

in ability, moral conduct, orthodoxy, and piety. Now, can there be more wanton exhibition of the absence of brotherly love, or a more tyrannical aggression on the rights of the laity, than to exclude them from the service of common prayer, the prescribed ritual of our National Church? Such an assumption of power as to exclude, or rather excommunicate, both priest and people from the services of the Church of England is to reach the acme of petty popedom in England, and to set up a capricious clerical test as the condition of public worship. As a beneficed clergyman of the Church of England, and a doctor of divinity of both English Universities, I record my protest against this audacious yet puerile aggression on the rights of conscience and the principles of civil and religious liberty. Such drivelling sentimentalism, evinced in action by tyrannical authority, only rouses the laity to personal indignation, and leads some to argue, however illogically, for the disestablishment of the Anglican Church, which, in common with others, I so strongly deprecate. Let the Pope of Rome, if his Holiness please, place Freemasonry, as he does the Church of England, under his ban. We require not, but rather protest against, any mawkish imitation of the degrees of the Vatican, with respect to Masonry or other matters, from any clergyman who eats the bread, and ministers in the church, of British Reformation.—I am, Sir, yours obediently.

DANIEL ATE, D. D.

PERFECT MATERIAL DEMANDED.

M. W. SIMEON DUCK, in his address to the Grand Lodge of British Columbia, at Victoria, February 19th, 1876, said :

The prosperity of the Craft, and the universal acceptance and practice of the true principles upon which the Order is founded, depends, not so much on the rapidity in which the rude block is polished and brought to place, regardless of the quality of the material used, as upon a perfect inspection of every spot and vein, which runs through the body of it, and a perfect knowledge of its durability and suitable adaptability to the functions which it is expected to perform, without defect and without blemish, so that there may be no delay of the work in going back to modify any mistake which may have been made by careless and unskillful workmen, and no pulling down of the perfect ashlers to remove a faulty block in the superstructure. The good and wise of every age have constantly admonished the brethren to be ever watchful and guarded in the choice of the material for our Masonic edifice, and yet it sometimes happens that the work of Masonry is retarded. Block after block is taken down, the cement which gave unity and strength to the walls is scattered, and confusion, for the time being, takes the place of harmonious discipline, to repair a defect which the trying ordeals of time have discovered and brought to the surface, and which mar the beauty and impair the usefulness of the Temple. It is proper that every rude and unfinished block, every defective and unsightly stone, should be carefully discarded or removed, that the symmetry, beauty and strength of the Masonic Institution may be preserved to the remotest ages of futurity. The foundations of Masonry are based on the firm and immutable principles of truth and justice; and in the Temple are inculcated the doctrine of pure morality, and all those virtues which, if properly observed, lead to happiness in this life, and secure the enjoyments which we are led to believe are in store for the faithful in that other world, whither we are so rapidly approaching. How important it is, then, brethren, that we should be faithful to our trust, that our Spiritual Temple should be erected in accordance with the perfect foundation upon which it rests, that our successors may have no occasion in criticising the work, to undo what we have done, or be put to the trouble of removing unworthy material which, through our neglect, may have found a place in the Temple. How important it is that none may be permitted to participate in the good work we are engaged in, save those who are moral and upright before God, and of good repute before the world. Masonry is not benefited by accession of numbers, unless they possess high moral character and intelligence, and are disposed to sacrifice upon its shrine all motives of selfishness, and all objects of self interest. We cannot be too careful, brethren, whom we allow to share the rights and privileges of our Ancient Craft.

THE Craft in North Carolina lost by death two Grand Officers last year: Comp. THOMAS W. D-WEY, Past Grand High Priest, and Bro. JOSEPH H. SEBARK, Grand Tyler—the latter at the time of his death was Mayor of the city of Raleigh.