

He refers to the fact that upon his protest and letter being made public, the cry was raised that "Mississippi had joined the Iowa rebels." He objects to this as being a preposterous assertion, and only got up for the purpose of injuring Iowa. For about ten or more pages he discusses the action of the M.E.G. Master and the flaws in the Ritual, and he does not spare either.

Miscellaneous.

THE CRAFT IN CANADA.

(From the New York Dispatch.)

The development of the Craft in Canada is phenomenal. Few jurisdictions have made a better record in the various divisions of Masonic work, and the fact that this success is the outcome of a labor clouded in its early days with incapacity and misgovernment, marks the Canadian Craftsman as one who in the field of Masonry will bear comparison of a highly favorable character with brethren in other lands who have shouldered the burden and fought for the rights of the common brotherhood. The Canadians are nearing their centennial in Masonry. A few years, and the anniversary of that day will come round, when, clothed in the spotless lambskin, the brethren circled round the altar in the primitive lodge room at Niagara.

The band of brothers who were there have gone into the Great Brightness; still the foundations were then laid for a permanent structure, that stands before the craft world of to-day, with a Grand Lodge organization, that in executive ability, and a thorough knowledge and application of the principles on which the institution is founded, a model for even some of the older jurisdictions, who can go back for their birthright into the pathways of the olden time when the eighteenth century had hardly seen its first flood of light.

The early struggle of the Canadian Craft reads almost like a romance,

especially those pertaining to Upper Canada. The mismanagement, not to say misgovernment of the Athol Grand Lodge appointee, Provincial Master Wm. Jarvis, led, in part, to obstruct the direct success of the Craft in Upper Canada. Incapacity seemed to have characterized his every act, and the bells that tolled his death dirge in the little town of York, at the same time rang out notes of freedom for the workers in the Masonic vineyard. The conventions at Kingston, 1817-18 19, were held, and the aid, counsel, and recognition of the Grand Lodge of England were petitioned for. But the Grand Lodge of Motherland had neither ears to hear or eyes to see. The Canadian missive was relegated to the archives, unread and unanswered.

Again and again the Canadians pleaded for recognition and comfort, but no answer came from England and the repeated appeals did not avail. Finally in 1822, the Grand Master of England was magnanimous, and Bro. Simon McGillivray was sent to Canada to recognize the Craft. His mission was successful. It bore fruit and for some years all was well. Then the dark clouds of the Morgan excitement came on the horizon. The anti-Masonic wave swept the continent. Canadian as well as American jurisdictions felt its power, and the work of Masonry fell into decay from 1826 until 1845, when a second revival took place—one of a character that led to the permanency of Craft work in the Dominion. And yet history repeats itself in these later days. The old Provincial Grand Lodge of Upper Canada, or Canada West, had its trouble with England. The same indifference, neglect and stupidity that had marked the Grand Lodge of England, in 1817-23, was even more intense in 1845-55. The appeal to England for self-government was treated with disdain. The Grand Master and Grand Secretary of the United Grand Lodge seemed to vie with one another in efforts to ignore the memorials for Canada. This neglect was so marked that when discussed in the