro. Wm. G. Stafford: W. M., W. Bro. Benjamin Rothwell; S. W., John R. Anderson; J. W., Wm. E. Delong; Treasurer, John N. Sprague, Secretary, Albro N. Sprague; Chaplain, Rev. T. H. McDonald; S. D., Elijah A. Sprague; J. D., Edward Roblin; S. S., I. Coleman; J. S., John G. Johnston; I. G., John Roblin; Tyler, James H. Higgins; D. of C., Wm. Delong.

Fidelity Lodge, No. 231, Ottawa, installed by W. Bro. Barker: I. P. M., W. Bro. Wm. Rea; W. M., W. Bro. E. Plant; S. W., Wm. Rice; J. W., F. W. H. Leggett; Treasurer, J. A. Campbell; Secretary, A. Chatfield; S. D., W. C. Teague; J. D., W. Jackson; S. S., J. W. Kier; J. S., A. Moore; I. G., J. Lancey; Tyler, J. McCarthy; D. of C., C. H. Carter.

Vienna Lodge, No. 237, Vienna, installed by W. Bro. M. G. Barwell: I. P. M., W. Bro. L. L. Sheldon; W. M., P. M. Bro. Jno. Teele; S. W., Bro. George Downs; J. W., Calvin W. Cookson; Treasurer, Henry Weinhold; Secretary, John Dean; Chap-

Iain, Cyrenius Pratt; S. D., R. L. McCally; J. D., Thomas Gazen; Stewards, H. J. Caulfield and L. H. Truman; I. G., Robert Marlatt; Tyler, George Thornton.

Havelock Lodge, No. 238, Watford, installed by W. Bro. Lindsay; I. P. M., W. Bro. Dr. N. J. Lindsay; W. M., W. Bro. A. Jamieson; S. W., A. Mitchell; J. W., Jos. S. Williams; Treasurer, Thomas Howden; Secretary, W. Bro. D. J. Campbell; Chaplain, Robert McLeay; S. D., Thos. H. Willoughby; J. D., T. B. Taylor; S. S., G. Burley; J. S., R. C. Carter; I. G., A. B. Remy; Tyler, R. Dixie; D. of C., J. F. Elliott. After the installation, the Lodge and visiting brethren, to the number of 55, sat down to a sumptuous repast at the Exchange Hotel, and not till after "the wee sma' hour ayont the twal" did they close their happy re-union, each vying with the other in song, toast, and sentiment, closing as usual with "Auld Lang Syne."

Clifton Lodge, No. 254, Clifton, installed by W. Bro. Crawford; I. P. M., W. Bro. W. Crawford; W. M., W. Bro. Wm. Crawford; S. W., John Murray; J. W., John J. Guerin; Treasurer, H. Preston; Secretary, L. Sewell; Chaplain, Rev. J. Gordon; Organist, A. Colthurst; S. D., John Robinson; J. D., J. C. Pitchard; S. S., H. Higgs; J. S., D. Morrison; I. G., A. Logan; Tyler, J. J. Bell; D. of C., J. Fathersall.

Patterson Lodge, No. 265, Thornhill, installed by W. Bro. John Fisher; I. P. M., W. Bro. John Lane; W. M., W. Bro. John Lane; S. W., W. R. Bowman; J. W., John C. Steel; Treasurer, J. W. Harris; Secretary, J. C. Woods; S. D., T. H. Cooper; J. D., John Cherry; S. S., David Duncan; J. S., John Brumwell; I. G., Wm. Long; Tyler, W. A. Kirkpatrick; D. of C., Thos. Haisley.

Wellington Lodge, No. 271, Erin, installed by W. Bro. Wm. McLeod; I. P. M., W. Bro. Thomas M. Till; W. M., W. Bro. Jas. Hamilton; S. W., Wm. Conboy; J. W., John Willis; Treasurer, Wm. McDowell; Secretary, Charles Overland; Chaplain, A. W. H. Chowne; Organist, Wellington Hull; S. D., S. McKenzie; J. D., Alex. McLachlan; S. S., Hugh Millay; J. S., Thomas Wansbourn; I. G., B. Franklin; Tyler, W. Gand; D. of C., Jas. Broddy.

Mystic Lodge, No. 278, Roslin, installed by W. Bro. Charles Hudson, jr.; I. P. M., W. Bro. Robert McMullen; W. M., W. Bro. Charles Hudson, jr.; S. W., Thomas Foley; J. W., Ridley R. Palmer; Treasurer, Wm. H. Melburn; Secretary, Henry Hudson; Chaplain, William Nickson; S. D., Thomas Lloyd; J. D., John Henderson; S. S., Richard Badgley; J. S., John Hicks; I. G., Jacob McWilliams; Tyler, Wm. Palmer; D. of C., John White, M. P.

Now Hope Lodge, No. 279, Hespeler, installed by W. Bro. Wm. Cowan; I. P. M., W. Bro. Walter Idington; W. M., W. Bro. A. J. Brewster; S. W., Charles Stark; J. W., W. J. Mitchell; Treasurer, Christian Pabst; Secretary, Edward Boldue; S. D., R. N. Hamersley; J. D., Jas. Baker; S. S., Alex. McAlister; J. S., Charles Alendorff; I. G., Wm. Harvey; Tyler, John Fisher.

Guelph Lodge, No. 285, Guelph, installed by W. Bro. Pettiford; I. P. M., W. Bro. D. Kennedy; W. M., V. W. Bro. Hugh Walker; S. W., Henry Lockwood; J. W., John Sutton; Treasurer, W. Bro. J. H. Moore; Secretary, W. T. Vale; Chaplain, S. S. Walsh; S. D., Wm. Newport; J. D., G. T. Brill; S. S., Fred. Ellis; J. S., Geo. Anderson, jr.; I. G., Frank Locke; Tyler, George Smith; D. of C., John Mitchell. After the installation the brethren adjourned to the American Hotel to partake of a banquet which had been prepared by Bro. T. Ellis. The spread was magnificent, the tables being well set off with decorations. The various dishes were all prepared and set in a manner which redounded greatly to the efficiency and artistic taste of the hostess. The banquet was the subject of complimentary remarks from those who partook. A couple of hours were spent in sociability, toasts and songs being introduced at intervals.

Victoria Lodge, No. 299, Centreville, installed by W. Bro. Wm. H. Miller; I. P. M., W. Bro. M. Shannen; W. M., W. Bro. M. B. Hawley; S. W., Cyrenus N. Lucas; J. W., Atkinson Welch; Treas., James N. Lapum; Secretary, James M. Smith; Chaplain, M. Storms; S. D., Joseph Rombaugh; J. D., Mills Huffman, I. G., William Mulholland; Tyler, William A. Rombough; D. of C., Robert Cox.

Clifford Lodge, No. 315, Clifford, installed by W. Bro. K. Walton; I. P. M., W. Bro. A. S. Allen; W. M., W. Bro. E. Tolton; S. W., J. S. Dewar; J. W., Wm. Brown; Treas., F. Brown; Secretary, K. M. Walton; S. D., J. D. Allan; J. D., F. Carroll; I. G., F. S. Dobson; Tyler, C. Crandell;

Hammond Lodge, No. 327, Wardsville, installed by W. Bros. E. Aitchison, Thos. Robinson and George Mansfield; I. P. M., W. Bro. E. Aitchison; W. M., W. Bro. E. Aitchison; S. W., S. J. McCreery; J. W., D. R. McGugan; Treasurer, Donald McGugan; Secretary, P. C. Campbell; S. D., Alexander Aitchison; I. G., R. G. Munroe; Tyler, Alexander McIntyre.

Ionic Lodge, No. 328, Napier, installed by W. Bro. Jamieson; I. P. M., W. Bro. R. Dunlop; W. M., W. Bro. Robert Corcoran; S. W., Michael Beckett; J. W., James Cameron; Treasurer, Edward Bowlby; Secre-

tary, Harrison Thompson; Chaplain, James Graham; Organist, William Highfield; S. D., Alexander Arthurs; J. D., Wm. Richardson; J. S., John Gough; I. G., Archibald Shirriffs; Tyler, Alexander Bowlby; D. of C., T. F. Hawken.

Hiram Lodge, No. 342, Wolfe Island, installed by W. Bro. A. Malone: I. P. M., W. Bro. R. C. Irwin; W. M., W. Bro. J. Horne; S. W., W. H. Smithers; J. W., W. G. Woodman; Treas., D. Cattanauch; Secretary, W. Raymond; Chaplain, A. Fraser; S. D., T. Busbie; J. D., D. C. Spinning; Stewards, J. G. Blakley and W. S. Clixby; I. G., W. H. Morriss; Tyler, J. McCaul; D. of C., W. Bro. H. O. Hitchcock.

Merrill Lodge, No. 344, Dorchester Station, installed by W. Bro. F. B. Talbot: I. P. M., W. Bro. W. H. Chittick; W. M., W. Bro. E. T. Shaw; S. W., J. Durand; J. W., A. Slaughter; Treasurer, F. Chittick; Secretary, W. H. Shaw; Chaplain, S. Wilson; S. D., W. McRay; J. D., G. Wilson; S. S., J. Sutherland; J. S., R. Sutherland; I. G., W. Spring; Tyler, L. Shaw; D. of C., W. T. Vanston.

Nilestown Lodge, No. 345, Nilestown, installed by W. Bro. Thos. Tracey: I. P. M., W. Bro. Wm. Craig; W. M., W. Bro. Joseph Wilson; S. W., William Turnbull; J. W., James A. James; Treasurer, F. A. O'Dell; Secretary, James Learn; Chaplain, Thomas McDougal; Organist, Geo. McCarly; S. D., A. R. Rowat; J. D., J. R. L. Waugh; S. S., J. F. Patterson; J. S., Harvey Jones, I. G., John Lee; Tyler, Fred. Giles; D. of C., G. Allen.

Port Elgin Lodge, No. 350, Port Elgin. W. M., W. Bro. W. H. Ruly; S. W., H. S. Steven; J. W., Wm. Mitchell; Treasurer, C. Carroll; Secretary, James A. Lyon; Chaplain, Duncan McNeill; S. D., Daniel Barclay; J. D., W. J. Stafford; I. G., Wm. George; Tyler, Henry Ely.

Excelsior Lodge, No. 353, Colborne, installed by W. Bros. Cumming, Ford and Williams: I. P. M., W. Bro. T. W. Cumming; W. M., W. Bro. Rev. H. D. Cooper; S. W., S. Townsends; J. W., Geo. W. Nix; Treas.; J. G. Webb; Secretary, W. Bro. T. W. Cumming; Chaplain, H. Hicks; S. D., J. A. Griffiths; J. D., H. Smedley; S. S., Wm. Alger; J. S., J. E. Bailey; Organist, Joseph A. Philp; I. G., J. E. Flewelling.

Brock Lodge, No. 354, Cannington, installed by W. Bro. J. McMurchee: I. P. M., W. Bro. A. Sinclair; W. M., W. Bro. Hugh Wilson; S. W., John Sharp; J. W., A. E. Hirschfelder; Treasurer, John Houston; Secretary, W. G. Smith; Chaplain, D. Gillespie, S. D., John Aldridge; J. D., R. Talbot; S. S., W. S. Burns; J. S., G. C. Smith; I. G., J. M. Hart; Tyler, R. Munro; D. of C., D. C. McLean.

Clandeboye Lodge, No. 355, Perth, installed by W. Bro. J. F. Kennedy: I. P. M., W. Bro. J. F. Kennedy, W. M., W. Bro. W. T. Walker; S. W., Edward Scales; J. W. Thomas Elliott; Treasurer, J. G. Campbell; Secretary, A. D. May; S. D., David Hogg; J. D., A. P. Bower; S. S., Wm. Rowatt; J. S., Thos. Allan; I. G., John Mitchell; Tyler, George Cox.

Maple Leaf Lodge, No. 362, Tara, installed by W. Bro. A. Cinsey: I. P. M., W. Bro. Zenars Williamson; W. M., W. Bro. C. Bruce; S. W., A. B. Taylor; J. W., J. Sharp; Treasurer, Wm. Young; Secretary, John C. Robertson; Chaplain, R. C. Cooper; S. D., Geo. W. Campbell; J. D., Alexander T. Embree; S. S., William Fenton; J. S., Archibald Macdonald; I. G., James Sharp; Tyler, Robert Young, Sr.; D. of C., David Leick.

King Hiram Lodge, No. 89, Lindsay, installed by W. Bro. E. Flood: I. P. M., W. Bro. Edward Flood; W. M., A. H. Melville; S. W., Dr. C. L. Coulter; J. W., Edward McTavish; Treasurer, J. T. Mann; Secretary, F. R. Weston; Chaplain, John Kelley; S. D., W. L. Russell; J. D., D. C. Trew; I. G., J. E. Thornbury; Tyler, B. R. Kimball

Maitland Lodge, No. 112, Godrich, installed, by W. Bro. C. E. Robertson: I. P. M., W. Bro. C. E. Robertson; W. M., W. Bro. Richard Radcliff; S. W., William Craig; J. W., James Clarke; Treasurer, Edward Hasken; Secretary, James Addison; Chaplain, Rev. James Severight; S. D., W. A. Rhynas; J. D., James M. Shephard; S. S., James Green; J. S., Andrew Kerby; I. G., David M. Hosker; Tyler, Malcolm McPhail; D. of C., W. Murney.

Springfield Lodge, No. 259, Springfield, installed by W. Bro. J. B. Mills: W. M., W. Bro. J. B. Mills; S. W., Nelson Burgess; J. W., L. C. Woodworth; Treasurer, J. D. Gunn; Secretary, J. B. Lucas; Chaplain, C. T. Burdick; S. D., Wm. J. Atkin; J. D., Wm. E. Roche; I. G., Levi Brooks; Tyler, W. J. Crawford; D. of C., Seth Babcock.

Sydenham Lodge, No. 255, Dresden: I. P. M., W. Bro. Sibree Clark; W. M., W. Bro. John French (re-elected); S. W., R. M. Stuart (re-elected); J. W., Sandy McVean; Treasurer, Geo. A. Scott; Secretary, John Chapple; Chaplain, Wm. Bodkin; S. D., Wm. W. Dines; J. D., Robt. P. Wright; S. S., Bro. Oscar French; J. S., C. P. Watson; I. G., James Miller; Tyler, Jacob Windover; D. of C., Harry Weston.

Conestoga Lodge, No. 295, Drayton: W. M., W. Bro. Robert J. Prigolas; S. W., Chas. Hendry, Jr.; J. W., Saml. English, Jr.; Treasurer, Saml. English, Senr.; Secretary, Arthur C. Woodman; Chaplain, John Hamby; S. D., Wm. McKay; J. D., Simon W. Fawcett; I. G., Henry Powley; Tyler, Frank English.

The Canadian Craftsman.

Port Hope, July 15, 1879.

Journals Devoted to Specialties.

When we come across anything good and which we can use to our advantage, and at the same time to the edification of our readers, we do not hesitate to appropriate it; not, however, without crediting the source from which our good things are derived. Acting on this principle, we give utterance to our views in the following remarks which we have taken from *Munson's Phonographic News—mutatis mutandis*—

“The larger the circulation of a journal, as a matter of course, the more the publisher can afford to give his patrons for the subscription price. Some of the popular story papers of the day publish in each issue what would make a volume of good dimensions if printed in book form, and yet they sell it for five or six cents, and make a large profit by the transaction. The reason is that their circulation is very large, in some instances reaching nearly or quite half a million copies. On the other hand, periodicals that are devoted to special subjects that do not interest the general reader, necessarily have a limited circulation, and the publisher is obliged, in order not to lose by the venture, to charge a higher price. In the one case success is best achieved by making large sales at small profit, and in the other by making larger profits on small sales. Thus the *New York Commercial and Financial Chronicle*, a weekly paper,

is published at \$10.20 a year; the *Engineering and Mining Journal*, weekly, at \$4; *The New York Law and Equity Reporter*, weekly, at \$5; *The N. Y. Real Estate Record and Builder's Guide*, weekly, at \$10; *The American Chemist*, monthly, at \$5. Now, the CANADIAN CRAFTSMAN belongs to this class of specialty journals in two respects: the number of those who are interested in Masonry is comparatively small, and the Magazine itself is printed in characters that no one can read except the initiated. So, if we followed the example set by other publishers, we should charge two or three times as much as we really do. But generally speaking the readers of our journal, if they are not Operative but Speculative Freemasons, are nevertheless operatives for their daily bread, and would feel it to be a hardship if they had to pay a high price for their Masonic reading matter; and we therefore give them our specialty journal at a popular price. Now, this throws an obligation upon the readers of the CRAFTSMAN, to which we have a right to call their attention. No two readers of Masonic lore should read the CRAFTSMAN on a single subscription, unless they are members of the same family residing under the same roof. And if any subscriber knows of a Mason who is stealing a ride on our train it is his duty to report him. If any one knows of a club of Freemasons who are fattening on the flesh of one subscription to the CRAFTSMAN, he should disperse them at once, even if he has to call on the police. The CRAFTSMAN is cheap at \$1.50, and you and every reader who is not too poor should be willing to pay that amount for it.”

Concurrent Rights of the Lodge and Chapter.

We find the following in a recent number of the *Keystone* :—

¶“Under the head of jurisprudence, our excellent contemporary, THE CANADIAN CRAFTSMAN, in answering a question, takes the position that suspension in a Lodge does not affect the standing of a member in a Royal Arch Chapter. If this be good Masonic law in Canada it is certainly different from that governing Royal Arch Masons in the United States. If Chapters of Royal Arch Masons are Masonic bodies, and they are universally regarded as such, we can not see how a suspended Mason could be permitted to enter one under any circumstances. It does not require any law to debar him this privilege, for the obligations resting upon the Craft will not permit it. Suspension of a Master Mason for the time being deprives him of all the rights and privileges of Masonry and not a part of them only. It places certain restrictions upon the Craft regarding their Masonic intercourse with him. The fact that he has advanced to the rank of Royal Arch Mason does not remove these restrictions. It must be evident to every well informed Mason that they are of such a character that he cannot sit with him in any Masonic body, and that it is not in the power of any one, or any Masonic body, to authorize him to do so.”

As we still hold to the opinion referred to, it is evident that we are at issue with our esteemed Brother of the *Keystone*. Without doubt, Chapters of Royal Arch Masons are Masonic bodies, but as to regulating their own membership they are entirely separate and distinct organizations from Craft Lodges. This question was thoroughly ventilated by the Committee on Foreign Correspondence, of which R. E. Companion Henry Robertson is Chairman, in their report to Grand Chapter for the year 1878. To that report we refer Bro. McCalla and our readers, under the heading of Maine, pp. 44 and 45, and Oregon, 93 and 94. The principle laid down by the Committee, and, we think, the right principle, is

that a Master Mason in good standing, being eligible for the Chapter degrees, and as such received into Royal Arch Masonry, his subsequent suspension or expulsion from the Lodge, does not, *ipso facto*, carry the same result in so far as the Chapter is concerned.

The Chapter has the right to discipline its own members, irrespective of the action of any other body; and insist also upon the right of preserving to its members the right to a fair trial, and does not suspend or expel a member without summoning him to show cause, with an opportunity to defend himself.

The Chapter does not *take it for granted* that the proceedings in the Lodge are conclusive as to the guilt of the accused: it claims to be capable of judging of that matter; and although, in most cases, the result would probably be the same in both bodies, yet there might be cases when it would be different. And the Chapter very reasonably claims that its members shall have the same rights that members of other bodies have, and that it shall have the same powers as to the discipline of its members as Lodges have.

The mode of procedure in such cases is regulated by Article 16, of the Constitution of the Grand Chapter of Canada, and we conclude our remarks by copying it, believing that it is an answer to our friend Bro. McCalla:—

“When the Grand Lodge, or any other competent authority in the Craft, shall suspend or expel any brother who is a Royal Arch Mason, the Grand Chapter shall immediately, on such suspension or expulsion, and the circumstances relating thereto, being communicated to it by the Grand Z., proceed to consider and decide whether

such companion shall be suspended or expelled from his Arch Masonic function for the period whilst such craft suspension or expulsion continues in force. But he shall not, neither shall any companion, under any circumstances, be suspended or expelled, until he shall have been summoned to show cause why such sentence should not be recorded and enforced, and afforded every opportunity of defending himself, either in Grand Chapter as aforesaid, or before other duly constituted authority."

No Insurance.

The loss by fire of Lodge furniture, Regalia, &c., and *no insurance*, is a calamity which we regret to say is not unfrequent. We have continually to record in our Canadian news such occurrences,—it will therefore not be inopportune for us to say a few words of caution and warning to those by whose neglect the loss was incurred—for want of insurance.

According to the Constitution, the books, jewels, and furniture of the Lodge are vested in the Master and Wardens, and they are therefore responsible for their safe keeping, and are bound to use all reasonable care and diligence in their preservation. As Trustees, they are required to make necessary provision against loss, and we hold that it is their duty to see that a proper insurance is effected upon the property entrusted to their care. We have examined the By-laws of several Lodges, and we find a special direction to that effect—that the Master shall annually insure the property of the Lodge for such sum as the Lodge shall direct. When such special provision for insurance is made, there is no difficulty in placing the responsibility on the right shoulders, should a loss occur. The necessity for insuring the furniture, jewels, &c., of the Lodge, has

been frequently referred to by the Board of General Purposes, and, without presuming to dictate to the M. W. the Grand Master, we suggest that he should refuse to approve any code of By-laws which does not require the Master of the Lodge to insure the property of the Lodge. Let every Master see that the Lodge furniture, &c., is insured, even should their By-laws not specially provide for it; and then we will not so often hear of applications to Grand Lodge for remission of dues, on the ground that the Lodge has sustained a heavy loss by fire, on which there was *no insurance*.

Affiliation.

(From advance sheets of the forthcoming work on Masonic Jurisprudence, by R. W. Bro. Henry Robertson, P. D. D. G. M.)

Affiliation is the term used to imply the reception by a Lodge among its members of one who is already a Mason. Masons, when they join a Lodge, are "affiliated"; others are initiated. Applicants for affiliation are said to be "admitted" as members. Candidates for initiation are "received."

A Mason may affiliate with (or join) any Lodge that is willing to receive him. His application for affiliation must be presented to the Lodge at a regular meeting, and in open Lodge. His name, occupation and residence, and the name and number of the Lodge of which he is or was last a member, or in which he was initiated, are to be inserted in the summons sent to all the members of the Lodge for the next regular meeting. There must be an interval of at least four weeks between the reception of the application and the ballot thereon.

The decision of the brethren on the application is ascertained only by ballot. If this is favorable, the applicant thereby becomes a member of that Lodge.

When a Lodge has ceased to meet, any former member is eligible to be proposed and admitted a member of another Lodge on producing a certificate from the Grand Secretary stating the fact and specifying whether the Brother has been registered and his dues paid.

A member who is suspended or expelled from one Lodge, cannot join any other Lodge. So, also, one who has withdrawn from his Lodge without having complied with its By-laws or the general regulations of the Craft, is not eligible for admission to any other Lodge.

A member who withdraws from his Lodge, and proposes to join another, must produce from the former Lodge a certificate of his standing, which is to be presented to the Lodge which he proposes to join before the ballot is taken on his proposition.

It is the duty of every Mason, if possible, to be affiliated with some working Lodge.

An applicant for affiliation, who is rejected by one Lodge, may again apply at once to the same or to any other Lodge. He is not obliged to wait any specified time after the rejection.

There is no restriction as to the number of times a Brother may apply for affiliation.

A member of a foreign Lodge may affiliate with any Lodge in Canada that is willing to receive him.

Suspension for Non-Payment of Dues.

BY BRO. G. F., JR.

Although we have almost given up the hope of seeing the system of annual dues swept out of existence in the jurisdictions of the Grand Lodges of Canada and Quebec, or a system of life-membership inaugurated, by which members desirous of relieving themselves of it could do so, still we think, we might do something to mitigate some of the injustice that follows upon suspension of non-payment of dues, at least in the jurisdictions of the Grand Lodges of Canada, Quebec and Manitoba. The clause to which we allude is No. 24, Private Lodges, Const. Grand Lodge of Canada, and that of Manitoba is *verbatim*, and that of Quebec the same, but "excluded" in one place is used instead of "suspended." The clause (24) reads as follows:—

"A member suspended for non-payment of dues shall be immediately restored to the Lodge without a fresh ballot, on payment being made of all arrears owing at the time of his suspension and of the regular *Lodge dues* for the period he was so suspended."

Now, we cannot conceive anything more unfair, more unjust, and more unmasonic than taxing a brother, who is not reaping any of the advantages of the Craft. We are aware that in several jurisdictions in the United States dues cease from the time the brother is suspended. Is it honorable to take money without giving an equivalent for it? We know several brethren suspended for non-payment of dues, who have run unwillingly behind, and cannot afford to pay up;

they are now suspended, and although they cannot attend the Lodge, or even wear their aprons at a Masonic funeral, find their dues running on and their position becoming monthly worse and worse.

We appeal to all honest brethren, we would say *honest men*, if they think such a clause as the above either just or honest, or honorable? If the suspended brother were sick, he would not be aided; if he died he would not be entitled to Masonic burial, and his widow and orphans would have no claim upon the Lodge; yet he, although deprived of all these privileges, is expected to contribute the same amount to the Lodge as a brother in good standing. We cannot conceive how this clause in the Constitution of these Grand Lodges has been allowed to remain a blot on our statute book for so long a period.

Again, the Constitution apparently is silent regarding the accumulation of annual dues against a member suspended for grossly immoral or unmasonic conduct, so we take it for granted that such a Brother has only to pay *his dues up to the time of his suspension and not during the time of his suspension*. What a still greater farce this makes it! A Brother, because he is poor, is kicked out and told politely to go to the mischief, and he can't return till not only his back dues are paid but also his annual dues are running on the same as if he had all the privileges of membership, and they must be paid, too, before he can be restored to membership, but the *black-guard*, who has *disgraced the fraternity by his profanity, drunkenness or immoral conduct* is suspended for a

year, and at the expiration of that time is restored to good standing, without this extra fine of a year's dues and St. John's fee, (as many Lodges have) which the really honest but poor brother has to pay for an offence he could not help, and an offence for which he should never have been suspended, and for which suspension the Lodge *has disgraced itself* and not the offender.

We hope at the meeting of the Grand Lodge, in September, to see this matter discussed, since, as it stands now, it is a disgrace to our statutes and a blot upon the fair escutcheon of Canadian Masonry.

Grand Chapter of Canada.

The twenty-second Annual Convocation of the Grand Chapter of Canada will be held in the City of Guelph, on Wednesday, the 13th day of August. Several notices are on the motion paper. One of these proposes an amendment to the Constitution of Grand Chapter, by striking out from Clause VI. of Subordinate Chapters, the words, "unless he be an installed Master or Past Master of a regular Lodge." The effect of this will be that the First Principal's Chair may be filled by one who has never received the Past Master's degree. We cannot see that this can be done, without making other alterations besides the mere wording of the Constitution. The matter should be well considered before this radical change is made. Another proposed amendment is the change of time for holding the annual Convocation, namely, from the fixed date to the Tuesday preceding or the Friday after

the meeting of Grand Lodge, and at the same place. The meeting of Grand Chapter in the same week as Grand Lodge would be very convenient, and a great saving of expense and of time to those who are members of both Grand Bodies, and the proposition is worthy of favorable consideration.

Mixed Funerals.

The following remarks of the Grand Master of Kentucky on the subject of mixed funerals, to which we devoted some editorial comments a few months ago, will receive the endorsement of many of our readers:—

“At a period when almost every village in Kentucky is stocked with from three to five affiliations (secret societies, so-called), and many Masons are in membership with them, it would be strange if, in the confusion of rites and ceremonies and covenants, more or less alike, there should not be some ‘putting new patches on old garments,’ ‘new wine into old bottles.’ Lest my remarks should be deemed invidious, I mention no names. I recognize the undoubted right of every Brother ‘to try all things,’ to belong to as many societies as he chooses, and, if he have time, money and brains to spare, he may make ‘Secret Societies of his own; yet it is my duty to warn the Craft that no fellowship is possible between the one ancient, universal Brotherhood and the thousand and one figments of modern brains. No blending of rites can be permitted for a moment, nor can Masons, as such, even know of the existence of other affiliations. This warning is particularly necessary in regard to funerals. *The Masonic dead are to be buried Masonically.* When our lines are formed about the grave none can be admitted within them, save the Fraternity, the clergy and the mourners. The world at large is heartily welcome to witness our solemn rites, but only ‘without the gate,’ and when our last prayer is said and our last ceremony performed, we turn away to our Lodge Rooms, we know nothing and care nothing of what is said or done by those who may close in behind us. The procession, the pall-bearers, the enclosing lines, the last sad rites must be, one and all, *strictly Masonic.* I speak this in all plainness, and no one should take offence where no offence is intended. It is only to sustain the character and dignity of our Order, which, on many funeral occasions, when

the ceremonies were in charge of a kind-hearted but incompetent Master, have been allowed to trail in the dust.”

Grand Lodge of British Columbia.

The Annual Communication of the Grand Lodge of British Columbia, was held in the City of Victoria, on the 23rd day of June last. The following are the Grand Officers for the ensuing year:—

M. W. Eli Harrison, sen., Grand Master, (re-elected.)
 R. W. C. M. Chambers, Deputy Grand Master.
 R. W. H. Brown, Senior Grand Warden.
 R. W. E. Harrison, jr., Junior Grand Warden.
 V. W. the Rev. H. H. Mogg, Grand Chap.
 V. W. M. W. Waitt, Grand Treas., (re-elected.)
 V. W. E. C. Baker, Grand Secretary.
 W. R. B. McMicking, Sen. Grand Deacon.
 W. T. Shotbolt, Junior Grand Deacon.
 W. W. T. Livock, Grand Dir. of Ceremonies.
 W. Thos. Trounce, Grand Superintendent of Works.
 W. W. Stewart, Grand Marshal.
 W. R. B. Kelly, Grand Sword Bearer.
 W. R. Beaven, Grand Pursuivant.
 W. Rennie,
 A. R. Milne, } Grand Stewards.
 J. Teague, }

Grand Lodge of Prince Edward Island.

The Fourth Annual Communication of the Grand Lodge of Prince Edward Island, was held at Masonic Hall, Charlottetown, on the 24th June, when the following officers were elected for the ensuing year:—

M. W. John Yeo, (re-elected) Grand Master.
 R. W. Neil McKelvie, Deputy Grand Master.
 R. W. W. H. Aitken, Senior Grand Warden.
 R. W. S. W. Crabbe, Junior Grand Warden.
 R. W. D. Small, (re-elected) Grand Treas.
 R. W. G. W. Wakeford, Grand Secretary.
 R. W. Adam Murray, Grand Lecturer.
 R. W. Rev. J. H. Read, D. D., Grand Chap.
 V. W. Jos. Fairchild, Senior Grand Deacon.
 V. W. C. C. Carlton, Junior Grand Deacon.
 V. W. S. McNeill, Grand Dir. of Ceremonies.
 V. W. T. H. Pope, Asst. Grand Dir. of Cer.
 V. W. C. V. McGregor, Grand Sword Bearer.
 V. W. A. Dunbar, Grand Standard Bearer.
 V. W. H. Sampson, Grand Organist.
 V. W. W. H. Findley, Grand Pursuivant.
 V. W. Donald Darrach, Grand Steward.
 V. W. John G. J. Weldon, Grand Steward.
 Bro. John Hobbs, Grand Tyler.

Editorial Notes.

THE Masonic Excursion from Hamilton to Erie, Pa., on the 24th June, was very largely attended, the party numbering about 400. The excursionists left by the H. & N. W. R., accompanied by the Band of the 13th Battalion. At Port Dover the steamer was taken, which landed the party safely at Erie, after a pleasant sail across the Lake. The Hamiltonians were most hospitably received by the citizens of Erie, and were given a warm and hearty welcome: During the afternoon the excursionists visited the principal points of interest. In the evening, the 13th Band gave a Concert in the Central Park, at which several thousands of the Erie people were present. The *Erie Despatch* says that the "music furnished by the Hamilton Band was particularly admired." After the concert the party re-embarked, and returned home by moonlight, reaching Hamilton at 7 o'clock the next morning.

AN Especial Communication of the Grand Lodge of Canada was held at Owen Sound, on Dominion Day, for the purpose of laying the corner stone of the new High School. In addition to the local Lodges, a large number of brethren from Meaford, Durham, Flesherton and other places, were present. The ceremony was performed by M. W. Bro. W. H. Weller, Grand Master, assisted by R. W. Bro. Henry Macpherson, acting D. G. M., W. Bro. D. A. Creasor, acting Grand S. W., W. Bro. Henry Robertson, acting Grand J. W., W. Bro. Thos. Gordon, acting Grand Chaplain, R. W. Bro. J. J. Mason, Grand Secretary.

THE Brethren at St. John, New Brunswick, invite the assistance of their friends in other places in the Fair which they are to hold at that place on the 15th of September next. The special object is to aid the fund of the new Hall which they are erecting, and the necessity for which arises out of the fire of June, 1877, when the Craft lost all its possessions.

Although a handsome sum for relief was then sent in from other places, it was all used to assist the distressed, and none of it was used to restore Masonic property. The Fair is to be an Art and Industrial Exhibition, and contributions of every kind are requested. Circulars have been sent to the different Grand Lodges asking them to contribute something to illustrate the resources or capabilities of the State or country in which they are located, but assistance from every individual brother is solicited. No doubt many of our readers know something of St. John and its people; and even to those who do not the appeal is not likely to be made in vain. Contributions can be sent to the Secretary of the General Committee, Mr. T. Nisbet Robertson, St. John.

HAMILTON.—Bro. David Williamson, an aged and honored citizen, was recently called to his rest, and was buried with Masonic honors. Our deceased brother had a certificate from the Grand Lodge of Ireland, shewing that he had been received into Masonry on the 12th May, 1814. There was a large attendance of the Brethren at the funeral, the Masonic service at the grave being conducted by W. Bro. Colin Muir, W. M. of Barton Lodge.

A number of the members of the Grand Lodge of Quebec went to Newport, Vermont, on the 23rd ult., to attend a meeting of the Golden Rule Lodge, No. 5, G. R. Q. The Montreal Lodges were mostly from Royal Albert, Mount Royal, Mount Moriah, Prince Consort, Coeurs Unis and others. Among those present were M. W. Bro. Tait, G. M.; R. W. Bro. Isaacson, Grand Secretary; V. W. Bro. W. Simpson Walker, V. W. Bro. T. P. Butler, W. Bro. Roderique, &c. The brethren from the city were, upon their arrival, met by the M. W. the Grand Master of Vermont; R. W. Bro. Clarke, of Rutland, Grand Secretary, Vermont; R. W. Bro. Safford, of St. Albans, G. S. D.; R. W. Bro.

Stevens, G. J. D., and others. The party left the next day by the steamer *Lady Head* for "Owl's Head" mountain. Upon reaching their destination the brethren ascended to the top of the mountain, where a Lodge of F. and A. M. was convened, R. W. Bro. E. Johnson, W. M., of Golden Rule, No. 5, presiding. After the Lodge had concluded its sitting the brethren partook of the refreshments provided by the ladies of Stanstead, Newport, Derby Line, &c. The Montrealers returned to town on the morning of the 25th.

Ottawa Items.

Except the usual midsummer installations there is here little to chronicle in matters affecting the Masonic world. Particulars of these have already been sent you, except Builder's Lodge, which are as follows:—

W.M., W. Bro. John Orr; S.W., Bro. W. Cherry; J.W., Bro. J. C. Kearns; Treas., W. Bro. Butterworth; Sec'y, Bro. E. Daubney; S.D., Bro. D. Taylor; J.D., Bro. A. Scott; D. of C., Bro. H. Cairns; Stewards, Bros. G. H. Preston and R. Graham; I.G., Bro. J. Robertson; Tyler, Bro J. McCarthy. Board of General Purposes—Bro. Cherry, V. W. Bro. Kearns, Bro. Rea, W. Bro. D. Wilson, and Bro. E. Daubney.

The installations were, in the case of all the Lodges, made by R. W. Bro. W. Kerr, P.D.D.G.M., O. D. It is needless to say the work was done efficiently.

It will be noticed by our local brethren that the above list of officers shows that W. Bro. J. Orr again occupies the chair of Builder's Lodge. This is his "third term." However undesirable such a long abode eastward may be, under ordinary circumstances, I believe in this case it is a wise decision, and I heartily congratulate the Lodge on its decision, as well as W. Bro. Orr for the more than able manner in which he has

administered affairs, and brought his Lodge through trouble enough to deter an ordinary worker from even attempting. Through his exertions, however, willingly and ably aided by his Craftsmen and officers, Builder's Lodge occupies to-day a vastly different and very much more satisfactory position than it did prior to W. Bro. Orr's Mastership. It is also pleasing to hear that such is likely to continue, and the Lodge regain that influence and *esprit de corps* for which it was once distinguished.

With reference to Fidelity Lodge, I omitted mentioning in my last letter a somewhat important change in the list of its officers for the current year, the name of V. W. Bro. Wm. Rea being absent for the first time since its constitution in 1870—nine years! This is a matter of regret, for Bro. Rea is a workman of no ordinary capacity, and one who has stuck to his Lodge through evil and good report. Indeed, his record is so unexceptionally good, and he is so well known and equally respected in this city, that I am sure the following particulars will be read with pleasure by all who know him, especially as it is understood that he virtually retires from active work. I find, then, that Bro. Rea was a charter member of Fidelity Lodge when it was formed under dispensation in May, 1870. In the following September a warrant was granted by Grand Lodge, and the first installation made by the then Grand Master, M. W. Bro. A. A. Stevenson, Bro. D. S. Eastwood being W. M., and Bro. Rea among the first officers as J.D. Next year the subject of my remarks became S. D., and was promoted as under afterwards:—

June, 1872-3, elected J. W.
 1873-4, " S.W.
 1874-5, " W.M.
 1875-6, re-elected W.M.
 1876-7, elected Treasurer,
 1877-8, " W.M.
 1878-9, re-elected W.M.

It will thus be seen that W. Bro.

Rea filled the office of W. M. not less than four times in five years. In order to show in some slight manner their appreciation of his arduous and esteemed efforts, the brethren of his Lodge on July 12th, 1876, presented him with a handsome P.M.'s Jewel, by voluntary subscription, and on the 24th ult., (June, 1879,) the highest mark of respect possible was shewn him by electing him an honorary member of the Lodge, with full privileges of ordinary members. During the above space of nine years, W. Bro. Rea only missed attending *three* communications, twice when at Grand Lodge, and once when called to his father's death-bed in Toronto. In addition to his other local labors, he was initiated as a member of Builder's Lodge in June, 1866, and held the office of Secretary continuously from June, 1869, to 1879—a period of ten years, during which lengthened time he missed but *one* regular communication. W. Bro. Rea is also an ex-member of Grand Lodge, having been appointed a Grand Steward at the communication held in St. Catharines in 1877.

V. W. Bro. Rea's efforts have thus been unceasing for at least 10 years. He has worked faithfully, indefatigably, sincerely, and lovingly. He retires to well earned quiet with the unanimous esteem of every Craftsman here. I may add that the first idea of the Masonic burial plot, which has since been carried out so successfully, emanated from Fidelity Lodge, and it is said, though I cannot vouch for its accuracy, that V. W. Bro. Rea was the originator.

Whilst writing of the burial plot, I am glad to say the first excursion arranged for the 24th ult., as per my last month's letter, was an unqualified success. Another is, I hear, planned for the 28th inst., (July,) and I hope will be equally successful. The more I think of this object, the more am I satisfied of its beneficent and well-deserving character. Should this reach your subscribers here be-

fore the second excursion comes off, I trust they will do their utmost to assist the committee in its laudable efforts.

During at least two hot months of the year Civil Service Lodge "lays off"—a sensible proceeding, which might be profitably copied by our other Lodges. In both our halls, during the summer months, the heat is almost unbearable. A little holiday conduces to make things work more heartily afterwards. All work, and continually work, makes the brightest and most laborious Jack a dull boy.

The matter of a hall, owned by the Craft, frequently crops up in conversation, though nothing tangible has yet been put forward. Some action should be taken shortly, for, although the present lease does not run out for some three years yet (I think), in the meantime there is much to be done, even were the project on foot. Now, if R. W. Bro. Kerr would act (I've no doubt he has already thought considerable over the matter,) there might be a reasonable hope of something being done when the time for action arrives. The claims of the Chaudiere brethren should be considered in relation to the position of the new premises, and thus make one central hall for the whole Lodges. FRATER.

Masonic Correspondence.

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

To the Editor of the CRAFTSMAN.

It may not be uninteresting for your readers to know how the 24th June was celebrated by Shuniah Lodge, No. 287, Prince Arthur's Landing, as it is situated nearly 700 miles from the nearest Canadian Lodge. An invitation having been previously received from Houghton Lodge, Houghton, we chartered the steamer *Manistee*, and left this place about three p. m. of the 23rd instant, arriving at Hancock and Houghton the morning of the 24th, where we were

met by representatives from Houghton Lodge, Houghton, Quincy Lodge, Hancock, and Calumet Lodge, Calumet. A special train being in readiness, those who wished to visit the Calumet mines (the largest copper mines in the world) had an opportunity of doing so, as they are but twelve miles from Hancock, where we first landed. At one o'clock p. m., those who remained were taken to Torch Lake by steamer, where the smelting works of the above-named mines are situated. As the steamer neared the dock, a cannon was discharged three times as a salute, and two brass bands struck up "God Save the Queen" and the "Red White, and Blue." At this place we were joined by the rest of the party who had been sent from Calumet there by another special train, and after a stay of an hour and a half we went on board the boat and returned to Houghton, and where entertained at tea, and afterwards a splendid ball, given at the Douglas House. Leaving early on the morning of the 25th, we returned home, all being loud in their praises of the royal manner in which we were received and entertained by our American brethren, who certainly spared neither trouble nor expense. Besides the enjoyment, we had the satisfaction of adding largely to our Lodge funds after paying expenses. Yours fraternally,

P. A. L.

Costume of the Masonic Knights Templar.

To the Editor of THE CRAFTSMAN.

R. W. SIR AND BRO.,—The question of adopting an "out-door" costume and drill, by members of the Templar jurisdiction of Canada, in imitation of the U. S. Templars, lately brought forward and strongly advocated by a section of the Canadian Order, having attracted some attention, it appears necessary to point out how completely such an innovation would be at variance with the general statutes and practices of British Templary,

the two systems being so totally dissimilar. We endeavor to conform to the history and traditions of the Ancient Order, whereas they show no historical connection between Knighthood and Freemasonry, founding their system on degrees of the A. & A. S. Rite, and have engrafted Masonic forms and usages that never existed in the early Order, differing materially from what we consider genuine Templary in Ritual, Doctrine, and Nomenclature. The General Statutes, and those of the Great Priory of Canada, lay down that the distinctive costume of the old Templar Order is to be worn at meetings of Preceptories, but there is no provision made, or is it intended, that it should be paraded in public, or that the British Association of Templars should assume any rank or precedence *whatever* outside of the meetings of such Preceptories, bearing in mind that as a rule in civil life, little or no honor is accorded to Masonic dignities, and the less conspicuous they are made the more are they appreciated. The *White Mantle, with the blood red cross, as of old*, is the distinguishing symbolical badge of the Order, as the white apron is that of Craft Masonry, both of which it is equally objectionable to wear in public. The modern military uniform of the U. S. Templars has no such significance, being merely a modification of that worn by the staff officers of their army, without any reference whatever to the costume of the old Knights. Imitation, therefore, on this particular point, by the adoption of a *foreign military uniform*, however proper and appropriate it may be for U. S. Templars, would be quite out of place, if not an impropriety on the part of subjects of Her Majesty the Queen, whose son, the heir to the throne, is our Grand Master. Indeed, we might expect to hear that the appearance of Canadian members of the Order visiting the Mother Country, and appearing in such a military dress, instead of being taken

for the peaceful Masonic Brotherhood, would in all probability awaken the vigilance of the press, and give rise to all sorts of conjectures, setting the telegraph wires at work to warn the Irish Constabulary of the suspicious appearance of Military men, supposed to be foreign officers of an expeditionary invading force of Fenian sympathizers. But seriously speaking, we are always glad to meet our brother Masons of the U. S. and give them a hearty welcome whenever they visit us, no matter how much we may differ in opinion and practice as to the working of the different degrees and Rites, and as Knights Templar, to receive them in our Preceptories with all the honors we can pay them, although it is not our custom to usurp the place of military men, by giving public receptions in uniform, or of making any pretension to be looked upon as such. Those of our Canadian Templar Brethren who are so much impressed by military display, had much better join one of the admirable volunteer bodies of the Dominion, where they can profitably acquire the duties of soldiers and legitimately exhibit themselves in uniform, but what possible connection has this military mania to do with "Freemasonry." The militia of a country may, without making themselves ridiculous, parade and drill, because it is presumed they organize for a specific purpose, and may some day be called upon to participate in military service, but Templar drills, with fantastic evolutions of no possible utility, can be for no other purpose but that of empty show and parade—a perfect waste of time that has nothing to recommend it.

The Great Chancellor, in his Memo., published at the end of last year's proceedings of Great Priory, pointed out that the Great Prior of the Dominion had no power to release Canadian members from their O.B. of conforming to the statutes, and therefore it is unreasonable and con-

trary to all ideas of propriety to endeavor to induce him to evade the existing regulations he is bound to uphold, by approving of unauthorized changes, merely to gratify the vanity and whims of a few members who appear to have paid but little or no attention to the history and object of the institution, and whose appreciation of it goes no further than that of mock military pomp and show.

ONE OF THE COUNCIL OF THE GREAT
PRIORY OF CANADA.
Quebec, 28th June, 1879.

Jurisprudence Department.

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

QUES.—The By-laws of a Lodge state that no new business shall be entered upon after ten p. m. Would Passing or Raising be considered *new business* in the sense in which the By-law is meant to curtail late sessions?

ANS.—In our opinion, the conferring of degrees would be considered as new business under this by-law. It certainly is not unfinished business, and it could only be deferred business in cases where the work on a particular candidate had been postponed at a previous meeting.

Q.—Is a Lodge working under Dispensation entitled to a Dispensation to attend Festivals, &c., in regalia, the same as a Lodge working under Warrant?

A.—No Lodge is entitled, as a matter of right, to wear Masonic clothing in public. The primary rule is that Masonic badges are not to be worn in public. The operation of this rule may be dispensed with by the Grand Master, or District Deputy Grand Master, in certain cases, when in their discretion they deem it advisable to do so. Each case depends on its own circumstances, and the Grand Master or D. D. G. M. may refuse to grant any dispensation that may be applied for, if they think proper.

We think there is no difference in this respect, between Lodges under dispensation and warranted Lodges. The Grand Master or D. D. G. M. might deem it improper to issue such

a dispensation to a Lodge U. D.; but we know of nothing to prevent it being granted, or to prevent the Lodge from receiving it, if thought worthy of such a favor.

There is this, however, about a Lodge U. D., that it might not be able to make a creditable appearance in public, so as to reflect honor and credit on the Craft; and these dispensations are supposed to be placed only in the hands of well-skilled brethren, who are responsible for the observance of due order and decorum.

Masonry does not seek popular favor, but when we do appear in public, it should be in such a manner that the fraternity should suffer no discredit or loss of *prestige* thereby.

Q.—Can a Lodge under dispensation accept the petition of a M. M. for affiliation, and ballot for, and, if favorable, admit the applicant to membership?

A.—There is a difference of opinion on the point raised in this question. Some well-informed brethren contend that a Lodge U. D. has power only to “enter, pass, and raise Freemasons,” in the words of the dispensation; or, in other words, to make Masons. They say that a Lodge U. D. cannot affiliate or admit brethren to membership, because the dispensation does not specifically give that power.

Others are of the opinion that a Lodge U. D. can affiliate members under the general clause in the dispensation, which gives power “to do all such acts as may be done by a lawfully warranted Lodge.”

In Canada, we believe, that the usage hitherto has been to allow Lodges U. D. to affiliate members, and we would answer this question in the affirmative.

In the United States the Grand Lodges are divided on this question. Some allow the practice, and others do not. It seems, however, to be admitted that the decision should be based upon the terms of the dispensation. The powers of a Lodge U. D. are only such as are given by the dispensation, and the construction of

that document must be determined by the Grand Master who grants it, or by the Grand Lodge in whose jurisdiction it is issued.

Q.—Has a D. D. G. M. power to grant a Dispensation to a Lodge to appear at a pic-nic in regalia?

A.—The Constitution of the Grand Lodge of Canada gives power to a D. D. G. M. to grant dispensations for festivals and public processions. Whether a pic-nic is a festival within the meaning of this clause, does not appear to have been expressly decided by Grand Lodge. In 1877, a report of the Board of General Purposes on the condition of Masonry was adopted, in which reference was made to pic-nics, with the following remark: “It is a question whether the power of granting dispensations should be extended to such social gatherings.”

This implies a doubt as to the power, but in the absence of a direct decision by Grand Lodge, we would consider that the word “festival” is sufficiently comprehensive to include a pic-nic, and that a D. D. G. M. has power to grant a dispensation for such a purpose.

Official.

Grand Lodge of Manitoba, A. F. & A. M.

{ OFFICE OF THE GRAND MASTER,
{ WINNIPEG, June 24, 1879.

To all to whom these presents shall come.

The M. W. Grand Lodge of Manitoba
A. F. & A. M.:—

SENDS GREETING:

Know ye, that an Emergent Communication held in the city of Winnipeg, on Thursday the nineteenth day of June, 1879, called to receive the Report of the M. W. Grand Master on settlement of Masonic Difficulties, the M. W. Grand Master reported the basis of settlement which had been arrived at, which report was duly adopted. The M. W. Grand Master also reported that all suspensions of Lodges and Brethren

which had arisen out of the said difficulties had been removed.

SAM. P. MATHESON,
Grand Master.

Wm. G. Scott,
Acting Grand Secretary.

Recent Installations.

St. Alban's Lodge, No. 200, Mount Forest: The following were installed on the 24th ult.—W. M., W. Bro. Wm. Colclough; I. P. M., W. Bro. F. W. Stevenson; S. W., R. J. Dale; J. W., T. G. Smith; Chap., Dr. Tanner; Treas., W. L. Smith; Secretary, E. H. Baily; S. D., Joseph Kilgour; J. D., Jos. Dawson; D. of C., Dr. Yeomans; Stewards, Wm. Roberts and Wm. Evans; I. G., J. K. McLean; Tyler, R. G. Kennedy.

Brant Lodge, No 45, Brantford.—On the festival of St. John, the following officers were duly installed, the installation ceremonies being conducted by R. W. Bro. T. B. Bain, D. D. G. M., assisted by R. W. Bro. H. McK. Wilson, W. Bro. Rev. W. Hay, of Scotland, and W. Bro. S. W. McMichael:—I. P. M., W. Bro. S. W. McMichael; W. M., W. Bro. Wm. Watt; S. W., Dr. L. D. Healy; J. W., N. F. Hunter; Sec'y, G. Lindley; Treas., Wm. Grant; S. D., Jas. Page; J. D., T. S. Wade; Organist, N. Franklin; Stewards, John Weinaugh and C. Doeringer; I. G., Adam Spence; Tyler, Job Tripp; D. of C., B. H. Rothwell. General Purpose Committee—Bros. Kester, Bishop, Taylor, and Bennett. Finance Committee—Bros. H. Gardner, J. Findlay, H. J. Smith, and J. Anderson. Charity Committee—Bros. Bishop, Dr. Philp, R. Turner, and S. G. Read. At the conclusion of the ceremony the brethren adjourned to the dining room of the Lodge for refreshments, where a very enjoyable time was spent. Short addresses on the aim and object of Masonry were given by R. W. Bro. Bain, W. Bro. Rev. W. Hay, W. Bro. C. B. Heyd, R. W. Bro. Wilson, W. Bro. Hatley, W. Bro. W. Howell, R. W. Bro. Curtis, and others. The usual Masonic toasts brought the proceedings of a pleasant evening to a close at a reasonable hour.

Warren Lodge, No. 120, Fingal:—I. P. M., W. Bro. J. M. Penwarden; W. M., W. Bro. M. Campbell; S. W., C. W. Staffork; Treas., S. E. Burwell; Sec'y, W. S. Morris; S. D., Wm. Scott; J. D., Robert Fulton; Chap., Jas. Bell; I. G., James Miller; Tyler, W. A. Doyle.

Lorne Lodge, No. 282, Glencoe, installed by the R. W. the D. D. G. M., Bro. Dr. Cascaden, assisted by W. B. Sinclair, of Prince of Wales Lodge, Iona, and W. Bro. Dr. Lumley, P. M. of Lorne: I. P. M., W. Bro.

H. Seymour; W. M., Bro. G. J. Fryer; S. W., G. M. Harrison; J. W., D. A. Ferguson; Sec., Arch. Graham; Treas., John R. McRea; S. D., S. Harris; J. D., D. Boam; I. G., W. H. Simpson; Tyler, R. Vernon; D. of C., C. W. Barrington. After the ceremony was concluded the brethren adjourned to the refreshment rooms, where a very tasty display, supplied by Bro. Dodmin, was partaken of to the satisfaction of all present. The usual toasts were responded to in good style, and a high compliment paid the talented D. Deputy for his admirable rendering of the beautiful ceremony.

St. David's Lodge, No. 302, St. Thomas, installed by W. Bro. J. Corlis, M. D., assisted by W. Bros. M. A. Payne and F. Morrison; W. M., W. Bro. R. Timeson; S. W., W. H. King; J. W., E. Stubbs; Chap., Jas. McCrone; Treas., W. A. Dier; Sec., A. T. Orton; S. D., G. McWatt; J. D., G. Vail; I. G., J. Sherman; S. S., A. Cole; J. S., H. Baldwin; Tyler, W. Helms.

Waterdown Lodge, No. 357, Waterdown, installed by R. W. Bro. J. J. Mason, Grand Secretary, assisted by R. W. Bro. David McLellan and Bro. D. H. Hunter, P. M.: S. W., Geo. Baker; J. W., J. O. McGregor; Chap., Saml. Green; Treas., W. H. Crooker; Sec'y, E. C. Griffin; S. D., Samuel Platt; J. D., W. R. Wilson; D. of C., James R. Foster; Stewards, T. J. Baker and C. McMoines; I. G., Moses Atkinson; Tyler, John Baker.

St. John's, N. F.—Tuesday, 24th June, being St. John's Day, an emergency meeting of Avalon Lodge, No. 776, R. E., was held in the Masonic Hall, at 8 o'clock, for the purpose of installing the officers for the ensuing year. The District Grand Master, Hon. W. V. Whiteway, being away from the island, the following brethren were installed by Past Master J. F. Chisholm: W. M., W. Bro. W. Williams, S. W., W. Bolt; J. W., H. Ellis; Treasurer, W. H. Pippy; Secretary, S. Colton; Chaplain, Rev. A. C. F. Wood; S. D., J. W. McCoubrey, Jr.; J. D., J. Matheson; Stewards, M. Chaplin, E. Warren; I. G., Geo. Nicholl; Tyler, Thos. Gillespie. The ceremony being finished, a collection was taken up in aid of the Tasker Benevolent Fund. The newly installed Master having made some appropriate remarks to the brethren, the Lodge was closed.

Canadian Masonic News.

A picnic was held in Holland Landing Park, on St. John's Day. The affair was projected by Sharon Lodge, No. 97, and several of the brethren from Newmarket, Aurora, &c., joined them. The Sharon band was in attendance, and a very pleasant day was spent.

STIRLING.—Bro. Robert McMinch, who recently died in the Township of Rawdon and was buried here with Masonic honors, was 87 years of age, and had been a Mason for 67 years. He had been a resident in the Township for 28 years, and was universally respected and esteemed.

EXETER.—St. John's Day was celebrated in this town by a conversazione, under the auspices of Lebanon Forest Lodge, No. 188, in the Masonic Hall. Rev. A. Y. Harley opened the proceedings with an address, in which he referred to the noble principles of Masonry and the good it was calculated to accomplish. An excellent programme was carried out and a very pleasant evening was spent.

A new Masonic Lodge, to be known as King Solomon's, has recently been constituted in Petersville, Ont. The officers elected were: P. M., Bro. J. Simpson; W. M., Bro. J. B. Smyth, S. W., Bro. D. C. Macdonald; J. W., Bro. Peter Grant; S. D., Bro. M. J. Glass; J. D., Bro. W. H. Elson; I. G., Bro. J. R. Gurd; Sec., Bro. S. Kenmon; Treas., Bro. T. S. Minton; Stewards, Bros. H. Bruce and G. B. Harris.

WHITBY.—The funeral of W. Bro. John P. Campbell, who was also a Royal Arch Mason and Knight Templar, took place on Dominion Day. The remains were interred with full Masonic honors at Grove Side Cemetery, near Brooklin. There were over one hundred of the brethren present from Whitby, Brooklin, Brougham and Oshawa lodges—the Masonic funeral services being read by Bro. Dr. Warren. Bro. Major O'Donovan was

Marshal. The music was furnished by the Oddfellows' band.

INGERSOLL.—The two Lodges of this town attended Divine Service, in St. James' Church, on St. John's Day, when a sermon was preached by Rev. Bro. E. M. Bland. Besides the Masons, there were a good number of other persons in the church, and the sermon, which was an excellent and interesting one, was listened to with great attention, notwithstanding the intense heat. A great feature, and a highly pleasing one, was the music by the choir, which, as at present constituted, must really be classed A No. 1. After the services the brethren re-formed in procession and marched back to the Lodge room, when the Lodges were closed.

THE annual meeting of the members of Enoch Council, No. 10, of Royal and Select Masters, London, Ont., was held in the Masonic Hall, on the 9th inst. The election of officers resulted as follows: Th. Ill. Comp. H. A. Baxter, Past Th. Ill. M.; Th. Ill. Comp. W. Hawthorn, Th. Ill. M.; Th. Ill. Comp. W. H. Rooks, Ill. M.; Ill. Comp. W. J. Smyth, Master of Works; Ill. Comp. W. Willis, Chaplain; Th. Ill. Comp. H. A. Baxter, Treas. and Recorder; Comp. C. S. Cheney, Conductor; Comp. Ed. McKenzie, M. of C.; Comp. J. R. Dixon, Captain of Guard; Comp. J. C. Robinson, Steward; Comp. F. J. Hood, Sentinel.

DUNDAS.—The Freemasons of this town, together with a large number from Hamilton, attended Divine Service in Knox Church, on the afternoon of Sunday, the 29th ult. The sermon was preached by the Rev. G. Crystal, who took for his text Col. III. v. 14—“And above all these things put on Charity, which is the bond of perfectness”—a very eloquent discourse, in which the duties of Masons were set forth.

THE *Masonic Journal* is the title of a new Masonic monthly which is published in Moline, Ill., U.S. It is

to be devoted to the interest and progress of Masonry among colored men.

We are happy in being able to state that the dissensions in Manitoba have been amicably arranged. We have not yet received official information as to the basis of the settlement, and until that is to hand, we prefer to reserve our comments. Every true Mason will rejoice with us in the fact that peace and harmony once more prevail amongst our brethren in that Province.

BRACEBRIDGE.—On the evening of the 24th ult., (Festival of St. John the Baptist) the members of Muskoka Lodge, A. F. & A. M., No. 360, held their annual dinner at the North American Hotel. Among the guests present were A. P. Cockburn, M. P., Mr. D. M. Card, Dr. Bridgland, Dr. Rear, Mr. Fraser, (Gravenhurst), J. Smith, Esq., and others, numbering together about twenty-five. After doing full justice to the edibles, the usual toasts were drunk, and the brethren separated having had a pleasant time at this their second annual dinner.

ACKNOWLEDGMENTS. — Our thanks are due to R. W. Bro. Tracey P. Cheever, Grand Secretary, for a copy of the Proceedings of the Grand Lodge of Massachusetts at Special Communications and the Quarterly Communication held June 11th, 1879. Also, to R. W. Bro. Geo. P. Cleaves, Grand Secretary, for Proceedings of Grand Lodge of New Hampshire, at the Semi-Annual Communication, held on the 27th Dec. last, and the Annual Communication, held May 21st, 1879, and to R. W. Bro. Wm. G. Tonn, Grand Secretary, for a copy of the Proceedings of the Fourth Annual Communication of the Grand Lodge of Wyoming, held at Rawlins in October last. The work is beautifully printed on fine tinted paper, and is in every way well executed.

OWEN SOUND.—The following officers for the present year were install-

ed in St. George's Lodge, by W. Bro. A. Cameron, on St. John's Day: W. Bro. S. Lloyd, W. M.; W. Bro. James McLauchlan, I. P. M.; Bro. J. McWhirter, S. W.; Bro. Wm. Wilson, J. W.; Bro. Robt. Wightman, Treas.; Bro. J. F. Creighton, Sec'y.; W. Bro. T. Gordon, Chap.; Bro. A. Green, S. D.; Bro. J. White, J. D.; Bros. Robt. Stodart and H. Reid, Stewards; Bro. Thos. Boardman, Organist; Bro. Wm. Miller, I. G.; Bro. Thomas Coleman, Tyler. After the installation ceremony, W. Bro. R. Notter, on behalf of the officers and members of the Lodge, presented W. Bro. James McLauchlan with a beautiful Past Master's Jewel.

In the North Star Lodge, on the same evening, R. W. Bro. H. Robertson, on behalf of the officers and members of the Lodge, presented W. Bro. S. J. Parker with a handsome Past Master's Jewel. Both jewels were made for the occasion, by W. C. Morrison, of Toronto.

On Wednesday morning, the 25th ult., the Brethren of both Lodges, accompanied by a large number of pleasure-seeking citizens, started on their annual excursion, their destination this time being Collingwood, by the steamer *City of Winnipeg*. These annual excursions have always been amongst the most enjoyable of the season, and this one was no exception to the rule. They had a pleasant trip to Collingwood, where the Lodges were met by the Brethren of Collingwood, and escorted to the Masonic Hall. After spending a couple of hours in Collingwood, the excursionists re-embarked, and returned home in the evening satisfied with the pleasures of the day.

NIAGARA.—The Lodge in this town, No. 2, is the oldest Lodge in Canada. Its officers were installed on St. John's Day, the principal of whom are:—E. N. Thompson, W. M.; J. G. Rousseau, S. W.; J. Lambert, J. W.; J. E. Cryler, Secretary. The installing officers were Worshipful Past Masters Clem-

ents and Biggar. After the ceremony of installation had been concluded, the newly installed officers and members and visiting brethren retired to Bro. Rousseau's, Lake View House, where a supper was provided. The newly installed W. M. occupied the chair, with Dr. Kennedy on his right, when the following toasts were proposed and suitably responded to:—"The Queen and Craft," song, Dr. Kennedy; "Governor-General and Princess Louise," responded to by J. T. Kerby; "Army and Navy," responded to by Dr. Kennedy, Captain Brown, and Captain Miller; "President of United States," responded to in a very able manner by Dr. Wilson, of United States Army at Fort Niagara; "Visiting Brethren," was also responded to by Captain W. A. Milloy and Dr. Kennedy. The Press, Ladies and other toasts followed in rapid succession, and a pleasant evening was brought to a close with "The Junior Warden's" toast.

OMEMEE.—Some few months ago a Lodge was constituted in this village, an account of the proceedings appearing in the CRAFTSMAN. We are happy to learn that the membership is increasing, and that the brethren connected with the Lodge are active and zealous Masons. On the 22nd June, the Sunday before the Festival of St. John the Baptist, the members of Lorne Lodge, as the Lodge in Omemeë is called, attended Divine Service in Christ Church in that village, accompanied by many of the brethren from Lindsay, Bethany and Millbrook, who had been invited by the Omemeë Masons. The service was performed by the Rev. Bro. R. H. Harris, Incumbent of Christ Church, who also preached the sermon, taking for his text Matt. vi., 10, "Thy Kingdom come." In the course of a very eloquent sermon, the Rev. Brother remarked that the establishment of Christ's kingdom on earth would be universal love. Love is the Alpha and Omega of Christian teaching—to carry it into practice

various benevolent Societies have been formed, the most Ancient of which is the Order of Ancient Free and Accepted Masons. The preacher here touched upon the antiquity of Masonry; said that unlike other bodies it was not antagonistic but most comprehensive in its range, insisting on no religious or political creed, asking simply a belief in God as the Great Architect of the Universe; showed how, by the beautiful symbols derived from the tools used by the workmen in architecture, Speculative Masonry taught her children to erect in their own persons a spiritual building of a virtuous, loving, beneficent life, having love for cement to bind together the various parts of the structure, and for their daily motto, "Brotherly Love, Relief, and Truth." Further, that harmony between every individual Mason and his brother in the Craft is absolutely essential to the working of a Masonic Lodge, as the record of every meeting must be, "The Lodge closed in Harmony"—that as a man who has a peaceful, happy home is the better fitted to cope with the friction and strife of every day's business, so also is the Freemason by his attendance at his Lodge, that safe and secure retreat of friendship and brotherly love, better fitted to exhibit in his every day life abroad, as well as at home, patience, benevolence, and charity. In conclusion, the preacher urged upon his Masonic brethren to live up to their high privileges, responsibilities and duties, letting their light shine before men, so that when they are summoned hence by the Great Architect of the universe, they may be able to rejoice in that they have to some extent been instrumental in hastening the time when Christ's Kingdom shall come on earth as it is in heaven.

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