

response to this action, have appointed and commissioned Sir Knight James A. Henderson, Q.C., G. C. T., of Ontario, as our Grand Representative near the "Sovereign Great Priory of Canada."

Done at Wytheville, Virginia, this 12th day of September, A. D. 1884, A. O. 766.

By THE GRAND MASTER.

[L.S.] Attest.—My hand, and the seal of the Grand Encampment of the United States, this 25th day of September, A. D. 1884, A. O. 766.

T. S. PARVIN,
Grand Recorder.

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THAT CURSE OF FREEMASONS.—The infallible Pope has re-considered the recent encyclical letter against Freemasons. It did not work well, and his holiness announces that he "has suspended for one year the obligation of denouncing the secret leaders of the objectionable societies, and has also suspended the reserve of censures granting the power of absolution to all confessors appointed by the ordinaries."

So we are not to go straight to the bad this year!

A Catholic Priest of England said: "Who a few years ago fired at the Emperor of Germany? A member of secret societies. Who assassinated the Emperor of Russia? Members of secret societies. Who perpetrated the horrible crime in Phoenix Park, in Dublin, two years ago? Members of secret societies. Who fired at the Kings of Spain and Italy? Members of secret societies. We see the doings of these sects are in accord with their speeches. How, then, doubt any longer that they aim at the subversion of social order? If so, the Pope is right, and nothing can be too strong to prevent Christians from joining Freemasonry, or any other society of the same kind."

On which the *Freemasons' Chronicle*, London, makes this comment:—

"We should like to know what opinion would be formed of our society if we, as an organ of English Freemasonry, were to follow the example of this priest, and denounce religion as he has denounced our society, because of the crimes committed by men who have been trained in some kind of religious faith. Supposing, for instance, that we were desirous of lowering the character of Christianity in the world's estimation, what is there to prevent us from writing after this fashion: 'Who a few centuries ago destroyed the Templars? A Christian King, abetted by a Christian Pope. Who exterminated the Albijenses? Christian generals, instigated by a Christian Pope. Who massacred the Huguenots? A Christian King, supported by a Christian Pope. Who perpetrated all kinds of atrocities against other so-called heretical Christians? Christian Princes, aided and abetted by Christian Popes. These flagrant cruelties were perpetrated in the name of Christianity, and consequently nothing can be too strong to prevent men from joining that, or any other religious society of a similar kind.' In saying this, we should be in a better plight than this priestly castigator of Freemasonry, because his association of the crimes he enumerates with the society of Freemasons, is known to be devoid of all foundation; whereas, those we have enumerated, owed their origin to the ambition or bigotry of professed Christian Princes, both temporal and spiritual. Yet the very last thing, it would occur to us to do, would be to denounce Christianity, on the ground of the evil deeds which had been enacted by unworthy professors of its tenets. We recognize to its fullest extent, the broad truth that a religion must not be held responsible for the enormities that are practised under the cover of its name, and it would have manifested a more charitable