

American sole-leather, where it will do the most good." Comp. Caswell deals a hard blow at those who have more ambition than power of action, as he says:—"The idea is altogether too prevalent that because some mutton-head is placed in a subordinate position, the duties of which his muddy brain is entirely incapable of comprehending, he must go on through the various gradations until he is boosted out, with joy and thanksgiving, at the East gate of the Temple." It is a grand thing to live in a country where plain Anglo-Saxon can be used without fear of hurting this or that one. We almost envy Comp. Caswell's surroundings, as they allow him to deal sledgehammer blows without fear or favour.

Bro. William Gooderham, the Christian philanthropist—there are philanthropists who are not Christians, and wealthy Christians who are not philanthropists—who died recently in this city, was a member of St. Andrew's Lodge, No. 16, as was also his father. Bro. Gooderham's remains were buried on the 16th ult., many of our leading citizens following him in carriages. A feature of the funeral procession was the large attendance of members of the Salvation Army, male and female, over one thousand, accompanied by their band, leading the cortege. Bro. Gooderham was a warm friend of the army, and from his wealth contributed largely to its support. Many of our charitable institutions received regular donations from him in an unostentatious way. He died from heart disease while conducting a religious service in the Haven, where fallen women were made welcome, and where efforts were put forth to re-

claim them. The deceased did not take any active part in Masonry for a number of years, but he was nevertheless a better Mason than the great majority of those who pride themselves on the regularity of their attendance and yet know really little of the ethics of Masonry.

A brother in Boston, Mass., formerly from Halifax, writing to a friend in the latter city, says, referring to an ancient book which he had just finished reading:—"It places the organization of the Society of Ancient Free and Accepted Masons in Nova Scotia anterior by many years to the charter of St. Andrew's, Halifax, and in a measure confirms the statement by MacKay: That Freemasonry was introduced in Nova Scotia by the constitution of a lodge at Halifax in 1749. A brother here has discovered a book, or rather has been presented with one by a relative in Amherst, N. S., published in 1686, wherein there is an allusion to the Craft in New Brunswick, and there is little doubt that Masonry in Nova Scotia was instituted as early, if not earlier, than in New Brunswick. This will place Masonry in the Maritime Provinces at least a half century before the United States, the earliest being Massachusetts and Pennsylvania, the former 1733, the later 1734. Where are the records? There must be some earnest brethren who will assist in the search of Masonic history for the province of Nova Scotia. See what has been accomplished in England by Hughan, Gould, Whithead, and many others, whose names and works are known wherever Masonry has planted her standard."