

Dr. Albert G. Mackey. (a work which should find a place in the library of every mason,) in his Chapter on the Rights of Entered Apprentices, he says, "In an enquiry into this subject, we shall not be much assisted by the ancient Constitutions which, leaving the subject in the position in which usage had established it, are silent in relation to what is the rule. At present, an E. A. is not considered a member of the Lodge, which privilege is only extended to master masons. Formerly none were called master masons, but such as had presided over their Lodges, and the office of warden was filled by fellow-crafts." After referring to the early position of E.A.'s, the learned Doctor goes on to state, that all these things have since, by the gradual improvement of our organization, undergone many alterations, and E.A.'s seem now, by universal consent, to be restricted to a very few rights. They have the right of sitting in all Lodges of their degree, of receiving all instructions which appertain to it, but *not of speaking or voting*, and lastly of offering themselves as candidates for advancement, without the preparatory necessity of a formal written petition. The same author (Mackey) also declares, and correctly too, that the privilege of being passed as a fellow-craft is *not* to be enumerated among the *rights*, of an E. Apprentice. If such were not the case, the Lodge would possess no free will on the subject of advancing candidates, and the rule requiring a probation and examination before passing, would be useless and absurd.—It appears, then, that anciently E.A.'s served seven years. At some period in that course of servitude they were admitted to select the material for the speculative Lodge. What that period was, we know not:—In modern times, they serve not at all, rarely being more than a month on the chequered pavement, and only using the first degree, as the hod-carrier uses the first round of a ladder, to enable him to mount to the second. They learn nothing in the first degree, which in any way qualifies them to select the proper material, fit for our masonic edifice; *their* pledge, places them under no responsibility as to what they shall accept or reject, and prejudice might unite with ignorance to bias them in this act. Is it not obvious, also, that if this privilege be conceded to the E. A. you leave but little to stimulate him to seek for admission into the M.C. or the S.S., while in doing so it would follow as a consequent that the O.B.'s of the 2nd and 3rd degrees must be entirely remodelled, and the term of service greatly extended.

It cannot for a moment be denied that E. A.'s have been deprived of many rights which they possessed a century ago; but so universal has been this deprivation, so completely and by such common consent all over the world, have they been removed from the position which they once occupied as active

members of the fraternity, that it certainly would be, not only impolitic, but unwise also, for any one jurisdiction to attempt to restore them to those privileges of which they have been deprived; and after all, when the matter comes to be more maturely and seriously considered, there has been no *real* change in the principle, its application only has been affected, for the principle at all times has been, that those who constitute the great body of the craft, should rule the craft. Now one hundred years ago, the apprentices constituted the great body of the craft. We know that the E.A. degree was the only one conferred in subordinate Lodges, the F.C.'s and M.M.'s were only passed and raised in the Grand Lodge; except the W. Master, all the members of every Lodge, with perhaps a few exceptions, were apprentices; the masonic body therefore was a body of apprentices; apprentices consequently very properly ruled the order; they spoke, and voted, and were in fact the real members of the institution; but, it will readily be admitted by all, that the intellectual character of fre-masonry has been rapidly advancing, and the first effect of the prevalence of increased learning in the order, was the requirement of a greater and higher standard of knowledge in the masses. The apprentices, keeping pace with the increasing intelligence, all became Master masons—formerly many—very many masons, lived and died in possession only of the first degree. Now, no one who can avoid it, remains long without possessing all the information to be derived from the acquisition of the second and third degrees. Hence apprentices have ceased to constitute the great body of the craft, and master masons have taken their places therefore all the rights and privileges, which heretofore as forming the body of the craft, belonged to apprentices, have been taken from them and given to the master masons who compose the body of the craft, as apprentices formerly did. It will be admitted, therefore, that the same principle still prevails, and that the body of the craft, the masses, if the term may be used, must rule the craft. When the masses were E.A.'s, then entered apprentices ruled, spoke, voted, &c. Now master masons compose the great body of the craft, and they in turn, rule, vote, speak, &c. It is the application only of the principle that has been changed.

I have therefore come to the conclusion, a conclusion satisfactory to my own mind, and only arrived at after long and careful consideration, that the rights of entered apprentices are confined to the right of sitting in all lodges of their degrees, and of receiving all the instruction which appertains to it, but not of *speaking or voting*. They have also the right to apply for advancement, without the necessity of a formal petition, a privilege not granted to the uninitiate. The E.A. has also a right of trial and appeal, but he cannot be received as a voucher

for a petitioner, neither can he be allowed to bring up a petition.

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CAUTIOUS SECRECY.—The cautious secrecy of the Craft in early ages was used to prevent the great principles of science, by which their reputation was secured and maintained, from being publicly known. Even the inferior workmen were unacquainted with the secret and refined mechanism which cemented and imparted the 'treasure of wisdom.' They were profoundly ignorant of the wisdom which planted the beauty which designed, and knew only the strength and labor which executed the work. The doctrine of the pressure and counter-pressure of complicated arches, was a mystery which they never attempted to penetrate. They were blind instruments in the hands of intelligent Master Masons, and completed the most sublime undertakings by the effect of mere mechanical skill and physical power, without being able to comprehend the secret which produced them; without understanding the nice adjustment of the members of a building to each other, so necessary to accomplish a striking and permanent effect; or without being able to enter into the science exhibited in the complicated details which were necessary to form a harmonious and proportionate whole.

CARDINAL POINTS.—The cardinal points of the compass have a peculiar signification amongst us, and particularly the east, west and south. The east is a place of light, and there stands the W. M., a pillar of Wisdom, as a representation of the rising sun; and as that luminary opens the glorious day to light mankind to their labors, so the W. M. occupies this station to open Lodge, and to employ and instruct the brethren in Masonry. The south is a station of another important officer, the pillar of Beauty, who is placed in that quarter that he may be prepared to mark the sun at its meridian, to call the workmen from labor, and to recruit their strength by necessary refreshment and rest, that their toils may be resumed with renewed vigor and alacrity, without which neither pleasure nor profit can mutually result. In the west stands the pillar of Strength, to mark the setting sun, and close the labors of the day by command of the presiding officer; because the declining luminary warns mankind of the necessity of repose, else our nature would sink under the effects of incessant toil, unrelieved by rest and recreation.

MYSTERY.—In the beauty of form, or of moral character, or of the material creation, it is that *which is most veiled* which is most beautiful. The mysteries of the heart and of nature are the delight of the intellect, the soul and eyes. It seems as if the Creator had drawn a shadow over whatever he has made delicate and most divine to heighten our aspirations after it by its secrecy and to soften its lustre from our gaze, as he placed lids over our eyes to temper the impression of light upon them, and night over the stars to invite us to follow and seek them in their air ocean, and measure his power and greatness by those studs of fire which his fingers, as they touch the vault of heaven, have stamped on the firmament. Valleys are the mysteries of landscapes. The more we long to penetrate them, the more they try to wind, bury and hide themselves. Mist is to mountains what illu-