

they and you saw I was taking too much you should have stopped and *set the example practically of what you give in precept.*"

"But, you are easily drawn into drinking it seems, or you would have refused, if we did ask you," said the man.

"Well," replied Nat "let pass what is past. I see a point in regard to the matter I did not see before, it is this; there is a difficulty in the way of making the same principle of right applicable, where circumstances of misfortune or accident affect one and do not affect another. My mind is fixed upon what, at all hazards, shall be my course hereafter. At the invitation of no social party or friend will I drink ardent spirits from this hour."

"I doubt your ability to keep that resolution," said the man.

"That very doubt," said Nat, "shall be a stronger reason for my doing so, than if I had expressed the fullest confidence in both my will and my ability."

"Well, I can do nothing to help you now, until I see whether you can keep your resolution," said the man.

"How long must I wait?" inquired Nat. "For a month at least," answered he.

"And what shall I do in the interim?" inquired Nat, "the cold winds of heaven and the blighting power of want, may, before my term of probation expires, probably have removed me from the earth, then I shall neither want your friendship nor fear your frowns."

So they parted. Nat reflected long and intensely on the subject. That was in the morning when the conversation above narrated took place, and he repaired to the house of an acquaintance where he had been formerly entertained, and was there offered a kind welcome for a while. A free and familiar conversation ensued, in which Nat unhesitatingly mentioned his fault, and then without any prompting or suggestion on the part of his friend, he voluntarily sat down, wrote, and signed a promise to drink no more.

For a day or two it appeared questionable whether his promise would be kept. But resolution at last conquered, and it was with pleasure his friends speedily saw that "Richard was himself again." He was repeatedly asked to drink, but the warm, firm, earnest reply of "never!" thrilled the hearts of those who even in asking, had more the design of testing his firmness than to induce him to take a glass.

The writer was well acquainted with Nat, and felt assured that he would keep his promise from pride of character, if for no other reason. Nat felt a just degree of triumph, in showing himself superior to the low conceptions of himself, entertained or expressed by some who had seen him drink and intoxicated. Nor was it surprising that he afterwards saw some of those who were quick to reprehend him and slow to forgive, quite as much in need of his friendship, as he had formerly been of theirs.

During the time that Nat was out of employment, an incident occurred which it may be well to notice,—as it will show, that while severity of judgment on the part of a stranger may serve the purpose of making a proper degree of resolution in the mind of one who has suffered from the use of ardent spirits—the kind and sympathizing expres-

sion of a friend, operating as a healing balm upon a wounded spirit, may, by awaking endearing associations, arouse the soul to a higher motive of duty, and sanctify that which was severe, to the just efforts of genuine reform.

Owing to peculiar circumstances, which it is unnecessary here to mention, the apparel of Nat had become thread-bare and unsuited either to comfort or convenience. Seeing this a few friends without his knowledge, and with a delicacy peculiar to a refined friendship, procured such articles as seemed to be needed, and presented them to him. That act, simple and unostentatious as it was, served alike as a triple motive to his self-elevation, and as an antidote against the depression which often unfits men of sensitive minds from exertions in times of peculiar adversity and trial.

If there is "joy in heaven, among the angels of God, over one sinner that repenteth," how great will be the reward of those who are instrumental in raising a fallen friend, above that self-righteousness, which, for a common fault, would abandon a fellow being to self-ruin.

"Give me the man whose wishes kind
Desires the good of all mankind;
Who, when a man by fortune's frown,
Falls tumbling headlong to the ground;
Will meet him with a kind embrace,
And wipe the tears from off his face."

VERITAS.

The Rights and Privileges of Entered Apprentices.

At the last meeting of the Grand Lodge of Canada, several questions were propounded, with a view to elicit the opinions of that most worshipful body, upon the above important subject; the pressure of other business, however, prevented any discussion on the matter, and the questions remained in the hands of the G. M. We have now great pleasure in laying before our readers the decision of our M.W.G.M., and as it, of course, will govern the future action of all the Subordinate Lodges, we request for it that careful perusal which its importance demands.

The Rights and Privileges of Entered Apprentices.

Before arriving at a satisfactory conclusion, on the important principles involved in the enquiries made by our worshipful Brother, it becomes desirable that reference should be made to the earlier records of our Order, with a view to ascertain the ancient practice.—Having learned this, it will then become necessary to enquire, whether any alteration has been made in that practice? and if so, whether these alterations were justifiable and expedient; for, as a learned writer remarks, in all such cases we must, in settling the law, "have recourse to analogy, to the general principles of equity, and the dictates of common sense, and with these three as our guides, we shall have but little difficulty in coming to a right conclusion."

We find it laid down by Gadick, that "Three well improved brethren form a legal Lodge, five improve it, and seven make it perfect." The earliest description of a Lodge that I have

met, with says Dr. Oliver, explains it as being just and perfect by the numbers three, five, and seven. It is denominated, according to the formula used at the present day, as an assembly of masons, just, perfect and regular, who are met together to expatiate on the mysteries of the order; just, because it contains the volume of the Sacred Law unfolded; perfect, from its numbers, every order of masonry being virtually present by its representatives, to ratify and confirm its proceedings; and regular, from its warrant of constitution. It is an indisputable fact also, that the general assembly, "which met at York in 926, was composed of all the members of the fraternity who chose to attend; and it is equally certain that at the first Grand Lodge, held in 1717, after the revival of masonry, all the craft who were present exercised the rights of membership in voting for Grand officers, and must therefore, up to that period, have been considered members of the Grand Lodge. But at that very assembly, we are told, the Grand Master, who had been elected, summoned only the Masters and Wardens to meet him in the Quarterly Communications.

Again, we find that, in that conditional clause annexed to the thirty-eight articles adopted in 1721, by the masons of England, it is enacted that all alterations and new regulations are to be submitted for the perusal of all the brethren, even of the youngest entered apprentice; while by the 12th article it is decided, that the Masters and Wardens of all regular Lodges shall constitute and form the Grand Lodge!—The number of these constituents of a Grand Lodge were subsequently increased by the extension of the qualifications for membership, but in no case since 1718 have entered apprentices been allowed to be present at a G. L. meeting.

Let us now for a moment pause to enquire how it was that E. Apprentices were at these early periods endowed with such exalted privileges. Dr. Oliver tells us that our brethren of the eighteenth century seldom advanced beyond the first degree, few were passed, and fewer still were raised to the third. The Master's degree appears to have been much less comprehensive than at present; and for some years after the revival of masonry, the third degree was unapproachable to those who lived at a distance from London; for by the laws of the G.L., it was ordered that "apprentices must be admitted fellowcrafts and masters, only here (in Grand Lodge) unless by a dispensation from the Grand Master."

From what has been already quoted, it will be sufficiently obvious that in ancient times E. A's. enjoyed many privileges which they do not possess in the present day. Let us therefore now enquire upon what principle they have been deprived of them. In that valuable treatise on the constitutional laws, usages and landmarks of freemasonry, written by that distinguished antiquarian and learned mason,