

of New York, on the river St. Lawrence, opposite the Canadian Town of Prescott, afterwards affiliating with the "Sunsex" Lodge, of Brockville, Canadian Registry, and the Royal Arch Chapter there.

In his own village of Maitland he subsequently established the "St. James" Craft Lodge, and "Maitland" Royal Arch Chapter, also the Gondemar Preceptory and Raymond du Puis Priory of the United Orders of the Temple and Malta, in which I had myself initiated and installed him first Preceptor and Prior. He was also a member of the Royal Order of Scotland, and that of Rome and Constantine, and was Vice-President of the Rosicrucian Society, together with the various side degrees known in Canada as Masonic, and at the time of his death filled the office of Grand Master General of the Oriental Egyptian Rite, etc. Our Brother was also at one time a member of the A. & A. S. Rite, Supreme Grand Council 33rd, of Canada, holding the degree of 32nd, and was M. W. Sovereign of the Rose Croix Chapter which he had established under that body, but unfortunately, having some misunderstanding with the executive officers, whom he asserted had assumed an offensive tone of superiority and dictatorial manner towards him, arising, it would seem, from his too liberal ideas on Masonry, which did not meet their views, therefore, with the unanimous consent of the members of the Rose Croix Chapter, he returned the warrant and resigned all connection with the Supreme Council. His resignation was accepted, and for two (2) years his name disappeared from the roll of members in obedience to that body, when considering himself no longer under their control, nor in any way bound to them, he felt at liberty to join another body of the Rite in a foreign jurisdiction; this led to his forming an *Independent* Supreme Council for British North America, derived from the old "Cerneau" revived Body A. & A. S. Rite in the United States, and to his establishing, a long thought of scheme, a Sovereign Body to embrace all Rites and degrees of the High Grade system of a common origin. Being an active member of the Supreme Council 33rd for Canada, I did not coincide with him in the necessity or expediency of doing so, but this expressed difference of opinion was never allowed to disturb our long friendship, having agreed to avoid discussion on subjects wherein we held adverse opinions, in this case entirely resting on pre-conceived ideas and individual bias of but trivial importance in the affairs of private life. I have thought it imperative to make this explanation, as an implied slur has been thrown upon our late Brother's Masonic character by the high-handed measures the Supreme Council thought fit to adopt, in

publishing his expulsion from their body, an act that can be only justifiable towards a member, which he was not, and is a stretch of despotic Masonic authority I totally dissent from. The Masonic standing of our late esteemed brother did not in any way suffer, nor, as plainly evident, prevent the success and progress of the bodies he had established. He has finished his career, and left behind naught but pleasant memories to his personal friends. May the voice which speaks to us in his death be properly attended to and improved by us, as we in mind stand beside his grave and drop a tear, exclaiming, "Alas, my Brother."

It may not be out of place here, for us all to be reminded of the old adage, "*de mortuis nil nisi bonum.*" that a revered silence should be preserved towards the dead, unless we can speak good of them.*

*It has been generally supposed that the late Bro. G. C. Longley was an enthusiastic supporter of the High Grades. The following extract from a published letter of his some years ago, proves the reverse. He, with our late Brother T. D. Harington, had only a laudable curiosity to know them all. He says:—"I wish it to be distinctly understood to mean by the term 'High Grades,' a variety of degrees conferred by a variety of Rites, and which degrees are in effect not strictly Masonic, but merely quasi-Masonic. They are not strictly Masonic, for the reason that the Craft Grand Lodge, the ruling body in pure ancient symbolic Masonry, of which every Master Mason's Lodge is a component part, entirely ignores them; it does not acknowledge them, it simply knows them not. . . . All Masonic utility emanates from the Craft Lodge or Grand Lodge itself. Useful, practical beneficial Masonry begins and ends in the Master Mason, and he is himself the peer or equal of any Mason on earth."

All the High Grades professing to be Masonic, cannot in strictness be considered as properly so. It is true that there is no real harm in any Master Mason taking any, or all of them. They are in some cases amusing, in some instructive; they are the toys or recreations of an idle hour, by indulging in which many persons, being but children of a larger growth, find pleasure. They are generally harmless, always useless, and in truth, valueless excrescences upon the Body of Masonry.

As respects the true value of these High Grades, I can speak with some authority, being in possession of about all of them. . . . To a Master Mason they are of no practical utility. . . . Still, if he is possessed of Masonic curiosity and a spirit of research, if he can spare the time and afford the expense, I can, with a good con-