

THE SOVEREIGN GREAT PRIORY OF CANADA.

The *Masonic Chronicle* introduces the Edict issued by the Supreme Grand Master, which appeared in the October number of *THE CRAFTSMAN*, with the following comments:—

"We herewith present our readers with a copy of the 'Edict' of non-intercourse, issued by the Supreme Grand Master of Canada, in regard to Encampments at St. John and St. Stephen, Province of New Brunswick.

"These two Encampments hold allegiance to the Chapter General of Scotland.

"It seems to be eminently proper, according to the system declared and practiced by the various Grand Bodies of North America, that each Grand Body, *legally* established, on this Continent, shall have full control over all organizations claiming to be of its individual character.

"This right has been, and is still being violated by the Grand Lodge of England, in the matter of the three Lodges in Montreal, and also by the Grand Mark Master Masons Lodge of England, as it is also in the case of these two Encampments.

"We have heretofore thoroughly discussed the affairs of both the Blue Lodge and Mark Master matter, and shown conclusively that both are wilfully and knowingly usurping authority to which they are not entitled, and we will now proceed to show that these two Encampments are also attempting to hold a position incompatible with the law of Supremacy, as understood here.

"In 1876 the Provincial Grand Priory, as it was then termed, having petitioned 'Convent General,' as the English Grand Body was then called, to be admitted as a part of the convention, the request was granted, and the Grand Priory of Canada was declared a National Grand Priory, and on an equal footing with the 'Great Priory of England and Wales, and Nationality of Ireland.' The convention not meeting the approbation of Scotland, she held aloof.

"Later on, the Great Priory of Canada signified their desire to withdraw from the alliance, and the Supreme Grand Master of Convent General acceded to their desire, and declared them absolved from all connection with Convent General, and allegiance thereto, thus creating them a separate and independent body.

"They then endeavored to persuade the recreant Encampments to join with them, and all hold under the same banner.

"All overtures looking to this proper agreement having failed, the present action became necessary.

"In this action we believe that the whole of the American Bodies will be fully agreed, and we trust that it will not be long before the whole matter, as between the three Bodies, and their refractory opponents will be amicably settled according to the American system of absolute sovereignty."

We cordially endorse the sentiments of our contemporary expressed in the last paragraph, and trust "Peace" will soon prevail.

The *Masonic Review* publishes the edict, but declines "taking sides with either party."

OUR OWN FREE WILL AND ACCORD.

Every man who becomes a member of our craft has to do so by his own free will and accord. It is uncongenial with the spirit of Freemasonry to persuade anybody to become a Mason. Whoever seeks a knowledge of our mysteries, rites and ceremonies must first be prepared for the ordeal in his heart. He must be a man free born, of lawful age and must be well recommended uninfluenced by friends and unbiassed by unworthy motives.

The only influence we can or should use upon the minds of others is that of a true Masonic life, and a practical exemplification of its tenets by which they may be induced to ask admission into our Lodges. We must not seek; we are to be sought.

We will not say that unworthy men have not been taken into the fraternity, for there are some awful mean men in all organizations and churches. No person will condemn the whole society because there are Judas', backbiters, and selfish men in them.

The fish in our rivers are not to be blamed because reptiles swim in the same water; the fish generally keep out of their way or get swallowed up.—*Detroit Freemason.*

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