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# THE CANADIAN CRAFTSMAN,

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### DISTRICT DEPUTY GRAND MASTERS.

#### Their Powers and Duties.

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

(Concluded from last month).

#### THEIR POWERS.

District Deputy Grand Masters are members of Grand Lodge. They rank next after the Deputy Grand Master. When the Deputy Grand Master is presiding in a private lodge, the District Deputy Grand Master is placed on his right hand.

The *Jewel* of the office consists of the compasses and square united, with a five-pointed star in the centre, the whole placed within a circle on which the name of the District is engraved.

The *apron* has the emblem of the office (as described above), in gold embroidery in the centre, and the acacia and seven-eared wheat embroidered on the edging, one on each side.

The *Regalia* consists of blue collar, gauntlets and apron, all bound and embroidered; and the jewel.

In Quebec, they are permitted, instead of the collar, to wear a *Chain*, similar to that worn by Provincial Grand Masters in England.

The Grand Lodge of Canada in 1865 recommended that the Lodges

in each district should unite in purchasing the regalia for the District Deputy Grand Master, to be held for the use of the Brother who may at any time fill that office. In 1866, this was again recommended; and also in 1869. When so purchased, the regalia is not the property of the individual; but it belongs to the District, and is held in trust by the incumbent of the office. May he always transmit it untarnished to his successor.

In Grand Lodge, and on all occasions where the Grand Officers appear in their official capacity, it is necessary that they should wear their proper regalia. Their rank and powers need not be recognized, by the brethren, unless this formality is observed.

The District Deputy Grand Master may apply officially to the Grand Master on any business concerning Masons or Masonry. In certain cases, as we have before noticed, he is required to transmit documents to the Grand Secretary for the Grand Master; but he is one of the officers

named in the Constitution, who may communicate with the Grand Master direct. It is eminently proper that all business matters should pass through the hands of the Grand Secretary, so that he may be informed of what is going on, and keep the records in proper shape. There may, however, be cases in which this course may not be necessary, and also in urgent matters, it is only proper that the District Deputy Grand Master, who is the representative of the Grand Master in his district, should be able to communicate directly with the official head of the Craft.

The District Deputy Grand Master may preside in every Lodge he visits within his district, with the Master of the Lodge on his right hand. Prior to his entrance into the Lodge, he is the same as any other visitor. He should sign his name in the visitors' book, and be properly announced. He must be vouched for the same as any other visitor; or a committee must be sent out to examine him in the usual way. If he is properly announced by his official title, due respect should be paid to his rank, and two Stewards, with generally a Past Master, should be sent out to receive him and introduce him to the Lodge. On his entrance and reception, the Master should tender him the gavel. We take it that the expression "he may preside," means that he has the right to take the chair if he chooses, or he may decline, if he wishes to observe the proceedings. The Master should recognize that right, and show due respect to his official superior, by offering to resign his position to the representative of the Grand Master. It is usual for the District Deputy Grand Master to take the chair, if only for a few moments; and after a few remarks to the Lodge, he requests the Master to resume his position and proceed with the work of the evening.

It being the duty of the District Deputy Grand Master to visit all the Lodges in his district, he has of

course a right to visit, and the Lodge cannot refuse him admission. It being his right to preside, if the gavel is not offered to him, he may demand it, and in the event of a refusal, he would be justified in immediately suspending the Master and reporting the facts to the Grand Master. The Master is absolute in his Lodge, but there is no doubt that if the Grand Master or Deputy Grand Master is present he loses his absolutism, as they have "full authority" to preside. We believe that the District Deputy Grand Master has the same "full authority" to preside. The words "he may preside," do not simply mean that it would be no harm for him to preside. That would be a forced construction, and one which would render the clause wholly unnecessary. If his presiding depended on the pleasure of the Master, there would be no necessity for that clause, as the Master has the power to permit any Past Master to take the chair. The clause must have been inserted in the Constitution with some object in view; and that object was to give the District Deputy Grand Master power and full authority to preside if he chooses in any Lodge in his district.

This view is further borne out by several other clauses of the Constitution, in which the subordination of the Master to the District Deputy Grand Master is clearly stated, as will be seen hereafter.

The District Deputy Grand Master may suspend a Lodge for a refusal or neglect to make the returns and payments to Grand Lodge. This is a necessary sequence to the duty of a District Deputy Grand Master to see that the returns and fees have been regularly forwarded to the Grand Secretary. He should call the attention of the Lodge and its officers to the penalty to which they are liable, and show them the consequences of their refusal or neglect. If they continue disobedient, after time has been afforded them to comply, it is in his discretion to inflict the penalty.

The District Deputy Grand Master may hear and determine any Masonic complaint respecting Lodges or brethren within his District. Upon the reception of a complaint or charge in writing he should direct the party or Lodge preferring the same to serve a copy on the Lodge or brother complained against. He should require an answer to be made to the complaint within a limited time. He should fix a time and place for the investigation and summon all parties to be present. In some cases, it will not be necessary to take oral testimony, and the case can be decided upon the papers and documents submitted on both sides. Where the evidence of parties is necessary, time should be allowed for their production and examination. After hearing all the evidence, and the statements on both sides, he determines the matter by giving his decision. This should be done in writing and communicated to both parties.

The District Deputy Grand Master may proceed to admonition or suspension, until the decision of the Grand Master is made known on the question. He may inflict the penalty of reprimand or admonition at once. He may suspend the Lodge or brother in default, but only for such time as the Grand Master may determine, or until the Grand Master decides to remove the suspension. His duty in communicating the proceedings to the Grand Master has already been stated.

He may summon any Lodge, or its Master and Wardens to attend him. He may order them to produce their Warrant, books, papers and accounts before him. If they do not comply with his summons or order, nor give a sufficient reason for not doing so, he may then issue a peremptory summons, and, if that is not complied with, he may suspend the Lodge, and notify the Grand Secretary to that effect.

He has power to reprimand or suspend a Lodge for the breach of any

law or regulation, to which no specific penalty is attached by the Constitution; but his suspensions are liable to be reversed or removed by the Grand Master or Grand Lodge.

The District Deputy Grand Master may restore a brother, when he is satisfied that such brother has been unjustly or illegally suspended by a Lodge in his District. This power should only be exercised after a full and careful investigation of all the circumstances. The right of a Lodge to discipline its members is one which should be interfered with as seldom as possible. The Lodge is, in general, the best judge of the guilt or innocence of the accused; and it is only in cases of manifest injustice, that the power of restoration in its absolute form, should be put in force. The District Deputy Grand Master should be fully satisfied that a wrong has been done; that the trial was conducted in an improper manner; that the accused did not have fair play; that he was not allowed time for his defence, or that the punishment was disproportionate to the offence. Then he should exercise the power given him by the Constitution, and restore the suspended brother to good standing.

This is done by a written mandate or order, reciting the circumstances of the suspension, and showing its illegality or injustice, and concluding by ordering that the brother named shall be and is hereby restored to his former standing.

The same power exists where a brother has been unjustly or illegally removed or excluded from any of his Masonic functions or privileges, by a Lodge within his District.

In all cases of restoration by a District Deputy Grand Master, the Lodge whose decision is thus set aside has a right of appeal to the Grand Master or Grand Lodge.

In connection with this power of restoration, the District Deputy Grand Master may suspend a Lodge or brother for non-compliance with his

order of restoration. This suspension is limited in duration until the next communication of the Grand Lodge; and this power of suspension is necessary in order to carry out and put properly in force the order of restoration. If no means were provided by which the District Deputy Grand Master could enforce his decree, his power of restoration would be useless. He is therefore at liberty to punish by suspension, the Lodge or brother who refuses to comply with his order, and to keep such suspension in force until the next communication of the Grand Lodge.

The District Deputy Grand Master may summon any brother within his district to attend him, and to produce his certificate. If the summons be not complied with, nor a sufficient reason given for non-compliance, a peremptory summons may be issued; and in case of contumacy, he may suspend the brother offending.

The District Deputy Grand Master may consent to the removal of a Lodge from town to town within his District, and he may refuse to give his consent to such removal. When a Lodge wishes to change its location, and applies to the District Deputy Grand Master for his consent; he should ascertain if the proposed removal would injuriously affect any other Lodge in that locality. If so, he should, in general, refuse his consent. If not, he should ascertain if the proposed removal would benefit the Lodge itself, and exercise his discretion for the best interests of the Lodge and the Craft. Sometimes a change of location is beneficial and should be encouraged. In other cases, if the change is likely to produce feelings of irritation or jealousy, it should be avoided.

The District Deputy Grand Master may give dispensations to permit the brethren to appear in Masonic clothing at festivals and public processions. No public Masonic procession can take place without the permission of the Grand Master or District Deputy

Grand Master, except a funeral, and this exception is only allowed where the case is so urgent as not to admit of the delay necessary to communicate with the nearer of these two officials. The same prohibition applies to individual brethren wearing Masonic jewels or badges in any public procession, except a Masonic funeral, without the permission of the Grand Master or District Deputy Grand Master.

The fee payable to the Grand Lodge for a dispensation for any public procession is one dollar. This fee should be in the hands of the District Deputy Grand Master before he issues the dispensation. It should be sent by the Lodge along with the application. All dispensations for festivals or public processions issued by the District Deputy Grand Master, are to be reported by him to the Grand Master. Balls are not considered festivals within the meaning of this clause.

The District Deputy Grand Master may appoint a District Chaplain and District Secretary. He may also remove those appointed by him at his pleasure and appoint others in their stead. These officers have no rank in Grand Lodge by virtue of such office. The District Secretary should be a well skilled brother, and capable of conducting the correspondence of the District. He should keep copies of all official letters written by him, and a record of all official business transacted by him or passing through his hands. It is also advisable that he should accompany the District Deputy Grand Master in his visits to the Lodges.

The District Deputy Grand Master may give authority for holding Lodges of Instruction. The principal object of these Lodges is to impart the correct manner of working a Lodge, and to arrange any differences that may have crept into the work in the several Lodges. The work should be exemplified in the three degrees. Among the proper subjects of exemplification are the ceremonies of open-

ing and closing the Lodge in each degree; conferring each degree; the examination and reception of visitors; the examination of candidates for advancement; calling a Lodge off and on; conducting the routine business of a Lodge; giving the Grand Honors; and the duties of the officers. Questions of jurisprudence may also be brought up and discussed, and much valuable information may thus be obtained and disseminated. When properly arranged and carried out, Lodges of Instruction are productive of great and lasting benefit to the Craft. District Deputy Grand Masters should by no means neglect this very important method of enlightenment.

The other powers or privileges of a District Deputy Grand Master may be more briefly stated.

The Grand Secretary is required to furnish the District Deputy Grand Masters with all proper documents and information that they may require.

Lodge By-laws are to be submitted to the District Deputy Grand Master, for the approbation of the Grand Master, and when approved, a fair copy must be sent to the District Deputy Grand Master.

The name of every brother suspended with the cause of his suspension is to be sent to the District Deputy Grand Master.

When a brother who has been suspended for non-payment of dues is restored, notice of the restoration is to be sent to the District Deputy Grand Master.

A copy of every summons issued to the members of any Lodge in the District, whether for a regular or emergent meeting, is to be sent by the Lodge Secretary to the District Deputy Grand Master. Masters of Lodges are to see that this is done. In Quebec, this regulation is not in force.

The proceedings of Lodges or any part thereof, or the names of the persons present at a Lodge meeting, are

not to be published without the direction of the Grand Master, or District Deputy Grand Master. The penalty for a violation of this wholesome regulation is expulsion.

In Quebec, the District Deputy Grand Master has power to permit a Lodge to confer the second or third degree, or both, on a member of a Lodge outside of that jurisdiction, on the request of the foreign Lodge. When the Lodge making such a request is a foreign Lodge, the degrees cannot be conferred without the permission of the District Deputy Grand Master is first obtained.

In Quebec, the District Deputy Grand Master may recommend the Grand Master, under special circumstances, to remit the fee (\$10) for a dispensation to confer a degree in less time than one month.

In Quebec, the District Deputy Grand Master may grant a dispensation to pass or raise sea-going mariners initiated in Lodges at the ports of Quebec and Montreal, at a less interval of time than one month. The degrees are not to be conferred at a shorter time, unless the dispensation be first obtained. This dispensation is to be issued without any charge therefor.

#### IV.—HIS DISABILITIES.

Under this head, we propose to consider a few things which the District Deputy Grand Master may not do. His powers, as we have seen, are extensive and important, but they are limited, and their extent is capable of being clearly stated. They do not extend beyond what is provided by the regulations governing the office in the book of Constitution, and as these regulations have been from time to time explained or defined by Grand Lodge.

There are some points in this connection upon which differences of opinion have arisen. There are also cases in which District Deputy Grand Masters have assumed to exercise powers to which they were not en-

titled. It is well to obtain all the light we can in matters of this kind, so as to avoid errors in the future, as the exercise or attempted exercise of an unwarranted power by an official in high authority is very apt to produce contention. It might also be productive of serious consequences, and might, in time, reflect upon the office, and cause it to be less respected than it should be.

Most of the errors that have heretofore been committed have been in the issue of unauthorized dispensations. From a mistaken idea of their powers, some District Deputy Grand Masters have issued dispensations for purposes the authority for which is vested in the Grand Master alone.

The District Deputy Grand Master has no power to issue a dispensation for the initiation of a candidate who has not resided one year in the jurisdiction of the Lodge.

He has no power to shorten the interval of one month between each degree.

He has no power to issue a dispensation to a Lodge to lay a corner stone.

He has no power to issue a dispensation to a Lodge to celebrate the laying of a capstone.

He has no power to issue a dispensation to pass the ballot for a rejected candidate the second time.

He has no power to issue a dispensation to a Lodge to hold a ball. This question has been before the Grand Lodge of Canada several times. In 1866, the Board of General Purposes reported that it was not within the province of a District Deputy Grand Master to grant a dispensation for a ball, and that such power belonged solely to the Grand Master. It also appeared that the dispensation had been issued to individual brethren, and not on the application of any Lodge. This was held to be reprehensible, and not to be allowed. In 1872, 1873 and 1874, it was declared by Grand Lodge that the power to permit brethren to appear clothed as

Masons at a ball is vested in the Grand Master alone.

Leaving the subject of unauthorized dispensations, we find that the District Deputy Grand Master has no power to expel a Mason. This is expressly stated in the Constitution, which also declares that only the Grand Lodge has the power of expulsion. It is the extreme Masonic penalty which can be inflicted,—the death sentence,—and is properly under the sole control of the highest authority in the Craft.

The District Deputy Grand Master has not the power to give or refuse consent for the removal of a Lodge from his District to another, nor from another District into his own, without the sanction of the Grand Master.

The District Deputy Grand Master has no power to authorize any brother to act for him in constituting a new Lodge; nor in conducting the ceremonies of consecration. He may himself constitute a new Lodge, after the dispensation has been granted by the Grand Master, and may conduct the ceremony of consecration, but it is only the Grand Master, who has power to appoint another brother to perform these duties. The brother appointed acts as the Deputy of the Grand Master, not as a substitute or assistant of the District Deputy Grand Master.

Every new Lodge should be solemnly constituted by the Grand Master, or in his absence by his Deputy or the District Deputy Grand Master. If both these officers are absent, the Grand Master may appoint some other Grand Officer or Master of a Lodge to act as his Deputy *pro tempore*.

The District Deputy Grand Master has no power to charge Lodges any fees or expenses. He has no authority to charge either his own or his Secretary's expenses, incurred in visiting Lodges to the Lodges visited. The office is purely honorary in so far as any payment is concerned either for services or ex-

penses. Any remuneration for expenses or recognition of services is entirely at the option of the Lodges. Grand Lodge has, however, several times recommended that the Lodges visited should reimburse the District Deputy Grand Master the necessary expenses incurred by him in his visitations. We believe that this recommendation has been very generally adopted.

The District Deputy Grand Master has no power to open a Lodge when the Master is present, without the consent of the Master. The Worshipful Master is supreme in this respect. The Warrant is in his custody or control, and without his consent the Lodge cannot be opened. After the Lodge is opened, the District Deputy Grand Master may claim admission; and after he enters he may assume the East and direct the Master to sit at his right hand, but he cannot of himself open the Lodge in the Master's presence without he consents.

The District Deputy Grand Master has no power to compel the Master to confer a degree. The Master is supreme also in this respect. He has control of the work, and can give or refuse to give the degrees just as he pleases, being responsible for his acts to the Grand Lodge alone. In 1876, a case occurred where a District Deputy Grand Master removed a suspension ordered by a Lodge on a Fellow-Craft, and then ordered the Master to confer on the brother Fellow-Craft the third degree. The Master declined, and protested that he did not believe the candidate was worthy of further advancement. The District Deputy Grand Master ordered him to proceed or he would suspend the Lodge, and the Master on this threat conferred the degree. The Board of General Purposes, whose report was adopted by Grand Lodge, said that this was an assumption of power entirely unwarranted by any authority, and that a brother proceeding to exercise such high functions as those of a District Deputy

Grand Master, with so little regard for all proper caution and consideration, was unfit to be continued in the further discharge of such office.

A question has arisen whether or not the District Deputy Grand Master has the power to assume and drop at will, as may suit his convenience or pleasure, the rights conferred on him by the Constitution.

Also if, when officially visiting the Lodge to which he belongs, he can exercise the privileges of a member, thereby appearing in a double capacity.

As to the latter question, we think the answer should be in the affirmative. The privileges of membership are inherent in the individual, and they cannot be taken away from him, except in certain ways. Being elected District Deputy Grand Master certainly confers rank and privileges; but cannot take away those he has already. He has the right to attend his own Lodge, and take part in its business, and vote on all questions coming before it. If he is present in an official capacity, he has these same rights and others in addition.

As to the former question, we think that it should also be answered in the affirmative. Dr. Oliver, in his work on Masonic Jurisprudence, touches upon this question, in his remarks on the powers of Provincial Grand Masters. He says: "They are legally empowered to visit and even preside in any private Lodge within the jurisdiction, when and as often as they please; and this occupancy of the chair, implies a right of speaking and voting on any subject which may be brought before the Lodge. But if they waive the right of presiding, and take their seats as common visitors, they must be contented with the scant measure of a visitor's privileges, unless they think proper to assume the reins of government during any subsequent part of the proceedings, which, as we conceive, they are legally competent to do."



It would appear quite as impossible to say that a District Deputy Grand Master could be deprived of his official powers, as that he could be deprived of the rights of membership. He may not exercise his official powers, unless he chooses to do so. He may keep them in abeyance, but if the occasion arises, the powers are there, and can be brought into action at pleasure.

If the District Deputy Grand Master uses his powers in a harsh or arbitrary manner, his actions can be revised. An appeal in all cases lies to the Grand Master or the Grand Lodge. Obedience to our superiors is one of the first duties inculcated to a Mason. The order should be obeyed, and if thought unjust, an appeal should be made to the Grand Master or Grand Lodge by whom justice will be done.

An exception to this rule, however, is clearly allowable in cases where the act commanded to be done is one which, if performed, cannot be undone; such as the conferring of a degree. An illegal suspension may be removed, an improper restoration may be set aside; but a degree once conferred cannot be withdrawn. An act is thereby done which cannot be undone. An injustice may be perpetrated which it is impossible to rectify, as the *status quo* cannot be regained. A Master, therefore, would be perfectly justified in refusing to comply with an order of the District Deputy Grand Master to confer a degree; and he would be upheld in his refusal by the Grand Lodge.

The only constitutional provision relating to the District Deputy Grand Master which now remains to be noticed, provides that if he neglects to proceed on any case or business which may be sent for his decision, within a reasonable time, the matter may be transmitted to the Grand Secretary. It is to be hoped that there may be very few cases, where this alternative course shall be necessary. Brethren who accept this high

and honorable position should perform all its duties faithfully.

We have now touched upon all the important points relating to the office of District Deputy Grand Master. Much more doubtless remains which could have been said, as we do not pretend that this is by any means an exhaustive treatise on the subject. We hope, however, that these remarks will be of some service to our co-laborers in the Masonic vineyard.

The Brethren who accept this important office by no means acquire honor without labor. Their duties are often arduous, and require no small amount of patience and ability, together with a knowledge of the laws and customs of the fraternity. The new Lodges should be their particular care. These are often situated in remote parts of the country, and their visitation sometimes entails real hardships.

In the settlement of disputes, and in preserving the harmony of the Lodges, the services of a District Deputy Grand Master are very valuable. With wise and prudent counsel, aided, if necessary, by the strong hand of authority, the strife between Brethren is often healed, and unity and concord restored.

The benefits to the Craft from the existence of this office are unquestionable. The experience of these officers and their knowledge of the state and condition of the Lodges, form a valuable aid in Grand Lodge, when legislating for the great body of the Craft. We cannot, however, pursue this branch of the subject any farther at present.

In conclusion, we would bespeak a larger measure of appreciation of our District Deputy Grand Masters; and more frequent and substantial recognition of their services by the Brethren. We are happy in being able to submit our contribution to the proper understanding of this honorable office, to the favorable consideration of our readers.

### The Duke of Sussex.

The Duke of Sussex was the sixth son of GEORGE THE THIRD, King of England.

He was initiated into Masonry at Berlin in 1798, in the 26th year of his age, and filled the honored offices of Junior and Senior Wardens and Worshipful Master.

In 1812, he was appointed Deputy Grand Master of the Grand Lodge of England, and in the succeeding year was elected to the high office of Grand Master, which he held with great dignity for over thirty years.

His zeal in the cause of Freemasonry was unbounded. His skill in acquiring a knowledge of the Art was only equalled by his ability in illustrating its noble teachings.

The principles of Freemasonry seemed engrafted in his nature, and nothing could make him swerve from a full living life of what pertains to the true Craftsman. He says, "When the profane, who do not know our mysteries, are carried away by prejudice, and do not acknowledge the value of our Society, let them, by our conduct, learn that a good Mason is a good moral man, and as such will not trifle with his obligations."

On all occasions, when opportunity offered, he was ever ready to testify to its virtues, thus: "Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and the general good of mankind, creating in all its varieties universal benevolence and brotherly love. It holds out allurements so captivating, as to inspire the brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause; and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines, upon which alone true happiness is founded; and, at the same time affords those easy paths by

which we attain the rewards of virtue; it teaches us the duty we owe to our neighbor, *never to injure him in any one situation*, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public; and it orders us to be true to our trust, and above all meanness and dissimulation, and in all our vocations to perform, religiously, that which we ought to do."

He was affable, free, unaffected, always ready to meet a brother. He was never too proud to learn. His desire was to be at the footstool of knowledge, while his bearing was kindly and dignified. We find him thus extolling the influence of Freemasonry: "When I first determined to link myself with this noble institution, it was a matter of very serious consideration with me; and I can assure the Brethren, that it was at a period when, at least, I had the power of well considering the matter, for it was not in the boyish days of my youth, but at the mature age of twenty-five or twenty-six. I did not take it up as a light and trivial matter, but as a grave and serious concern of my life. I worked my way diligently, passing through all the different offices of Junior and Senior Warden, Master of a Lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have the honor to hold. Therefore, having studied it, having reflected upon it, I know the value of the institution; and I may venture to say that, in all my transactions through life, the rules and principles laid down and prescribed by our ORDER, have been, to the best of my faculties, strictly followed. And if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from Masonry."

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### Grand Lodge of Manitoba.

The fourth Annual Communication of this Grand Lodge was held in the Masonic Hall, Winnipeg, on the 12th February, ult.

A constitutional number of Lodges having been reported as present, and the usual preliminaries having been transacted, the M. W. the Grand Master, Geo. F. Newcomb, Esq., delivered the following address:—

#### *Brethren of the Grand Lodge of Manitoba:*

In entering upon the important duties of the Fourth Annual Communication of Grand Lodge it is meet that we unite in returning thanks to our Supreme Grand Master for His watchfulness, protection and blessings during the past year.

On assuming the honorable position of Grand Master, one of the first indispensable duties which met me was to change a very pernicious custom, viz., that of the Craft ruling the Grand Master. To such an extent had this custom prevailed, that he was merely considered a "figure-head;" consequently an administration requiring obedience might be expected to be attended with difficulties such as met me in the discipline of the members and Lodges in this jurisdiction.

As my address and the proceedings of the Emergent Communication of this Grand Lodge held on 30th December last, contained a detailed account of my official acts towards certain malcontent brethren and Lodges from the close of the last Annual Communication inclusive, it is not necessary for me to go over the ground again.

Soon after the close of the Emergent referred to, the *Daily Free Press* announced that a "Grand Lodge of Manitoba, A. F. & A. M." had been organized in this city, on the 30th December, styling taemselves as above, with W. N. Kennedy, Grand Master; F. T. Bradley, Deputy Grand Master; E. G. Conklin, Grand Secretary, and others, composed of the suspended Lodges—Lisgar, and Prince Rupert's—and a representation from Emerson Lodge. If such an event transpired on that date it must have been during the recess of our Emergent, which I had ordered to enable W. N. Kennedy to present in *writing* his defence and the propositions which he intimated in Grand Lodge a few minutes previously, he and those acting with him were prepared to make.

This crowning act of treachery and insubordination deepens the disgrace recorded on pages 15, 16, 53 and 54 of the proceedings of this Grand Lodge in June last.

Following the announcement of the or-

ganization of this spurious body, several communications appeared in connection with the subject. In the *Daily Free Press*, of the 23rd January last, the proceedings of another meeting of that spurious body was published as having taken place on the day previous, resulting, as the report stated, in the re-election of all the officers. The several communications referred to as having appeared in the press prior and subsequent to this meeting have been printed by this Grand Lodge and sent to all foreign Grand Lodges as a circular of warning, together with the several edicts of suspension which had been previously mailed. I also wrote to the sister Grand Lodges who were represented in the persons of those who had seceded from this Grand Lodge, recommending the cancellation of their credentials, and the appointment of other representatives.

To those brethren in doubt as to the members of this Grand Lodge who are responsible for the introduction of the "ritual difficulty," so-called, I will say that a reference to the proceedings of Grand Lodge will show the names of those brethren who took the initiatory to force a ritual upon this Grand Lodge, and the date such action was taken, see page 37, proceedings 1876. Pages 31 and 32 proceedings 1877 will also shew the leading minds in the scheme had slightly changed, probably owing to the majority of more than two to one against them. Not satisfied, however, with a fair, honest, constitutional defeat upon their own base, they have continued to agitate the question.

They have gathered in all available material, affiliating some at an emergent meeting in fourteen days from date of application—see pages 51 and 52, proceedings of 1878—for the purpose, as rumored, of gaining votes in Grand Lodge. The last part of page 52 will show that more votes were still required to carry W. N. Kennedy's motion to elect officers on the evening of the 13th June. Page 53 same proceedings, tells the disgraceful termination of their attempt to force a ritual upon this Grand Lodge. The attempt to force a ritual, contrary to the sentiments expressed in the report of the "Committee on Ritual," of which I was a member, as recorded on page 37 proceedings of 1876, will suffice to convince every intelligent, unbiased Mason that the absence of power was all that prevented the enforcement of the "Canadian Ritual," upon all Lodges for all time, while it does appear from the records that, with a majority of more than two to one, the "Ancient York" advocates made no effort to change the work of any of the Lodges then organized, but allowed Emerson Lodge its choice of the two works, and also gave them just representation in the elective offices. The facts therefore show

that the majority of this Grand Lodge never brought in a motion affecting the work of any of the Lodges already constituted.

The notice of motion given by R. W. Bro. Bell as counter to that given by the late R. W. Bro. Col. John Kennedy will no doubt be modified as promised to W. N. Kennedy, and if modified, will, to my mind, leave no further cause for dissatisfaction upon the part of the adherents of either work.

It will thus be seen that this Grand Lodge has erred, if at all, on the side of leniency, and that I took no action which should provoke the insubordination recently declared, beyond that which was necessary to maintain the dignity of the Order.

Every effort to obtain a written statement,—a reasonable demand, I think,—of the alleged unconstitutional proceedings of this Grand Lodge, or of the supposed grievances of the disaffected have all signally failed, so that I am unable to inform you fully concerning them.

#### DIED.

Since our Emergent Communication in December, the "fated gavel" has called for our midst the old, familiar face of our dear, departed brother, Col. John Kennedy. His health had been failing for several months, but he was able to attend to his duties until within a few weeks of his death.

I called upon him several times, and on one occasion he referred with much emotion to the subject then agitating the Craft here, and which, he stated, caused him to dimitt. He expressed emphatic approval of the suspension of his son and others acting with him, adding sorrowfully, "you could take no other course and do your duty, but I do hope, Bro. Newcomb, the difficulty will be healed before I die, that I may have a decent Masonic interment." He said further, "I foresaw all this, and, fearing it would drift to spurious Freemasonry, I dimitted."

#### CONCLUSION.

The duties of my vocation, together with the compulsory amount of attention which the insubordinate acts of the malcontents required at my hands, have caused me to perhaps neglect the interest of those who have been loyal and true to Masonic obligations; yet I believe I have conscientiously discharged the duties of my high office as I have understood them, and I now "step down and out," confidently believing that the Grand Lodge of Manitoba, A. F. & A. M., will outlive the attempts to assassinate it by the inordinately ambitious, and those they have succeeded by misrepresentation and fraud to "rope into" their ambitious scheme.

Finally, my brethren, I regret to state that my failing health is constantly remind-

ing me that I must curtail my duties, and I trust you will accept this excuse for the imperfect nature of this address, as I had intended to schedule a statement of the condition of the several Lodges as heretofore.

Geo. F. Newcomb,  
Grand Master.

The address, on motion was referred to the Board of General Purposes.

The Reports of the Grand Treasurer and Secretary were received, and referred to the Board of General Purposes.

In accordance with notice of motion given at the last Annual Communication of Grand Lodge, it was moved by R. W. Bro J. H. Bell, and seconded by V. W. Bro. J. M. McGregor,

"That the regulations of Grand Lodge, respecting work, adopted the 14th June, 1876; and the further regulation adopted 16th June, 1877, be amended, so that all Lodges be required to conform to the "work" adopted 10th June, 1877; and that six months' time be allowed for them to comply with this amended regulation; and that the Grand Master appoint a committee of three, one of them being the Grand Lecturer, to examine the W. M. as to his efficiency, and report to the Grand Master at the end of the said time.

"Moved in amendment by V. W. Bro. R. McQuaig, seconded by R. W. Bro. J. W. Harris,—That the resolution just moved by R. W. Bro. Bell, be amended to read as follows:—

"That the regulations of Grand Lodge, respecting work, adopted the 14th June, 1876; and the further regulation adopted 16th June, 1877, be amended, so that each Lodge in this jurisdiction, or that may be organized under this Grand Lodge, be accorded the privilege of adopting either the Ancient York work or the Canada work, as they may deem most suitable."

Amendment put, and carried by over the necessary two-thirds vote.

The following is the report of the Board of General Purposes on the Grand Master's Address.—

"That inasmuch as the Grand Master's address, at the Emergent Communication of this Grand Lodge, held on the 30th December last, contains a detailed account of his official acts toward certain malcontent brethren and Lodges within this jurisdiction, has been accepted and approved by Grand Lodge, we concur in the opinion ex-

pressed by him, that it is not necessary to go over that ground again, further than to express our general approval of the course adopted by him in regard to the brethren and Lodges referred to therein.

"That the steps taken by him since the date of such emergent meeting have been clearly set out in his address, and are such as the circumstances fully justified, and are cordially endorsed by this Board.

"That the reference of the M. W. Grand Master to the persons responsible for the introduction of what is known as the "ritual difficulty" is opportune. His fear lest reference to the page and date of the proceedings of this Grand Lodge to prove that the leading members of the spurious and clandestine so-called Grand Lodge of Manitoba are themselves responsible for that difficulty is conclusive, and leaves no room to doubt that the M. W. the Grand Master and this Grand Lodge have been constitutionally right throughout, and that spurious body have been wrong throughout.

"That this Board recognize the appropriateness of the M. W. the Grand Master's reference to the fact that this Grand Lodge has erred, if at all, on the side of leniency, and has only taken such steps in the line of discipline as the circumstances imperiously demanded, and the proper maintenance of the dignity of this Grand Lodge required.

"That in reference to the concluding paragraph of the M. W. the Grand Master's address this Board have to express their sincere sympathy with him, and their hearty belief that he has always and on all occasions discharged the delicate and responsible duties of his high position fearlessly and conscientiously, and they are convinced they are but expressing the feelings of all right thinking men and Masons when they breathe the wish that, having emphatically declined re-election, he may be speedily restored to his wonted vigor, physically, and long be spared to afford the craft in this Province the benefit of his ripe experience, and to fulfil all the duties of a useful citizen.

"Submitted on behalf of the Board.

"(Signed) J. W. HARRIS,

"Chairman B. of G. P."

The report, on motion was received and adopted.

The Grand Lodge of New South Wales asked for recognition. The matter was deferred.

The following report of the Board on the difficulty between the Grand Lodges of Quebec and Scotland was adopted:—

"Your Board are of the opinion that the Grand Lodge of Quebec has the right, ac-

ording to the well established doctrine of exclusive territorial jurisdiction in any Grand Lodge that has been generally recognized, to insist upon the withdrawal of the Scotch Charters, and your Board are of the opinion that unless the Grand Lodge of Scotland re-consider their somewhat hasty action, and again recognize the Grand Lodge of Quebec as holding exclusive jurisdiction within the Province of that name, it would be clearly the duty of this Grand Lodge to take similar action to that of the Grand Lodge of Illinois, viz: a cessation of Masonic intercourse, but in the hope that better counsels will prevail in the Grand Lodge of Scotland in relation to this matter, no action is recommended at this time.

"Respectfully submitted,

"(Signed) J. H. BELL,

"Chairman Special Committee."

On the Grand Lodge proceeding to consider the action of certain suspended Masons, it was

Moved by R. W. Bro. J. M. McGregor, seconded by V. W. Bro. Hugh McCowan, that

"Whereas, Bros. W. N. Kennedy, E. G. Conklin and Geo. Black, having been suspended for acting contrary to the Grand Lodge Constitution, disregarded the summonses of the Board of General Purposes, disobeyed the edicts of the M. W. Grand Master, and violated their obligations as Past Masters; and, whereas, the aforesaid brethren have been summoned to appear at this Communication, in accordance with the resolutions passed at the emergent meeting of Grand Lodge, to show cause why the sentence of expulsion should not be recorded against them; and, whereas they have not appeared or made any answer to the summons in any way, Therefore, be it Resolved, that the aforesaid brethren be and are hereby expelled from this Grand Lodge, and from all the rights and privileges of Freemasonry."

Moved in amendment by V. W. Bro. A. J. Belch, seconded by V. W. Bro. Chas. H. House,

"That it be Resolved by this Grand Lodge, in the matter of all brethren and Lodges who are at present under suspension, and whose cases have been before this Grand Lodge, be in the meantime left in abeyance, the suspensions being continued, and that the Grand Master elect be empowered to deal with the matter upon consultation with the D. G. Master and Wardens."

The amendment was put and carried.

The following were elected Grand Officers for the ensuing year:—

M. W. Bro. Rev. Samuel P. Matheson, Grand Master.

R. W. Bro. John W. Harris, Deputy Grand Master.

R. W. Bro. Simon Duffin, Grand Senior Warden.

R. W. Bro. Roderick McCuaig, Grand Junior Warden.

Rev. Bro. James Flett, Grand Chaplain.

R. W. Bro. John J. Johnston, Grand Treasurer.

R. W. Bro. James Munro, Grand Registrar.

R. W. Bro. John H. Bell, Grand Secretary.

Bro. Chas. M. Murray, Grand Tyler.

After the installation the following resolution was unanimously adopted:

That this Grand Lodge cannot part with the services of M. W. Bro. Geo. F. Newcomb, as Grand Master, without again expressing their highest appreciation of the efficient and constitutional manner in which he performed the duties of Grand Master, and of our fullest confidence in his honesty and integrity as a man and a Mason.

Business being ended, Grand Lodge was closed in Ample Form.

[Written for the CRAFTSMAN.

### The Mystic Tie.

#### Masonic High Grades in Canada.

In writing upon Masonic High Grades, I wish, as a preliminary, to be distinctly understood as meaning, by the term, a variety of Degrees, conferred by a variety of Rites and which Degrees are in effect not strictly, but merely *quasi* Masonic. They are not strictly Masonic, for the reason, that the Craft Grand Lodge, the ruling body in pure, ancient and symbolic Masonry, of which every Master Mason's Lodge is a component part, entirely ignores them. It—the Grand Lodge—does not forbid them; it does not acknowledge them; it simply knows them not. Every Master Mason is well aware that all the benefit that he can personally derive from the Order, all the relief and assistance that those near and dear to him can claim, in short, ALL Masonic utility emanates either from the Craft Lodge or Grand Lodge. Hence all useful, practical and beneficial Masonry begins and ends in the Master Mason's Lodge, and the Master Mason himself—being raised to the Sublime Degree—is the peer and equal of any Mason upon earth. This being the case, all the "High Grades," professing to be Masonic, cannot in strictness be considered as properly so; they are only, as before

stated, *quasi* Masonic. It is true that there is no real harm in any Mason taking any or all of them; they are in most cases amusing, in some instructive; they are the toys or recreations of an idle hour, in which many Masons, being but children of a large growth, find pleasure by indulging in. They are generally harmless, always useless, and in truth are valueless excrescences upon the body Masonic. With this declaration of what is generally held to be sound Masonic law upon the subject, I will proceed to notice the manner in which the "High Grades" are used and sometimes abused in Canada. The Rites claiming to possess them are as follows:—

The Ancient and Accepted Scottish Rite of Thirty-three Degrees, which originated at Charleston, South Carolina, U. S. A., 31st May, 1801.

The Rite of Mizraim of Ninety Degrees, which originated at Milan in Italy, in 1805.

The Rite of Memphis of Ninety-six degrees, which originated at Paris, in France, 7th July, 1838.

The Ancient and Primitive Rite of Thirty-three Degrees (being a condensation of the Rite of Memphis of Ninety-six Degrees) which originated at Paris, in France, in 1862.

The manner in which these various Rites were primarily constituted was this. During the latter half of the last century, a vast number—some hundreds—of *pseudo* Masonic Degrees were fabricated and set afloat in Europe, and were generally entitled "Side Degrees." It at length occurred to some enterprising Masons that it would be both pleasant and profitable to congregate a quantity of these Degrees together, to number them consecutively, beginning with the Fourth (leaving to *genuine* Masonry the questionable honor of being the First, Second and Third), and administer them to Brethren who had a fondness for high sounding titles, resplendent jewelry, and "fuss and feathers" generally, at a *price*. The Ancient and Accepted Scottish Rite, being first in the field, led off the game, and the others followed suit, and they have continued up to the present time, sometimes flourishing, sometimes nearly dormant, their good or ill success chiefly depending upon the states of the times, that is, as to whether money was plenty or scarce. The Ancient and Accepted Scottish Rite, has been by all odds the most successful, and is at the present time by far the most widely diffused of all these Rites, but at the same time it has shown itself to be in many cases, the most intolerant and arrogant amongst them. Owing to its priority of origin, and some pretended Charter of Constitution, purporting to emanate from Frederick the Great of Prussia (which most Masonic writers of repute now consider forgeries), it

seems disposed in some countries, of which Canada is one, to claim for itself the sole right and title to propagate the "High Grades," and to pocket the fees attendant upon such propagation. The most learned and distinguished member of this Rite, the Hon. Albert Pike, 33°, Chief of the Supreme Council of the United States—the Mother Supreme Council of the World—distinctly repudiates any such design on the part of himself or his Supreme Council, to practice this selfish and illiberal policy. In a letter to the chief officer of the Rite of Memphis in Italy, bearing date 18th February, 1877, Bro. Pike says: "We have never interfered to prevent the establishment within our jurisdiction of what is here called the Oriental Rite of Memphis, (which has been reduced by its possessors to Thirty-three Degrees) because we conceded to the fullest extent the right of all Masons to practice any Masonic Rite, ancient or modern, without hindrance from any one, and because we hold that each, our own included, ought to stand or fall, succeed or fail, upon its own merits."

Now, Bro. Pike is not only a distinguished Mason, but a distinguished jurist also, and as it is generally admitted, that to his very great genius and ability the Ancient and Accepted Scottish Rite owes almost entirely its present prominence amongst the Rites, it must therefore be evident to every impartial mind, that this opinion of Bro. Pike, so liberal and truly Masonic in its principles, expresses the law of his Rite, and that in effect, arrogance or intolerance are no real or fundamental part of its Constitution, and that these objectionable qualities are merely errors into which men of narrow minds and weak understandings—infated by imaginary distinctions—have unwittingly fallen. It may now be affirmed as a settled truth, that the law of the Ancient and Accepted Scottish Rite neither requires nor permits its members to interfere with other Rites, and those who have done so have displayed not only intolerance but *ignorance*.

I have been led into this disquisition upon High Grade Rites and their relations to each other, by a recent perusal of the proceedings of the Supreme Council of the Ancient and Accepted Scottish Rite for the Dominion of Canada, at the last session held in Montreal in October, 1878. In his address, the Presiding Officer, "The Most Illustrious and Most Puissant Sovereign Great Commander of The Holy Empire." (Great Cæsar, what a title! the Brother of the Sun! and Father of the Moon! and Lord of a Thousand White Elephants! of Oriental fame, must pale and fade away before the lustre of this Magnifico!) This stupendous Potentate, I say, took occasion to fall foul of some aspiring Brethren in the small and insignificant village of Mait-

land, Ontario, who not having the fear of the Supreme Council before their eyes, had the audacity and atrocity to obtain lawful authority to confer the Degrees of the Rites of Mizraim and Memphis, and the Ancient and Primitive Rite, and to publish to the Masonic world a very mild and modest Register of the various Rites and Degrees worked in that ambitious little village. For this act of so-called rebellion against the "very superior persons" (in a Disraeli sense) of the Supreme Council, these presumptuous villagers were hauled over the coals most unmercifully, were called "prostituters of Masonry," and defilers of the powers that be, "traffickers in Degrees," in short, a most unsavory stream of mock Masonic Billingsgate was poured upon their defenceless heads. Perjury was plainly intimated, and swindling, if not worse, hinted at. And why all this swelling indignation, this letting loose of a tornado of wrath? Merely because the Maitland Brethren had done that which Bro. Albert Pike, the very highest authority in this same Ancient and Accepted Rite, had publicly proclaimed every Brother had a perfect right to do without molestation from anyone.

But as if to show the inconsistency into which a rage for supremacy, combined with a greed for fees will hurry even "Sovereign Grand Inspectors General of the Holy Empire," (I write this title with *awe*) it was deliberately resolved by the Supreme Council at this same session, that as the mountain would not come to Mahomet, Mahomet must go to the mountain; that as the general insensible public would not so far appreciate the beautiful and sublime degrees of the Ancient and Accepted Scottish Rite as to seek after them, that these Degrees must "go for" the public, and that consequently emissaries must be sent into the cities and towns of Canada to endeavor to stir up the enthusiasm of the Masonic fraternity, and induce them to receive the Degrees of Perfection—Fourth to the Fourteenth—at the rate of thirty dollars per head. The "denounced" of Maitland only published a Registrar of Degrees, and that without a scale of fees; the "Illustrious" ones of the Supreme Council not only advertise their price, but in addition send out "Drummers" to dispose of their wares. In this connection I feel irresistibly impelled to give a quotation from Pickwick. Mr. Alfred Jingle, having eloped with Miss Rachel Wardell, and being desirous of obtaining a marriage license, consulted Mr. Weller—the immortal Esq.

"Do you know what's-a-name—Doctor's Commons?" said Mr. Jingle.

"Yes, sir," replied Sam.

"Where is it?"

"Paul's Churchyard, sir, low archway on the carriage side, beckstiles sit que cor-

ner, hotel on the other, and two porters in the middle as *touts for licenses.*"

"Touts for licenses?" said Mr. Jingle.

"Touts for licenses," replied Sam. "Two coves in white aprons, touch their hats as you walk in. License, sir, license?" *Queer sort, them and their masters too, sir.*"

As Jack Bunsby, another of Dickens' characters, would say, "The bearing of his here quotation lies in the application of it." My application is this. Can a discriminating Masonic public draw a parallel between the "two coves in white aprons touting for licenses," and two Illustrious Deputies of the Supreme Councils, *also in white aprons, touting for thirty dollar fees through the towns and cities of Ontario and Quebec.*

As regards the real value of these High Grade Degrees, I can speak with authority, being possessed of about all of them. As I said before, some are interesting, some amusing, and all harmless. To a Master Mason they are of no practical utility, he already having *all* that Masonry can give him, as regards rank, benefit or position. Still if he is possessed of Masonic curiosity and a spirit of research, if he can spare the time and can afford the expense. I can with good conscience recommend him to take them, if it can be done conveniently, and he is *not victimized by enormous fees.* If they will do nothing else for him, they will at least entitle him to affix certain mysterious numbers to his signature, to wear a variety of costly jewels, and to call himself by magnificent titles, such as "Illustrious Brother," "Sovereign Prince," or "Sovereign Grand Inspector General." To my mind, and in this I am sustained by most Masonic writers, the Grades or Degrees known as the "Rose Croix," and "Kadosh" are by far the best, and singularly enough these are Templar Grades, properly belonging to the "Order of the Temple," and of which it was somewhat surreptitiously deprived. They have no connection with, and are out of place in the hotch-potch aggregation of "Side Degrees," which form the principal ingredients in all the High Grade Rites. The Order of the Templar, I may here observe, is not in any sense a Masonic Rite or Order, although the degree of Royal Arch Mason is now required as a pre-requisite for admission to it. It is a Christian Chivalric Order, and is generally considered to be a genuine continuation of the old Knightly Order of the Temple of the Crusades, and admission to its ranks is eagerly sought after and highly esteemed.

MATTHEW AND.

## Ebb and Flow.

We have in Masonry, as well as in all similar associations, what may be termed an ebb and flow of apparent prosperity. We have times when everything seems to be on the high tide; when work is rapidly coming in; when applicants are numerous and persistent. Then the Lodge is well attended; a deep interest is manifested, and a general good feeling pervades the whole. There are also times when we seem to be on the ebb tide of prosperity; when from various reasons, there is but little work to be done; candidates for our mysteries are few in numbers and far between. Then the interest of many begins to wane. They who before were interested only in the novelty of our ceremonies, and excited by the large amount of work being done, become lukewarm; their attendance upon the Lodge is exceedingly rare. Slight and frivolous reasons will suffice as an excuse for staying away; the payment of dues is neglected, until at length they become a burden, and then follows exclusion from membership or suspension, thus increasing the already too large lists of non-affiliates throughout the country. Many of our Lodges are now in something of the condition I have just portrayed. During our late civil war, and for a number of years subsequent, the incoming tide ran high. Candidates were numerous and urgent—oftentimes anxious for us to waive, by dispensation or otherwise, those safeguards so wisely thrown around the ballot by our constitution. Every Lodge was crowded with applicants; special communications were necessary and of frequent occurrence; and all were largely attended. Ask any brother the question, "How is your Lodge prospering?" and the prompt reply would be, "splendid"; we were never doing so well before." Now circumstances are changed. Hard times and stagnation in business of all kinds have materially affected our Institution, and prevented many from knocking at our door for admission; while the great influx of other societies with high-sounding titles, holding out inducements both novel and attractive, has had a tendency to draw away some who would otherwise have sought admission into Masonry. In consequence, comparatively little work is now being done, and not a few of our Lodges are realizing that lukewarm condition I have alluded to; yea, many are getting despondent over the general apathy which seems in a greater or less extent to prevail. This ought not to be so, nor do I believe there is any good reason for it. That a Lodge is doing a large amount of work is not always a sign of real, genuine prosperity. In the rapid increase of members we are less liable to guard with care our outer door, so that the unworthy find little

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difficulty in gaining admission. Such is the experience of all our Lodges, as is apparent to every thinking, observing mind. It is at such times of seeming prosperity that we hear from every Grand East, and from every watchman on our walls, notes of warning and words of caution. "Guard well your ballot box; watch well every avenue of admission, and see that none but the worthy are admitted," is the admonition, and well is it for that Lodge who heeds the warning, for too many have found after the excitement has passed, and they have come to their sober good sense, that there are those among them they could wish had not been accepted; those who will prove not only a load to carry, but a source of trouble and discord as long as they remain. Thus supposed strength has proven to be weakness. All of us like to see good Masonic work done. There is a beauty in our ceremonies when well and correctly rendered, and a sublimity in the lessons taught that cannot fail to inspire an interest and touch the heart. We do not object to a Lodge having plenty of work. We would like if the purity of our principles and the example of members would attract large numbers of applicants to our Lodges, provided due care were taken in the selection, so that none should be admitted except those who possess the first and most important of preparations, that of the heart. Unless such can be had it were far better to have none.

How, then, shall we manage to sustain our meetings; and what shall we do, in the absence of work, to maintain a sufficient interest to draw out our members? This is a question which interests us all. I answer, make your Lodge inviting and attractive, and your regular meetings interesting and instructive. A neat, comfortable, well ventilated hall, has much to do in bringing out members. No one likes to leave his own cheerful home to attend a Lodge held in a dirty, slovenly hall, and if he does so, it is only because a sense of duty impels him. Then see to this, as the first thing; have your hall well swept and dusted, the spittoons cleaned, the aprons washed, the regalia and jewels put in order, hang appropriate pictures and paintings on the walls, and photographs of young members also. All these add to its beauty, and tend to make the Lodge more attractive. Then see to it that your officers are proficient and accurate in the work and lectures; practice them in the manner of the application, so that when degrees are to be conferred, they may be prompt and ready. And do not confine yourself to the officers, but give all who desire, an opportunity to become equally proficient, and you will never be at a loss for skillful workmen. But do not dwell too long at a time upon ritual. Vary

your instructions by explaining the meaning of the ceremonies—the lessons intended to be conveyed by the various symbols used; draw the brethren out to express their ideas and opinions upon them, to discuss the principles of Masonry; the nature of the ballot, its secrecy and independence, and the duty and responsibility of every brother in regard to it. Request them to prepare and read a paper upon any of these subjects, or any other connected with the prosperity of the Lodge. In this way you will not only interest your members, and draw them out to attend Lodge meetings, but you will make of them something more than mere ritual Masons. They will become intelligent ones, and be more apt to exemplify in their daily lives the pure principles of our Order. Then others, seeing their zeal and devotion, will be induced to attend, while the world will certainly know that a "Mason is one to whom the burthened heart may pour out its sorrows, to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence." Then there will be no lack of applicants. Good men and true, seeing these results, will readily apply for admission, and seek to enroll themselves among the brotherhood, while the selfish and unprincipled will be restrained and rejected. There will then be no lack of work, and no want of genuine abiding interest, and the future prosperity of our Order will be insured.—*Freemasons Monthly.*

Campbellton Lodge, No 32, Campbellton, N B: W M, W Bro D C Firth; I P M, W Bro R M Stevens; S W, C J Kerr; J W, J McKendrie; Treas, J Muir; Sec, G P Philips; S D, J Ferguson; J D, J P Mowat; S S, E Harris; J S, E Elms; D of C, A C McKenzie; I G, J Patterson; Tyler, S Coners. At the conclusion of the installation Bro Philips presented the Lodge with a valuable trowel, square and compass. Bro Kerr followed by giving the Lodge three pedestals, for which both brethren received the unanimous thanks of the body. The Campbellton Masons but recently occupied their newly erected Masonic apartments, and are justly proud of them. The brethren are widely known for their hospitality and geniality. They therefore, on St. John's night, with their ladies and friends to nearly one hundred and forty, occupied the hall and participated in a grand ball, which was kept up until far in the following morning. It was a very enjoyable affair. Bro. Kerr, and his efficient staff of floor managers, were untiring in their endeavors to please. It will be seen that Bro. R. M. Stevens, of the I. C. Railway, is the retiring W. M. of this Lodge.

## The Canadian Craftsman.

*Port Hope, April 15, 1879.*

M. W. Bro. Robert Marshall, G. M.  
Grand Lodge of New Brunswick.

There are few Masons—if any—in the Dominion of Canada who are more distinguished in the Order than M. W. Bro. Robert Marshall, who was elected Grand Master of the Grand Lodge of New Brunswick at its last annual Communication.

Bro. Marshall is a son of Alexander McNaughton Marshall and great-grandson of Robert Marshall, Esq., who emigrated from Dumfries, Scotland, to Nova Scotia in the year 1778, and who received a large grant of land in the County of Pictou, in that Province. The subject of this notice was born in Pictou, on the 27th April, 1832, and removed to Chatham, N. B., in 1837, where he was educated at the Grammar School and afterwards became accountant and confidential clerk in the firm of Johnson & Mackie, merchants and ship-builders at Miramichi. He removed from there to St. John in the year 1859 on being appointed accountant of the New Brunswick Railway, which now forms part of the Intercolonial. In 1866, Bro. Marshall commenced the insurance business, and now represents several of the largest companies as general agent for the Province, and has lately been elected President of the New Brunswick Board of Fire Underwriters. In 1875, he was elected Vice President of the Dominion Board of Trade, and is now President of the St. Andrew's Society of St. John.

Bro. Marshall having given some attention to politics, consented to offer himself as a candidate for the city of St. John in the local Parliament in the election held in the year 1874; he was, however, defeated in that election, but was successful in 1876, and in January, 1877, was re-elected by acclamation, and in the general election

held in June, 1878, he was for the third time elected to represent the city of St. John in the Parliament of New Brunswick. Our Brother is a Liberal-Conservative in politics, and a strong supporter of the present Dominion Government.

As an enthusiastic Mason, M. W. Bro. Marshall is well known in Canada and in the United States. He was "made a Mason" in Union Lodge, Portland (St. John), then No. 780, E. R., on the 16th of Feb., 1860, and eventually became Master of the Lodge. During his occupation of the Oriental Chair, he discharged the duties with great ability, and succeeded in raising the Lodge to a flourishing condition.

On the formation of the Grand Lodge of New Brunswick, in which Bro. Marshall took a very prominent part, he was elected Vice-President of the Board of General Purposes; and, as we have already stated, at the last Annual Communication was elected Grand Master.

M. W. Bro. Marshall has, however, not confined his attention to Craft Masonry, but has been equally diligent in the higher degrees. Exalted to the degree of the Holy Royal Arch in 1863, he soon rose to the office of 1st Principal Z., which he filled for two years, and was subsequently appointed Grand Superintendent of Royal Arch Masonry for New Brunswick.

In the year 1866, he received the degrees, of Select, Royal and Super-Excellent Master in the city of Baltimore, and, having introduced the Order into New Brunswick, and subsequently into other parts of the Dominion, he was elected Grand Master for that Province. The Order is now designated "The Grand Council of Royal and Select Masters and Appendant Orders,"—covering the four degrees, viz: Royal, Select, Super-Excellent and Red Cross.

As a Knight Templar, Bro. Marshall, is also distinguished. He received the Knight Templar's degree in the St. John Preceptory, New

Brunswick, which then owed allegiance to Scotland, and still continues to do so, notwithstanding the formation of the Great Priory of Canada. Bro. Marshall was the first Eminent Commander of the Union de Molay Encampment and Priory, located in the city of St. John, under warrant from England: was Provincial Prior under England for New Brunswick and Nova Scotia; and is now Provincial Prior for New Brunswick under the Great Priory of Canada.

In 1869, Bro. Marshall introduced the Order of the "Red Cross of Rome and Constantine and Knights of the Holy Sepulchre" into the Province of New Brunswick under patent of authority from the Supreme Grand Body in London, of which Lord Kenlis (now the Earl of Bective) was Grand Master. The first Warrant issued to this continent was the McLeod Moore Conclave, No. 19, located at St. John—Bro. Marshall being appointed Inspector-General for New Brunswick by the Supreme Grand Conclave of England. Subsequently Col. McLeod Moore, 33°, joined the Order, and upon the recommendation of Bro. Marshall was appointed Chief Inspector-General for the Dominion of Canada. The Order was then, through the united exertions of these brethren and Ill. Bro. T. D. Harington, 33°, who was afterwards appointed Inspector-General for the Provinces of Ontario and Quebec, assisted by other leading Masons in Canada and the United States, introduced generally into both these countries, and is at present in a flourishing condition.

Our distinguished brother received the degrees of the Ancient and Accepted Scottish Rite, from the 4° to the 32° in the Masonic Temple in the city of Boston, in the year 1867; and in 1870, he was created by the Supreme Council of England of the "Thirty-third" or last Degree of Freemasonry—being the first in the Maritime Provinces to receive the Degree. The Moore Chapter of Rose Croix, 4° to 18°, both inclusive, as well as the

Harington Consistory, S. P. R. S., 19° to 30°, both inclusive, were organized in St. John by Bro. Marshall under warrant of authority from the Supreme Grand Council of the Order in England. On recommendation of Ill. Bro. Harington, Bro. Marshall was appointed Representative of the S. C. of England for the Maritime Provinces. Afterwards, on the consent of the Supreme Council of England being obtained, he took an active part in the establishment of the "Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for Canada," and he is now Lieut. Grand Commander of the S. C. of Canada, having been elected to that office for a second term at the Annual Session held in Montreal, on the 9th day of October, 1878; and he was at the same time appointed Special Deputy of the Order for the Province of New Brunswick.

#### Manitoba.

We have already called attention to the unhappy state of affairs amongst our Brethren in this Province, and in this number of the CRAFTSMAN we publish an official account of the proceedings at the last Annual Communication of the Grand Lodge, held at Winnipeg on the 12th of February last. By reference to those proceedings it will be seen that a resolution to expel those brethren who have been active in establishing a schismatical Grand Lodge in Manitoba was vetoed, and a resolution was adopted leaving their suspension in abeyance, and empowering the Grand Master to deal with the matter upon consultation with the Deputy Grand Master and the Grand Wardens.

We are pleased to see that the Grand Lodge has adopted such a resolution. Should the first resolution have been carried, and two Past Grand Masters and other Grand Officers, who have been parties to the movement, have been expelled, there would have been no hope for a satisfactory settlement of the difficulty.

Now, we are hopeful that the consideration and mercy that has been shewn, will induce them to re-consider their hasty and unlawful proceedings in setting up a rival Grand Lodge in the territory already occupied by the legitimate Grand Lodge of Manitoba.

The facts are briefly these: At the regular Annual Communication of Grand Lodge, held in June, last year, a resolution was adopted requiring that all Lodges in the jurisdiction should use the ritual of the A. Y. R., a considerable minority being in favor of the Canadian Ritual. The minority, in their chagrin at being defeated, so far forgot themselves as to behave in a very unseemly manner, both in the Lodge as well as in the ante-room. After the close of Grand Lodge, the Grand Master, M. W. Bro. Geo. F. Newcomb, accepted an invitation to meet some of the malcontents, and at their request promised to stay all proceedings against them until his return to the city, expecting to be absent about three months. In the absence of the Grand Master, certain of the malcontents addressed a communication to the Deputy Grand Master, requesting him to call an emergency meeting of Grand Lodge, for the purpose of considering the constitutionality of certain proceedings at the last Annual Communication of Grand Lodge. This the D. G. M. very properly refused to do. Whereupon the Past Junior Grand Warden took upon himself to instruct the Grand Secretary to call a special meeting of Grand Lodge for the 11th September—this the Grand Secretary declined to do. Accordingly this same Past Junior Grand Warden, Bro. E. G. Conklin, issued a summons in his own name calling a Special Communication for the 20th November last, a copy of which was sent to the M. W. the Grand Master, for which piece of insubordination Bro. Conklin was promptly suspended. On the 20th of November, a meeting of the Board of General Purposes was held, at which

M. W. Bro. Kennedy, P. G. M., appeared on behalf of all of the offenders, and requested that no action be taken against the offending Brethren, as it would destroy the efforts which were being made towards healing the difficulties. A document in the nature of a compromise was drawn up by certain brethren from each side, but the aggrieved brethren refused to sign it. Subsequently another notice was issued, signed by Bro. Conklin, and approved by George Black, P. G. M., and W. N. Kennedy, P. G. M., calling an adjourned Emergent Communication of the Grand Lodge of Manitoba, for the 30th December; and for which Bros. Black and Kennedy were very properly suspended.

An Emergent Communication of the Grand Lodge was held on the 30th December last, when M. W. Bro. Geo. F. Newcomb, G. M., delivered an address, reviewing fully the facts as we have given them. M. W. Bro. Kennedy was present. He stated if Grand Lodge would consent to leave the matter of ritual (which, after all, was the cause of the trouble) an open question, he would bow in allegiance to the Grand Master and the Grand Lodge. Several officers of Grand Lodge, amongst them the Grand Master, promised to use their influence, and endeavor to have the question of ritual left open. Bro. Kennedy expressed himself as satisfied with the promises, and stated his belief that they would be accepted. Grand Lodge was called off at 2.55 p. m., to meet at 7.30 p. m. At the hour named, Grand Lodge met, and no statement or communication having been received from any person on behalf of the malcontents, it was resolved that their suspension by the Grand Master be ratified and confirmed, and that they be summoned to appear before the Regular Communication of Grand Lodge, on the 12th February, 1879, to show cause why the sentence of expulsion should not be recorded against them.

During the intermission above re-

ferred to, the malcontents, instead of taking into favorable consideration the advances made by the Grand Lodge which they had insulted, as Bro. Kennedy stated would be done, committed a breach of faith, and organized themselves into a body which they styled the Grand Lodge of Manitoba, with all the usual officers. Subsequently, another meeting of these schismatics was held, and published as the *Fourth Annual Communication of the Grand Lodge of Manitoba*. If the Grand Lodge had proceeded to the extremity of expelling these insubordinate Masons, it would have served them right. Their conduct throughout has been most unjustifiable and unwarrantable. But the clemency of the Grand Lodge has afforded them an opportunity of recanting. We trust that better counsels will yet prevail, and that the Masons of Manitoba will not give the outside world an opportunity of saying that the grand principle of Freemasonry—"Brotherly Love," is a myth.

Grand Lodge of Canada.

The following is a synopsis of the Report presented by the Finance Committee, for the year ending 31st December, A.L. 5878.

Total receipts by Grand Secretary for the year, \$16,570.79; distributed as follows:—

Certificates.....	\$2,686 00
Dues.....	8,154 75
Fees.....	1,537 25
Dispensations.....	276 00
Warrants.....	130 00
Constitutions.....	502 76
Interest on General Fund.....	2,825 07
Interest on Asylum Fund.....	422 00
Past Master's Certificates.....	19 00
Re-print of Proceedings.....	11 36
Sundries.....	6 60

Total.....\$16,570 79

Add to the above, \$3,828.54, cash in Bank on 1st January, 1878, making a total of \$20,399.33.

Disbursements as follows:—

General Purposes.....	\$ 6,940 00
Benevolence.....	10,230 00
Jewels for Royal Solomon Mother Lodge, No. 293.....	100 00
Cash in Bank 31st Dec., 1878....	3,129 33

Total.....\$20,399 33

The Balance Sheet on 31st December, 1878, shews a total to the credit of Grand Lodge of \$58,177.66, as against \$58,876.87 on the 31st of December, 1877, or a decrease of \$699.21.

United Grand Lodge of England.

The Quarterly Communication of this Grand Lodge was held on the 5th of March, ult., when some six hundred brethren were present. The Earl of Carnarvon, Pro. Grand Master, presided. The principal business was the passing of a resolution of condolence with the Queen, the Prince of Wales, and other members of the Royal Family, on the death of the Princess Alice,—the unanimous re-election of H. R. H. the Prince of Wales as M. W. Grand Master—and the election of Bro. Col. Creaton as Grand Treasurer.

Royal Arch Masonry.

VISIT OF THE GRAND SUPERINTENDENT OF THE TORONTO DISTRICT TO OWEN SOUND.

On Tuesday, the 18th ult., R. E. Comp. James Wilson, the able and indefatigable Grand Superintendent of the Toronto District, paid an official visit to Georgian Chapter, No. 56, Owen Sound, accompanied by M. E. Comp. Fred J. Menet, Grand Z., R. E. Comp. Daniel Spry, Grand H., and Comp. Walker, of Occident Chapter. After the Companions had been duly received, the work of the Royal Arch Degree was exemplified in a very correct manner by E. Comps. Judge Macpherson, P. Z., D. A. Creasor, P. Z., Dr. Cameron, P. Z., R. Notter, P. Z., and John Creasor, Z. R. E. Comp. Wilson expressed his hearty approval of the working of the Chapter, which, he assured the Companions, was with some slight exceptions strictly in accordance with the requirements of Grand Chapter. These exceptions he pointed out, in order that they may be corrected. The Companions then adjourned to the refreshment room, where an hour was spent in social enjoyment. E. Comp.

John Croasor, Z., occupied the chair. After satisfying the inner man, the 1st. Principal proposed the health of the Grand Z. and the Grand Chapter of Canada, which was responded to by M. E. Comp. F. J. Menet, in an interesting speech, in the course of which he assured the Companions of Owen Sound that he was much pleased with his visit, and was glad to know that Royal Arch Masonry was in so flourishing a condition in the northern section of the country. The toast of the Officers of Grand Chapter was responded to by R. E. Comp. D. Spry, Grand H., who afterwards proposed the Past Z's of Georgian Chapter, coupling therewith particularly the name of E. Comp. Judge Macpherson, whom he had met for several years in succession at Grand Lodge and Grand Chapter, and could therefore speak of his high Masonic attainments and able assistance to these bodies as one of the most reliable Masonic jurists, while personally he was esteemed by every Mason who had the pleasure of his acquaintance. E. Comp. Macpherson replied in his usual happy manner, and gave expression to the pleasure which the visit of R. E. Comp. Wilson, and those who accompanied him, gave to the members of the Chapter. E. Comp. Thos. Gordon, P. Z., D. A. Creator, P. Z., Dr. Cameron, P. Z., and R. Nottor, P. Z., also replied. After a number of other toasts had been given and responded to, the Comps. returned to the Chapter room, where the Mark Degree was conferred in a very impressive manner. The Chapter was then duly closed. The writer would say to all D. D. G. M.'s and G. Supts., if you desire to visit a locality officially, where you will be entertained in such a manner as to carry away a lively recollection of those you have met, do not fail to visit either the Lodges or Chapter at Owen Sound. There are two Lodges, St. George, No. 88, W. Bro. James McLachlan, W. M., and North Star, No. 322, W. Bro. J. Robertson, W. M., and one Chapter, in Owen Sound. These bodies are governed by able, intelligent and active Brethren, supported by energetic officers, the result of which is that Freemasonry is in a flourishing condition in this rising town. The Lodges work heartily together, and it is really pleasing to witness the good feeling which exists among the brethren, much of which is due to Judge Macpherson and the superior class of brethren who compose the several Masonic bodies.

#### VISIT TO COLLINGWOOD.

On Monday, the 7th inst., R. E. Comp. James Wilson, Grand Superintendent, officially visited Manitou Chapter, No. 27, Collingwood, accompanied by M. E. Comp. Fred. J. Menet, Grand Z., R. E. Comps. Daniel Spry, Grand H., Henry Robertson, Past Grand J., E. B. Carpenter, Past Grand Dist. Supt., V. E. Comp. T. F. Blackwood,

Grand 2nd Asst Soj., and E. Comp. Robt. King, Past J., Barrie. After the books and work of the Chapter had been properly inspected, the Companions adjourned to the dining hall, where an ample spread had been provided. The chair was occupied by E. Comp. J. Ferguson, 1st Prin. Z., and around him were seated the Companions above named and E. Comps. Mayor James H. Corrin, P. H. P., Mount Vernon Chapter, Jersey City; F. B. Gregory, H., J. P. Flemet, J., John Nettleton, P. Z., P. Doherty, P. Z., and Comp. Charles Cameron, Warden of the County of Simcoe, and a large number of members. The usual loyal and Masonic toasts were given, and heartily responded to. The Lodge, Chapter and Preceptory at Collingwood are well conducted, and reflect great credit on R. E. Comp. H. Robertson, who takes an active part in all Masonic matters in this very active town.

#### Hamilton Items.

##### GODFREY DE BOUILLON PRECEPTORY.

The annual meeting of this Preceptory was held in the Masonic Hall, on Tuesday, the 11th March, when the following officers were installed for the ensuing year by V. E. Sir Kt. David McLellan, Grand Treasurer, assisted by E. Sir Kt. William Gibson:—

E. Sir Kt. John Kennedy, E. P.  
 Sir Kt. Wm. Mitchell, Constable.  
 Sir Kt. J. B. Bishop, Marshall.  
 Sir Kt. A. T. James, Sub-Marshal.

On account of the absence of the Chaplain, Treasurer, and Registrar elect, their installations will take place at the next regular Assembly, in April.

##### A. AND A. S. RITE.

It having been announced to the members of the A. and A. S. Rite, in Hamilton, that the Supreme Council of the 33° for the Dominion of Canada intended to hold a Special Session here during the month of March, the various bodies of the Rite in this City determined to invite the members of the Supreme Council to witness the exemplification of the Ritual of the principal degrees of this most widely diffused and comprehensive system of Masonry, and accordingly Murton Lodge of Perfection, No. 1, presided over by Ill. Bro. Gavin Stewart, 32°, opened the ball on Wednesday, the 19th March, at the hour of 2 p.m., when that beautiful and impressive degree of Grand Elect Perfect and Sublime Freemason, or 14°, was conferred in a manner reflecting the highest credit on all who took part in the same; in the evening of the same day Hamilton Chapter of Rose Croix, under the able control of that well-known and highly respected Ill. Bro. J. M. Gibson, M. A., 32°, Most Wise Sovereign, resumed labor and extended its hospitality to the members of the Supreme

Council, after which the Chapter was called off and a Council of Knights of the East or Sword, 15°, was opened and this difficult degree conferred in a superior manner, Ill. Bros. Hugh Murray, 33°, and J. W. Murton, 33°, taking a leading part in the ceremony, which was witnessed by a very large number of brethren present on that occasion. When this was finished, the Chapter of Rose Croix resumed and completed the work of the day by giving that grandest of all degrees of this or any other Order, the Rose Croix, 19°. The next day, Thursday, the 20th, the Supreme Council of the 33° for the Dominion of Canada met at 2 p. m., presided over by that Prince of Masons, Ill. Bro. T. D. Harrington, 33°, Sovereign Grand Commander. After the session of the Supreme Council was closed, the Moore Consistory of Sublime Princes Royal Secret, 32°, presided over by that wide world known, indefatigable, courteous and enthusiastic Mason, Ill. Bro. J. W. Murton, 33°, Commander and Chief, opened the Council of "Kadosh," commencing at 4 p. m., and gave that most laborious and impressive degree to two brethren in a manner that brought forth the highest encomiums of praise from the members of the Supreme Council and the visitors present, after which, and the closing of the Council, the brethren of the Rite in the city entertained in a sumptuous manner the members of the Supreme Council and other distinguished visitors from the United States, and from other parts of the Province, to a grand banquet "gotten up" in Bro. Hood's best style, the chair being most ably filled by Ill. Bro. J. M. Gibson, 32°, who performed the duties of that responsible and important office to the great delight and happiness of all those who had the pleasure to sit under him on that pleasurable occasion. We noticed the following Ill. Brethren among the number present, viz: Ill. Bro. T. D. Harrington, 33°, Prescott; Ill. Bro. W. B. Simpson, 33°, Montreal; Ill. Bro. B. D. Babcock, 33°, Ill. Bro. F. A. Morse, 32°, and Ill. Bro. G. W. Turner, 32°, from Cleveland, U.S.; Ill. Bros. G. S. Birrell, 32°, H. A. Baxter, 32°, and several other prominent Brethren from London, besides a very large number of Brethren from our own ambitious city, foremost among whom we name Ill. Bros. Wm. Reid, 33°, H. A. Mackay, 33°, and Hugh Murray, 33°. This impromptu gathering of the Rite here may be looked for as the prelude to an annual re-union, which it is the intention of the Bodies hereafter to hold, following the practice which has been adopted in the northern jurisdiction of the United States, at which they confidently expect and earnestly desire that all or as many of the members of this Rite in the various Provinces may attend, not only for the purpose of witnessing the work in the various degrees, but principally that all members of this very select and influen-

tial order may have the opportunity of forming each others' acquaintance, and thereby cementing the bonds more strongly that always unite those whose good fortune it is to belong to this system of Freemasonry. At these gatherings, it is purposed to confer all the principal degrees, commencing with the 4° and finishing with the 32°; this will necessitate continuous work for three days, and the Hamilton members feel that they can now in their new and beautifully furnished apartments, and with the aid of their almost complete paraphernalia, offer to their visiting Brethren a true exemplification of the work of this grand system of Masonry, and that they can and will entertain them in a manner to amply repay them for the trouble and time expended by attending their re-unions. I am therefore authorized to publicly make known to all members of the Rite in this Dominion the intention of the Hamilton Brethren as expressed above, and to request that a note will be made of the fact that about the first week in January next the first of these gatherings will be held, and we trust that brethren will arrange so as to do Hamilton the honor of being present on that occasion.

### St. Johns, Newfoundland.

An emergency meeting of Lodge Tasker, No. 454, R. S., was held in the Masonic Hall at noon, on St. Patrick's Day, for the purpose of installing the officers for the year. The Lodge having been declared open, St. John's Lodge, No. 579, R. E., Avalon Lodge, No. 776, R. E., and Bro. W. V. Whiteway, District Grand Master, England, were announced and received with due honors. The following Brethren were then installed by Bro. A. M. Mackay, Provincial Grand Master, Scotland:—

R. W. M.—Bro. W. S. Canning.  
S. W.—Bro. J. Jardine.  
J. W.—Bro. A. Simms.  
S. D.—Bro. G. M. Johnston.  
J. D.—Bro. P. G. Tessier, Jr.  
Treasurer—Bro. John R. Hughes.  
Secretary—Bro. R. Wright.  
Chaplain—Bro. Rev. F. R. Murray.  
Stewards—Bro. S. H. Earl and A. Lumsden.  
I. G.—Bro. H. J. Mabin.  
Tyler—Bro. Thos. Gillespie.

In the afternoon, the Tasker Lodge gave their annual treat to the children of Masons, when about 300 children and their friends assembled in the Masonic Hall, and seemed to enjoy themselves very much. During the evening, the Lord Bishop of Newfoundland, the Hon. W. V. Whiteway, P. G. M., England, A. M. Mackay, Esq., P. G. M., Scotland, visited the hall.

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

**Masonic Conversazione at Toronto.**

PRESENTATION TO M. W. BRO. J. K. KERR,  
PAST GRAND MASTER.

St. Andrew's Lodge, No. 16, and Rehobotham Lodge, No. 65, gave a very pleasant entertainment in the Masonic Hall, Toronto street, Toronto, on Tuesday, the 25th March last, at which M. W. Bro. J. K. Kerr, Past Grand Master; R. W. Bro. J. J. Mason, Grand Secretary; R. W. Bro. Daniel Spry, P. D. D. G. M.; R. W. Bro. J. G. Burns, P. G. R.; V. W. Bros. James B. Nixon, P. G. J. D.; W. J. Hambly, P. G. D. of C.; William Brydon, P. G. S. B.; George Hodgetts, P. G. S. B.; Thomas Sargent, P. G. S.; Robert King, of Barrie, P. G. S.; and W. Bros. G. C. Patterson, P. M.; George Watson, P. M.; W. C. Wilkinson, P. M.; David Rose, P. M.; John Dennis, W. M. Rehobotham Lodge; George Tait, W. M. St. Andrew's Lodge; H. M. Graham, W. M. Zetland Lodge; David Clark, W. M. Stevenson Lodge; and a large number of the leading Masons of the city, with their wives and daughters, were present. At half-past eight, the Brethren formed in procession in the Templar Hall, and, under the guidance of W. Bro. W. C. Wilkinson, P. M., who filled the position of Director of Ceremonies, marched into the Main Hall. As the beginning of the procession entered the hall, the splendid band of the Queen's Own Regiment struck up a Masonic march, which they continued to play while the procession marched around the hall. The procession opened out, the Brethren facing inwards, while M. W. Bro. Kerr marched to the head of the hall, accompanied by members of Grand Lodge present. On arriving at the East, R. W. Bro. Daniel Spry, having called the Brethren to order, and addressing the Past Grand Master, said, I am directed by the Committee of Arrangements to request you to preside over the present social gathering, and in making the request, permit me to say that your brethren of Toronto are at all times very much pleased to have the pleasure of your presence at their meetings, as they feel that their Masonic gatherings would not be complete without your attendance. You will, therefore, be good enough to enter upon the duties of the evening. M. W. Bro. J. K. Kerr, having taken the chair, was saluted with Grand Masonic honors, after which he thanked the Brethren of the St. Andrew and Rehobotham Lodges for

having selected him to preside on the present occasion. It was always a pleasing duty to him to join with his brethren in every movement or entertainment which had for its object the advancement of Masonic knowledge or the enjoyment of an evening of profitable amusement. Masons kept to themselves the knowledge of those peculiar secrets which were to be learned only by those who were permitted to enter the portals of our different bodies as members of the Fraternity. The elevation of our fellow-men and the advancement of knowledge, forms an important part of our proceedings, nevertheless, we do not fail to acknowledge that we cultivate the social element and assemble together occasionally for the purpose of participating in reasonable and rational amusements, such as we ask you to share with us this evening. It is pleasing to the fraternity, at these social gatherings, to meet their lady friends, as they are well aware that the ladies entertain a high opinion of the Masonic order. As the programme was a long one, he would not occupy further time, but introduce the first performer. The following is the programme of the entertainment:—

**PROGRAMME.**

**PART I.**

- 1.—Piano Solo..... "La Gazelle."  
MISS UPTON.
- 2.—Duet..... "Sister Elvea."  
MRS. BRADLEY and MISS CORLETT.
- 3.—Reading.....  
MRS. M. E. SNIDER.
- 4.—Solo..... "Wood Nymph's Call."  
MRS. THOMPSON.
- 5.—Reading.....  
MR. J. HUGHES.
- 6.—Solo..... "L'Estrelle."

**PART II.**

- 1.—Solo..... "Spring."  
MR. T. D. REDDIE.
- 2.—Solo..... "Looking Back."  
MISS CORLETT.
- 3.—Reading.....  
MR. R. L. PATTERSON.
- 4.—Duet..... "Vieni al Mio Sen."  
MRS. BRADLEY and MR. REDDIE.
- 5.—Reading.....  
MISS LEWIS.
- 6.—Solo.....  
MR. WALMSLEY.

**PART III.**

- 1.—Piano Solo.....  
MISS FRASER
- 2.—Solo..... Scotch Ballad.  
MRS. BRADLEY.
- 3.—Duet..... "Home to Our Mountain."  
MISS CORLETT and MR. T. D. REDDIE.
- 4.—Reading.....  
MISS MARTIN.
- 5.—Solo..... "Bonnie Sweet Bessie."  
MISS CORLETT.
- 6.—Reading.....  
MR. A. W. CARREK.
- 7.—Solo.....  
MR. WALMSLEY.

God Save the Queen.



At the conclusion of the second part of the performance, R. W. Bro. Daniel Spry advanced to the Chairman and said,—*M. W. Sir*, at the Annual Communication of Grand Lodge, held in September, 1877, a resolution was unanimously adopted requesting the Grand Master to appoint a committee to procure a suitable testimonial to be presented to you, *M. W. Sir*, as an earnest of the continued good wishes of your Masonic Brethren. In accordance with such resolution, the Grand Master has been pleased to name R. W. Bros. S. B. Harman, Fred. J. Menet, and myself, to perform what to the Committee would have been a pleasing duty. But you, *M. W. Sir*, declined to permit us to do as instructed, until our Chairman, R. W. Bro. Harman, finally prevailed upon you to accede to the wishes of Grand Lodge to accept of a testimonial. That testimonial has been provided, and I have now to request R. W. Bro. J. J. Mason, Grand Secretary, to make the presentation on behalf of Grand Lodge. Before he does so, however, I desire to express my regret, in which I am sure every Mason will join, that, in consequence of a serious and dangerous illness, from which he is slowly recovering, our esteemed Bro. Harman is unable to be present this evening and take part in making the presentation. When I say that he has our earnest wishes for his speedy recovery, I am certain I but echo the sentiments of every Mason in this city and elsewhere, to whom he is personally known. R. W. Bro. F. J. Menet has also been unavoidably detained on pressing business, much against his wishes, as he fully intended being present.

R. W. Bro. J. J. Mason, on making the presentation, said,—*M. W. Sir*, although called upon, unexpectedly, to be the medium of conveying the wishes of Grand Lodge, the duty is none the less personally pleasing to myself. When the Great Architect of the Universe was pleased to remove the late Grand Secretary, R. W. Bro. T. B. Harris, I was placed in the vacant position to discharge the duties of that important office. Shortly afterwards, our then Grand Master, M. W. Bro. William Mercer Wilson, was called away by the hand of death, and upon you, *M. W. Sir*, devolved the duty of conducting the affairs of Grand Lodge, until the next Annual Communication. Your subsequent almost unanimous election to the Grand Master's office, a position which you held for two years, gave me every opportunity

for becoming familiar with your qualifications for the high office which your brethren had called upon you to occupy. That you discharged your duties to the advantage and satisfaction of the Craft is abundantly testified by the action of Grand Lodge, in directing that some suitable testimonial be presented to you at the end of your term, after having declined re-election. That you were a kind executive officer I can personally vouch for, as during your term of office I had many occasions for feeling how willing you were to aid me in the proper performance of my Masonic duties. It is with more than ordinary pleasure, therefore, that on behalf and in the name of the Grand Lodge of Canada, I now present you with this complete suit of a Past Grand Master's Masonic Clothing, and I trust you may long be spared to wear it and enjoy, as you do now, the esteem and hearty good wishes of your Canadian Masonic Brethren. The clothing having been placed upon *M. W. Bro. Kerr*, he said,—*R. W. Sir*, and Brethren, Ladies and Gentlemen: It is with more than ordinary pleasure that I express my thanks to the Committee who have so appropriately carried out the wishes of Grand Lodge. As it will be remembered by those who were present at the Annual Communication held in 1877, on the adoption of the resolution to make such a presentation, I then requested Grand Lodge to proceed no further in the matter, as I felt satisfied that the resolution, showing that I had not failed to so discharge the duties of the important office which I had filled for more than two years, was ample recompense to me, as it should be to any Brother who was conscious of the rectitude of his conduct. The Committee, however, did not share in that opinion, and my much-esteemed friend, R. W. Bro. S. B. Harman, has so persistently urged the propriety of permitting the wishes of Grand Lodge to be complied with, that I finally consented to do so. In accepting this handsome present, which I shall wear on all proper Masonic occasions, I can not help looking back to the occasion which first called upon me to discharge the duties of Grand Master. The death of my much-beloved Chief, Grand Master Wilson, threw upon me unexpectedly the duties of that office, and my subsequent choice and re-election by my Brethren, are too fresh in my recollection to need any testimonial to remind me of the hearty good wishes of those with whom

I have been associated, and over whom I had to rule as their Grand Master. With a constituency of over 17,000 affiliated Masons, and nearly as many more unaffiliated, probably 30,000 in all, the Grand Master's office is one of more than ordinary importance, as it requires much judgment, skill, and considerable ability, to so discharge the duties of the position as to meet with the approval of the brethren, among whom may be found the wisest and the best of the land. Few men represent so intelligent a constituency as the Grand Master of Freemasons, and it is, indeed, no slight honor to be assured, after you have laid down the gavel, that the duties have been so performed that you have given satisfaction to those who elected you to the position. The Grand Lodge of Canada has before it a wide field of usefulness, and I feel assured that it will continue to perform the task devolving upon it for the benefit of mankind and to the honor of the Craft. Possessed of great wealth, it has never acted miserly when called upon for aid, and many a widow and orphan of our departed brethren have reason to bless the members of Grand Lodge and the Masonic Fraternity for the timely aid which has been and will be extended to them. The widow's tear and orphan's cry will always find a response in a true Mason's heart, and material aid will never be wanting by the deserving who need our aid and assistance. The M. W. Brother closed an eloquent speech by again thanking the Committee representing Grand Lodge for the appropriate testimonial presented to him.

The remainder of the programme was then carried out, and at about midnight, the party separated, all highly pleased with the entertainment of the evening.

### Jurisprudence.

#### FORFEITURE OF PROPOSITION FEE.

QUERY.—Has a Lodge power to pass a by-law providing that the deposit fee accompanying the petition of a candidate for initiation shall be forfeited if the candidate fails to come forward for initiation within six months after notice of his acceptance?

ANS.—The Constitution does not require that a deposit fee or proposition fee shall accompany the application of a candidate for initiation. Where such a fee is required, it must be by the by-laws of the Lodge. At first

sight, it would appear, that, if a Lodge has power to require a proposition fee, it should also have power to say what shall be done with it. It would also appear, that the only object of requiring such a fee is to have a proof of the sincerity of the candidate, and to retain the money as a forfeit or punishment, in case the candidate is trifling with the Lodge, and does not come forward for initiation.

We doubt the wisdom of requiring a proposition fee at all, and upon a closer examination of the subject, we find that it does not follow that the Lodge have a right to retain it as a forfeit. Certainly, if the Lodge have no right to make the fee a forfeit the by-law requiring it is a useless one, and might be omitted. We have no right to presume that any candidate is trifling with the Lodge, and the sincerity of any honorable man, of any man whom we would wish to receive into our fraternity, is proved just as much, if not more, by his signing the declaration, as by the payment of the money.

If he comes forward for initiation simply because he may lose the money he has paid unless he does, he is acting from an unworthy motive, and is not fit to be received. So that as a coercive measure (and it is certainly nothing else), the retention of the proposition fee is a failure, and it should not be allowed.

We have no regulations on this subject, but in other jurisdictions, where there are such regulations, we find that in all cases where a candidate is rejected, the deposit fee must be returned to him. It does not go into the funds of the Lodge until affirmative action is had on the petition, and if the candidate is accepted, it forms part of his initiation fee. The disposal of the deposit fee, in cases where the candidate does not come forward after acceptance, does not appear to have been thought of, as we have not been able to find any specific regulation on that point.

We can see no reason why a can-

didate, who does not come forward for initiation, should be in a worse position than one who is rejected. The one is entitled to a return of his money just as much as the other. It may be said that the rejected is forbidden to enter, and therefore we have no right to keep his money. We will not admit him, and we have no right to keep his money without giving him some equivalent for it. But as far as the money is concerned, the accepted is just in the same position. We have no right to keep his money either, without an equivalent.

It may then be said that the accepted has the power in his own hands of obtaining the equivalent, which the rejected has not. He may come forward and receive the equivalent, but he does not choose to do so; and therefore he cannot ask, or should not be allowed to have his money returned to him. This position is hardly correct. The accepted cannot, in general, obtain the equivalent without paying more money for it.

In some Lodge By-laws that we have seen, the candidate is required to deposit with his application the whole initiation fee. In these cases, it will not be contended that the Lodge should retain the whole fee if the candidate does not come forward. The principle, however, is the same whether the sum retained be large or small.

Passing this objection, the proposition amounts to this: that we should, by retaining a sum of money which the candidate has placed in our hands, endeavor to force him to pay more money, and to receive something he does not wish to receive; to do something he does not wish to do, and to take upon himself certain obligations he does not wish to take. There is nothing fair or Masonic about such a proposal as that.

Suppose a candidate is accepted and comes forward for initiation. His deposit fee becomes a part of his initiation fee, and he pays the balance. While he is being prepared, or before

he enters the Lodge-room, he changes his mind and refuses to be initiated. We presume that in such a case, the Lodge would refund his money, and if they refund any part of it, they would be bound to refund the whole. The deposit fee is gone. It is merged in the initiation fee. There is now only one sum to be dealt with and it must all be refunded or none. We say the Lodge has no right to retain this sum, and, therefore, it has no right to pass such a by-law as the one stated in the question.

The candidate may not be entitled to recover the money back by process of law, but surely no lodge in these days would take advantage of any legal technicality to withhold unjustly any money belonging to any person.

Dr. Oliver mentions a curious case which was tried sometime over 20 years ago, at the Sessions, at Tralee. A person sued a member of a lodge for the amount of entrance fees as a Mason, paid by him to the defendant. The plaintiff said that he had attended the lodge for the purpose of admission, but declined going through the ceremony because he heard that there was a poker ready for him, and also that he should have to give up his watch and money. He lost his case, as it was held that as he had given his money voluntarily, he was not entitled to get it back again. After thus vindicating their legal rights, it would have been a graceful act, and one of simple justice, for that lodge to have refunded the money; but history does not inform us that that obviously just and proper course was taken. We think that a lodge which unjustly retains money in that manner should be compelled by Grand Lodge to make restitution.

Nothing is more strongly inculcated in our lectures and charges than the freedom of Masonry. We are told that Masonry is free, and requires a perfect freedom of inclination in every candidate for its mysteries. We do not proselytize. We ask no one to join us. Those who come, do so of

their own free will and accord. We cannot compel them to come. We do not wish to receive any one who is not perfectly willing and desirous of admission. Nor can we compel a candidate to take any particular degree. It follows, therefore, that a lodge has no right to attempt to force a candidate to come forward for initiation.

Again, Masonry teaches us to act fairly, honorably and uprightly towards all men. We are taught to act "on the square" with all mankind, and to do unto others as we would wish to be done by. It is not fair or honorable to keep the money of any person without giving him something in return for it; some just equivalent for the amount he has paid. The fees and dues of Masonry are required for purposes which are easily understood. The benefits and privileges conferred, constitute full value for all payments. But there is absolutely no consideration for the payment of a deposit fee. No value is given for it. No return is made for it. The candidate receives nothing in exchange for it. It is a payment for which he receives no just equivalent. It is simply an instrument to be used for purposes of coercion, and as such, it is, in our opinion, entirely indefensible.

On the whole, then, and on the broad grounds of Masonic justice and equity, we are forced to the conclusion that a lodge has no right to make the Proposition fee a forfeit; and that a By-law for that purpose should not be allowed.

St. George Lodge, No. 20, Wolfville, N.S., installed by W. Bro. Dr. Robinson, E.D.G.M.: I.P.M., W. Bro. George H. Wallace; W.M., V. Bro. James W. Caldwell; S.W. Bro. J. B. Davison; J.W., Bro. Martin Pick; Treasurer, Bro. Alfred K. Barp; Secretary, Bro. John H. Bentley; Chaplain, Bro. James G. Patriquin (elected, but not yet installed on account of illness); S.D., Bro. J. G. A. Belyea; J.D., Bro. Simeon B. Sleep; S.S., Bro. John F. Pratt; J.S., Bro. Elijah P. Armstrong, P.M.; I.G., Bro. W. Temple Piere; Tyler, Bro. William C. Blackadder.

*Masonic Correspondence.*

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

*To the Editor of THE CANADIAN CRAFTSMAN.*

At the last regular meeting of Ashlar Lodge, No. 247, G. R. C., Yorkville, W. Bro. Blain, W. M. of St John's Lodge, Toronto, accompanied by his Wardens and a number of his officers, paid their official visit to the Yorkville Lodge. As there were no candidates for degrees, the Lodge soon adjourned to the refreshment room, where the Brethren spent a couple of hours very pleasantly. The toast of "the Grand Lodge" brought to his feet R. W. Bro. Saunders, Grand Senior Warden G. L. of Canada, who brought down the house by saying that the wise men of St. John's Lodge, Toronto, had, unlike their ancient Brethren, gone north, instead of east, in search of light, which provoked the remark from a cheeky E. A. that they had probably come up to find why the winter lasted so long. "Our Visiting Brethren," caused W. Bro. Blain to ask that the W. M. of Ashlar Lodge, W. Bro. Robinson (who is presiding in the place of Bro. Caston, W. M. elect, whom sickness has hitherto prevented from being installed) should call upon his officers to reply in an ascending scale, in order to give him time to collect his thoughts upon this (to him) very momentous occasion. Accordingly Bro. Swift, I. G., St. John's, after placing a guard over his beer (having noticed the near proximity of aforesaid cheeky E. A.), cleared his throat, and gave the old lines which, after a much pathetic beginning, ends with—

"It's not the weight of care, father, which weighs upon my breast;  
It's the unfounded cucumber I ate; and can't digest."

But as he facetiously substituted the word cheese for cucumber (not seeing any of the latter edible on the table) Ashlar's valiant Junior Warden, Bro. Macorquodale, promoter of the feast, jumped up and said, quite excitedly, that he thought it was very good cheese indeed, and, much to the amusement of the Lodge, quoted prices sufficient to make him a life member of the Dairymen's Association. Bros. Smallpiece and Thompson then followed with a few felicitous remarks in the same humorous strain. Next followed V. W. Bro. Erskine, P. M. St. John's, now Treasurer, who "chaffed" Ashlar Lodge most unmercifully upon the general "cheekiness" of its members, wherever found, saying, you can tell an Ashlar man by the way he "goes for the grub." Bro. Simpson, J. W., followed, with a few statistical statements as to St.

John's Lodge, leaving his auditors to feel that, not to be a member of St. John's, was to be outside the number of the elect. Bro. Boddy, J. W., next came to the scratch, with his jolly Irish face and eyes twinkling with fun, declaring that he never made a speech in his life, could not sing, and as to dancing, his early education had been neglected, which pitiful tale he told with a face getting longer and longer, until the artful schemer had filled the allotted time, when he sat down. And now into the breach steps W. Bro. Blain, who has been dividing his time between taking copious notes on his shirt cuffs and getting the latest thing in "Eureka fine hose" from Y. W. Bro. Blackwood, and in a few graceful terms compliments Ashlar Lodge on having beautiful Lodge Rooms, efficient officers, &c., and adds that his officers, came up that evening to spy out the "weaknesses of the land," and, if possible, to get even with Bro. Macorquodale, who had done some "tall bragging" about Ashlar Lodge at the last regular meeting of St. John's Lodge, but as there was no work on hand they had been foiled, and that for his part he came up to have, what was the rule in Ashlar, a good social time, and he thought they were having it. On sitting down, the brethren gave Bro. Blain three cheers. R. W. Bro. Saunders, as a Past Master of St. John's before he joined Ashlar, had to make a few remarks. W. Bro. Robinson then proposed the health of a member of Ashlar Lodge, Bro. Lowrey, to whom a son had just been born, coupling therewith Mrs. Lowrey and the infant, when Bro. Lowrey thanked the brethren and gave the humorous song entitled "The Twins." Bro. John Laidlaw also favored the company with a song called "The Maid of,"—some unpronounceable place in Wales with a dozen or more consonants, will have to stand for it. W. Bro. Blain requested W. Bro. Robinson to allow him to assume control of the gavel to toast "The W. M. and Officers of Ashlar," to which the Yorkvillians briefly responded, W. Bro. Blackwood giving some interesting information relative to his Mother Lodge, St. Paul's, of Montreal. W. Bro. Blain then requested Bro. Phipps to give the company a song, from which the latter begged to be excused, on the ground that he was suffering from a severe cold, a way which we notice that Brother has of getting out of singing, and which statement was rather attenuated as he had been heard to "chirp" considerably during the evening. "Bro. J. W., I'll thank you for your toast," carried all to their feet, and thus ended one of the most enjoyable of the many enjoyable meetings held in the "classic suburb." Having told my "plain, unvarnished tale," dear Bro. Editor, allow me to sign myself, yours ever,

SKILLET.

To the Editor of THE CRAFTSMAN.

DEAR SIR AND BRO.—I am rapidly coming to the conclusion that the whole of the misapprehension regarding the office of D. D. G. M. arises from confounding this office with that of the Provincial Grand Master (or D.P.G.) under England.

In my former communication I shewed what powers were conferred on the D. D. G. M. by the Constitution of the Grand Lodge of Quebec, and I claim that the D. D. G. M. in exercising any power not specially accorded him by the Constitution, is exceeding his duty, and can be held amenable for the performance of any act that is found to be *ultra vires* or not so conferred upon him—the object of the present movement being to see just what powers the D. D. G. M. possesses, and have them clearly understood, so that no future D. D. G. M. may exceed his rights or prerogatives. When the Constitution confers too great a scope of power to restrict it, and to make clear anything that now appears hazy—nothing personal entering into the present enquiry, simply the discussion of abstract principles for future guidance.

We each and all of us possess rights as Master Masons, Installed Masters, Past Masters, D. D. G. Masters, Grand Masters, and a clear understanding of their several and relative rights will make the whole machine run smoothly and prevent each and every station from infringing on the rights, duties, or prerogatives of the other. It being universally admitted that "it is not in the power of any man, or any body of men, to make innovations in the body of Masonry," I don't see that any new office can lawfully be created to diminish the vested rights of any pre-existent office. If such has been done the sooner the blunder be corrected the better.

Under the English Constitution (edition of 1863) the appointment of Provincial Grand Master is a prerogative of the Grand Master by whom a patent may be granted, during pleasure, to any worthy brother of eminence and ability. The patent invests the holder with a rank and power in his particular district *similar to those possessed by the Grand Master*. The holder of the patent is to be installed at the first Provincial Grand Lodge he may hold after his appointment, and he is empowered to appoint for his province a deputy, two wardens, two deacons, and other grand officers (except the treasurer who is to be elected), and any number of Provincial Grand Stewards not exceeding six. He should hold a Provincial Grand Lodge once in each year, where it may seem to him most convenient and when a Masonic Festival may also be held. He may convene Provincial Grand Lodges of Emergency whenever necessary in his judgment. He must transmit to the

Grand Master within a month a summary of the minutes of every Provincial Grand Lodge, with the names of all brethren appointed to Provincial Grand office, and the names and numbers of the Lodges to which they belong, also their respective residences. To have the duties of the office properly performed he may appoint a deputy to execute all the functions of the office in his name, and may for this purpose invest him by patent under his hand and seal with all the requisite powers during pleasure. He must transmit, in writing, the name and place of abode of his deputy to all the Lodges in his district, and also to the Grand Secretary, in order to have him registered within one month of his appointment and at the same time specify whether he intends the business of the Province to be transacted by himself or deputy.

The Provincial Grand Master, or his deputy, must be responsible that the Provincial Grand Lodge does not exceed its lawful powers. He is therefore to cause correct minutes of all proceedings to be kept, and to produce them to Grand Master or Grand Lodge when required.

The Deputy Provincial Grand Master must have previously served as Master in a regular Lodge, and be resident within the province, and a subscribing member to a Lodge therein, and regularly authorized by patent to hold office during pleasure.\* He is invested with the rank of a Deputy Grand Master within the Province, "and presides," unless the Provincial Grand Master be present, in any Lodge he may visit within his district. He is not ex-officio a member of Grand Lodge, and possesses no rank outside of his district, although entitled to wear the clothing of a Provincial Grand officer in all Masonic Meetings. The Grand Master of England may confer on Provincial Grand Masters in Colonies and foreign parts a power of dispensation in cases of emergency to advance a brother to a higher degree at an interval of one week, instead of four weeks. The Grand Secretary is to furnish Provincial Grand Masters for colonies or foreign districts Grand Lodge certificates (with the necessary alterations in form) signed and sealed, but left blank in other respects, the blanks to be filled up by the Provincial Grand Master, or by his order, with the names and dates of the brethren initiated, &c., by Lodges within his Province or District, or of such brethren as shall affiliate with such Lodges as set forth in returns made to him, which Grand Lodge certificates shall have attached to them the seal of the Provincial Grand Lodge and be countersigned by the Provincial Grand Master, or his Deputy, and by the Provincial Grand Secretary.

These various powers are conferrable by the English Constitution on a Provincial

Grand Master or his Deputy in addition to those that are conferred by the Quebec Constitution on our D.D.G.Ms., and it is by confounding one office with the other that our present uncertain position has been produced. No doubt the bulk of the Masons in Ontario and Quebec were brought to light under English warrants, and hence, when the Grand Lodge of Canada was established, the office of D.D.G.M. was supposed by unthinking Masons to possess the attributes of the English Provincial Grand Master, and thus the erroneous doctrine has been transmitted to our time. One thing is certain that the framers of the Quebec Constitution never intended to, nor did they, seemingly, confer on our D.D.G.Ms. any such extensive powers as are enjoyed by the English Provincial Grand Master.

One point I want to draw special attention to is the matter of presiding in Lodges as referred to by both Constitutions. The English Constitution, in speaking of the Deputy Provincial Grand Master, says "He presides in any Lodge he may visit," &c. Nothing can be clearer than this, but the Quebec Constitution has it, "He may preside," which is not just the same thing in my estimation.

For the sake of future peace and harmony let us get these matters fraternally arranged, and so give a quietus to

VENTILATION.

Ancient Landmark Lodge, No. 3, G.R.M., Winnipeg; I.P.M., W. Bro. J. M. McGregor; W.M., W. Bro. D. B. Murray; S.W., Bro. J. O. LeCappelle; J. W., Bro. R. W. A. Rolph; Treasurer, Bro. D. Young; Secretary, Bro. G. E. Fulthorpe; Chaplain, Bro. T. J. Agnew; Organist, Bro. D. Carey; S. D., Bro. W. H. Saunders; J. D., Bro. Thos. Manley; S. S., Bro. P. Sawler; J. S., Bro. W. Hill; Tyler, Bro. C. M. Murray; D. of C., Bro. W. Blackmore.

Ashlar Lodge, No. 3, G.R.B.C., Nansimo, installed by W. Bro. Samuel Drake; I.P. M., W. Bro. Samuel Drake; W.M., W. Bro. William Stewart; S. W., Bro. Eric B. McKay; J. W., Bro. John Frame; Treasurer, Bro. Alex. Mayers; Secretary, Bro. James A. Abrams; Organist, W. Bro. Mark Bate; S. D., Bro. C. N. Young; J. D., Bro. David Davis; S. S., Bro. Thomas Barlow; J. S., Charles Bennie; I. G., Bro. Joseph Trumper; Tyler, Bro. John Mahrer; D. of C., W. Bro. Samuel Drake, P. M.

Cariboo Lodge, No. 4, G.R.B.C., Barkerville, installed by W. Bro. P. M. Nutt; W. M., W. Bro. Alex. Lindsay; S. W., Bro. H. McDermott; J. W., Bro. W. Rennie; Treasurer, Bro. A. Pendola; Secretary, Bro. Jos. H. St. Laurent; S. D., Bro. B. Van Volkenburgh; J. D., Bro. C. Hagerman; I. G., Bro. John Williams; Tyler, Bro. Charles Paulsen.

## Canadian Masonic News.

We have to thank some brother for a copy of a neat little book giving a very interesting History of Hamilton Chapter, No. 62, R.A.M., Rochester, N.Y.

**AN IMPOSTER.**—W. Bro. M. Williams, of Colborne Lodge, No. 91, G.R.C., Colborne, Ont., writes us that a person calling himself J. H. Rowell, claiming to hail from his Lodge, is victimizing the Lodges in Western Ontario. He is an imposter, no such person ever having been a member of Colborne Lodge.

Hawaiian Lodge, No. 22, Honolulu, Sandwich Islands, on January 4th ult., laid the corner stone of a Masonic Temple, with the time-honored ceremonies of the Craft. Their Majesties the King and Queen, H. R. H. the Heir Apparent, the Cabinet Ministers, and other government officials were present, together with a large concourse of citizens.

**BRITISH COLUMBIA.**—Our correspondent informs us of the recent death, by consumption, of Bro. Captain Winter, of Vancouver Quindra Lodge, a member of the Grand Lodge of British Columbia, and Past Z. of Grand Chapter. The funeral was one of the largest that has been seen in Victoria, the volunteer force, of which our deceased brother was a member, turning out in large numbers, as well as the members of the Fraternity. The funeral service was conducted by the Rev. Bro. Mogg, of Christ Cathedral.

**LISTOWEL.**—A new Hall in the town of Listowel, was consecrated, dedicated and opened for the purposes of Freemasonry on the 27th February by R. W. Bro. Robertson, D D G M Huron District, when a large number of visiting brethren were also present. The Lodge Room is described as being very handsome, 60x30, with ceilings 15 feet high, and is elegantly furnished. After the ceremony of consecration and dedication, a re-union, under the auspices of the Craft, was held, consisting of speeches by several brethren, vocal and instrumental music, readings, etc. This was followed by a sumptuous repast, to which the brethren with their friends did ample justice; and the party broke up at midnight after a most enjoyable evening.

**LONDON.**—At the regular communication of Kilwinning Lodge, No. 64, G.R.C., Thursday evening, the 20th February, a pleasing incident graced the proceedings by the brethren making Worshipful Brother R. B. Hungerford, P.M., the recipient of a P.M.'s Jewel, as a mark of esteem and appreciation of the manner in which he filled the chair during the term of his office. V. W. Brother R. Lewis, as speaker on behalf of the brethren, accompanied the presentation with a few very fitting remarks, testifying

to the ability, urbanity, and faithfulness with which he had discharged his duties. The reply of the honored brother conveyed his great gratitude to the brethren, and the high value he placed upon this expression of their favor; more especially the sentiments and good feeling of the brethren as embodied in the remarks of V. W. Brother R. Lewis. The jewel bears the following inscription: "Presented to W. Bro. R. B. Hungerford, P.M., by the brethren of Kilwinning Lodge, 64, G.R.C., 1879."

We have been favored with a copy of the following circular:—

"CHATHAM, Ont., 19th March, 1879.

"DEAR SIR AND BRO.—A Mr. Westlake, of the City of London, Ont., an expelled Mason from the Grand Lodge of Canada, and styling himself a Past Grand Master of the Grand Lodge of Ontario—a body which has no legal Masonic existence and which every Grand Lodge throughout the world repudiates as a spurious organization—on the 5th of February, 1879, opened in this Town a Lodge which he calls 'Temple Lodge, No. 26,' and conferred, as he states, the three Degrees of Craft Masonry in one night, for the sum of Five Dollars, on the following persons:—Joseph M. Taylor, Thos. R. Rutley, H. L. Parkin, R. J. Halle, W. Cooper, J. R. Reid, O. Wagenheimer, J. Maggs, P. Maggs, Wm. Maggs.

"I have been informed and believe that the above parties are trying to pass themselves off as genuine Masons, and this Circular is sent to caution you and all true brother Masons to give them, or any one hailing from this Temple Lodge, under the so-called Grand Lodge of 'Ontario,' no Masonic recognition; and, if possible, to have no intercourse whatever with them.

"They were all informed, before they joined, of the spurious nature of this organization, and that it had no Masonic standing either in Canada or any other part of the world. They cannot therefore plead ignorance in this matter, and consequently, cannot look for nor expect any sympathy from true Masons, but should be repudiated and branded as impostors.

"Trusting you will exercise due caution, so as to guard against these so-called Masons.

"I remain, yours fraternally,

"THOS. C. McNABB,  
"P.D.D.G.M., St. Clair Dist."

**OMEMEE.**—On Thursday evening, the 6th ult., a grand assembling of the craft took place here, which was one of the most pleasant affairs of the kind ever held in this section, the occasion being the opening of a new lodge in Omemee, to be known as "Lorne Lodge." Between fifty and sixty members of the craft were present, includ-

ing many of the most distinguished Masons of this district, among whom we noticed R. W. Bro. E. Peplow, D.D.G.M., Port Hope; W. Bro. Dr. Turner, Millbrook; W. Bros. A. Hudspeth, A. H. Melville, Wm. Milne, Geo. Ingle, J. W. Wallace; Bros. Dr. C. L. Coulter, F. R. Weston, D. C. Trew, E. E. Henderson, J. D. Hunter, Jas. T. Mann, John Kelly, A. Burton, L. A. McLean, J. C. Rodden, J. D. Graham, — Cathro, F. Reeves, James Fry, John McMillan, J. Tyrell, M. Morrison, and J. Allen, of Lindsay; Bros. John Hunter, J. Fitzgerald, A. Lough, and H. McCartney, of Millbrook; and many others, whose names we could not obtain. The officers of the new lodge are: W. Bro. V. S. Cottingham, W.M.; Bro. George McWilliams, S.W.; Bro. Col. John Hamilton, J.W.; Rev. Bro. R. H. Harris, Chap.; Bro. W. Brundret, Sec.; Bro. Capt. James Evans, Treas.; Bro. Capt. W. H. Cottingham, S. D. After the ceremonies of the lodge were disposed of in the new lodge room, the members of the new lodge invited the visiting brethren to a banquet in Bradburn's Hall. The hall was tastefully arrayed—very appropriately for the occasion—with illuminated emblems and mottoes of the craft, festooned with flags and bunting and a liberal supply of evergreens. The chair was ably filled by W. Bro. W. S. Cottingham, the W. M. of the new lodge, and the vice-chairs by Bro. Geo. McWilliams, S. W., and Bro. Col. John Hamilton, J. W. After the cloth had been removed, the chairman proposed "The Queen," which was loyally drank and "God Save the Queen," sung by the company. The next toast was "The Prince of Wales, Grand Master of England," which was acknowledged by the brethren giving the "grand honors." "The Governor-General," after whom the new lodge is named, was proposed with appropriate introductory remarks. Song by Bro. M. Morrison. "The Army and Navy," was responded to by Capt. Cottingham, Capt. Evans, Capt. Graham, Col. Hamilton, and Lieut. Rodden, R. N. Mr. Rodden's speech was a capital effort and gave an interesting history of Masonry in the British Navy. "The Grand Master and Grand Lodge of Canada" was responded to by R. W. Bro. E. Peplow, D.D.G.M.; after which "Our Visiting Brethren" was proposed, and called forth responses by W. Bros. A. Hudspeth, S. Turner, Geo. Ingle and W. Milne. Other toasts were proposed and received their due response, and the party broke up by all present joining in singing "Auld Lang Syne."

• INTERESTING CEREMONY, ADDRESS AND PRESENTATION.—On Friday evening, 14th ult., the lodge room of Beaver Lodge, No. 83, G.R.C., Strathroy, Ont., was the scene of a very pleasing and interesting ceremony, on the occasion of the regular monthly communication. There was a very large attend-

ance, among whom were no less than ten Past Masters, no doubt greatly due to the event of the evening, which was the presentation to V. W. Bro. Wm. Milner, by the brethren of the Lodge, of a most chaste Past Master's Jewel and Chapter Mark, as a mark of their esteem and appreciation of his past services. The presentation was accompanied with the following address:—

V. W. Bro. Wm. Milner, P. M. of Beaver Lodge, No. 83.

DEAR SIR AND BRO.,—It is with feelings of the greatest pleasure that your brethren of Beaver Lodge desire to express to you their approbation of the deep and unremitting interest you have at all times taken in the welfare and prosperity of the craft in general, and of this Lodge in particular, and their indebtedness to you for many instructive and interesting meetings which have been productive of much good. The true Masonic conduct which it has at all times been your aim to carry out, in the many honorable and responsible positions you have held in our midst, has been a source of pleasure to us, indeed; your willingness and promptness at all times to assist in promoting the interests of the craft, has often been observed by us, and we feel that we are in duty bound to express ourselves to you for your many Masonic virtues. We would desire to present you with this Past Master's Jewel, as a token of esteem and brotherly love, and pray that you may be spared many years to wear the same with honor to yourself and to the craft.

JOHN MALLON, W. M.  
W. OLDHAM, P. M.  
W. M. GRANT, S. W.  
JOHN R. CLARKE, J. W.  
JOHN LENFESTY, Jr., P.M., Sec.

Bro. Milner replied as follows:—

W. SIR, WARDENS, AND BRETHREN OF BEAVER LODGE,—I assure you that this unexpected and unlooked for address from your hands is a source of the deepest pleasure to me. Your kind expression of approbation of the duties which I have endeavored at all times to perform to the best of my ability now fully repays me. While I may have taken an interest in endeavoring to promote the prosperity of our noble craft, I at all times did so from a sense of duty. But when, brethren, your flattering address just read is presented, I feel that I have come much short of what I should have done to merit such very kind expressions. As Masons we are taught many beautiful lessons, but the one beautiful lesson taught me this evening I never had the pleasure of receiving until you presented me with this beautiful token and address, and I assure you that while the Grand Architect of the Universe spares me, it shall be worn with that honor and pleasure which it so justly



merits. The ceremony was ably conducted by the officers of the lodge, assisted by W. Bro. W. Bettridge, P.M., and W. Bro. John Lenfesty, Jr., P.M.

**KINGSTON.**—At the annual assembly of the Hugh de Payen Preceptory of Knights Templar and Priory of Knights of Malta, held at the Templars' Hall, King street, the following officers for the ensuing year were installed by V. E. Fr. Jas A. Henderson, Q.C., D.C.L., Provincial Prior, assisted by V. E. Fr. John Kerr, and E. Fr. Thos. Gordon:

E. Preceptor.—E. Fr. Philip Bajus.  
 Constable.—Fr. W. D. Gordon.  
 Marshall.—Fr. H. Nuttall.  
 Chaplain.—Fr. Rev. T. A. Parnell.  
 Treasurer.—V. E. Fr. John Kerr.  
 Registrar.—Fr. S. W. Scott.  
 Sub-Marshal.—Fr. Thos. Seale.  
 Capt. of Guard.—Fr. John Munro.  
 Almoner.—Fr. G. W. Andrews.  
 Standard Bearers.—Frs. D. W. Allison and J. G. Lazior.  
 Guard.—Fr. E. Ball.

**LONDON.**—The following officers of Richard Cœur de Lion Preceptory were formally installed on the evening of the 13th March, ult:—

P. E. P.—V. E. Sir Kt. D. B. Burch.  
 E. P.—Sir Kt. T. H. T. acy.  
 Prelate.—Sir Kt. G. M. Innes.  
 Constable.—Sir Kt. Wm. Hawthorne.  
 Marshall.—Sir Kt. A. H. Baxter.  
 Reg. and Treas.—Sir Kt. J. B. Smith.  
 Capt. of Guard.—Sir Kt. James Sutton, M.D.  
 Almoner.—Sir Kt. W. Matheson.  
 Standard Bearer.—Sir Kts. C. F. Goodhue and W. Hayden.  
 Herald.—Sir Kts J. Ferguson and J. F. Thomas.  
 D. of C.—Sir Kt. D. Crawford.  
 Stewards.—Sir Kts. S. Murray, M.D., T. Welsh, and T. Brock.  
 Guard.—Sir Kt. T. J. Hood.

At the conclusion of the ceremony, Recorder Sir Knight A. G. Smyth came forward and presented Very Eminent Sir Knight D. B. Burch, Past Preceptor and Provincial Prior, with a handsome gold Past Eminent Preceptor's jewel and collar and the following address:—

*Very Eminent Bro. Knight:—*

This Preceptory, at their annual assembly on the 14th of Feb., resolved to mark their appreciation of your services during your presidency over it for the period of two years, during which time our Preceptory and the Order of the Temple have responded under your guidance. As Preceptor and Provincial Prior for Western Ontario, we ask you to accept this jewel and address as a tangible proof of such services, and also as a mark of the highest personal esteem, the result of personal intercourse and communication, which has been characterized by the kindest freedom on your part, and of the most genuine courtesy and trust friendship. These sentiments of fraternal regard, we desire may be entered on our records, as they have been engrained on our hearts, and we hope to have the pleasure of many years of Masonic intercourse and counsel. And when at last the angel for you shall have been sounded, may you find refuge with the great Captain of our salvation, the "Emmanuel," as a good soldier of the cross and "with all your armor on," accepted of him, who is "King of Kings and Lord of Lords."

The document, which was beautifully engrossed and illuminated, was then hand-

ed to Bro. Burch, who made a feeling and suitable reply. The Jewel bore the inscription, "Presented by Richard Cœur de Lion Preceptory to Very Eminent Preceptor Sir Knight D. B. Burch, 32<sup>d</sup>, Past Preceptor, Provincial Prior."

The members then adjourned to Mr. W. Hawthorne's restaurant to partake of the annual banquet. Sir Knight T. H. Tracy occupied the post of honor, and to his right and left were seated the members of the Preceptory in the order of their rank. The usual loyal and patriotic toasts were proposed and heartily responded to. "The Grand Prior of the World, the Prince of Wales," "Col. McLeod Moore, Prior of the Dominion," "Provincial Prior, D. B. Burch," "Eminent Sir Kt. T. H. Tracy," and "Past Eminent Preceptors," were enthusiastically received. The programme concluded with "Our Invited Guests" and "The Press." The evening, which was enlivened with songs by several gentlemen present, was spent by all present in a hearty and fraternal manner. The gathering separated at a seasonable hour, with "Auld Lang Syne."

Mount Hermon Lodge, No. 7, Moodyville, British Columbia, installed by W. Bro. P. W. Swett, W.M., W. Bro. John A. Cotterell; S.W., Bro. P. A. Allen; J.W., Bro. Sherwin Proctor; Treas., Bro. James Van Bramer; Sec'y, Bro. John Buie; S.D., Bro. Robert Millman; J.D., Bro. Henry Smith; I.G., Bro. Alex. Merrifield; Tyler, Bro. Geo. W. Cole.

**ROYAL ARCH MASONRY.**—The officers of Tecumseh Chapter, R.A.M., Stratford, were installed by E. Comps. Jas. Lockie, of Waterloo, Grand Registrar, and J. S. Petrine, of Doon, as follows:—I. Baker, Z; G. J. Waugh, H; A. McLennan, J; W. G. Mowat, S. E; P. Cornell, S. N.; I. S. Griswold, P. S.; D. Agnew, J. S., John Gibson, Treasurer; A. Hepburn, Janitor.

### Publisher's Notice.

We have to apologize for again sending out accounts to our subscribers so early in the year, but as the subscriptions are the only source of revenue of the CRAFTSMAN, and as the receipts during this year have been exceedingly light, we think our readers will see the necessity of remitting us the small amount due at the earliest possible moment, as the regular expenses for labor, paper, &c., are all cash items, and a heavy drain on a publication without advertising patronage to fall back on. It is customary to collect subscriptions for all publications in advance, and though we do not insist on this rule, yet we would prefer all who can do so without inconvenience to pay in that way.