

ed without the least sense of responsibility, yet the evils are too glaring to be disregarded, and too perilous to be neglected. It is with pleasure, therefore, that we notice that there is an awakening sense of the danger of running after false gods, of seeking outside display of that ardor which would be better exercised within the lodge. American liberty is unlike our own, in its manifestation at least. It came to them ready-made; to us it has come through centuries of trials and difficulties, through civil struggles and bloody wars. The Americans are the children of prudent fathers, and not unlike many prodigals they deal lightly with an inheritance that cost them so little to obtain. The same spirit that animates them in their political life has found a partial existence in Freemasonry. All the shows are on a huge scale, and to deprive an American of the gaudy trappings of civic and national life would be to arouse his fears of the loss of liberty. Time alone can eradicate what after all are excrescences. Americans have shown that they are worthy descendants of a giant stock, and if they gallop a little too fast now, they will ultimately settle down into a quiet stride that betokens endurance as well as progress.

No doubt the peculiarities of character incidental to the American people have left their mark upon native Freemasonry. They do not account for all that is strange to us. The explanation must be sought in other directions. The difficulties in the Craft that we have escaped have strengthened their faith. They have fought for it, are still fighting for it, and were it not for their own follies, they would have completely triumphed long ago. To them Masonry is a living reality, which embodies the fruits of their own labors and sufferings. They cherish it accordingly, and try to make out of it something more than it really is. Their success has made them forget the beauty and reality of the substance, and they run

after false shadows. They have no such controlling forces as exist in this country. The principles of their National constitution are opposed to the spirit of patronage, and while they have gained in independence, they have lost in soberness and stolidity. They are more earnest than we are, more zealous in the cultivation of Masonic literature. Their zeal is not always tempered with discretion, nor does their charity partake of the same fixed character as with the Craft in England. Their writing abounds in sentiment, is sometimes marred by wild speculations, and too much outspokenness. Still, with it all there is the true spirit of inquiry, the strong desire to know more of the esoteric meaning of the Order, and that manly will to defend it against all comers. If they have few fixed charitable institutions, there is no lack of charity among the brethren. They rise to occasions, and give with a liberality we do not exceed. Their welcome to strangers is unbounded, and we believe we are justified in saying that they give a much wider interpretation to the word brother than we do in this country. With all their faults we cannot help loving them. Their impulsiveness, their love of show, their defiance of what we deem etiquette, lose much of their significance when we realize their good qualities. We may truly say of them, "Be to their faults a little blind, and to their virtues very kind." — *Freemason's Chronicle*.

ROSENEATH — North Star Lodge, 365, inst'd by W Bro John Mason; W Bro W Gregg, I P M; W Bro Frank Clow, Bro J L White, S W; Bros C Gillespie, J W; W Breslin, Treas; John Mason, Sec; — Frost, Chap; H Metcalf, S D; Robert Craig, J D; Thos Elder, I G; B N Forbes, Tyler.

ILDERAON. — Henderson Lodge, No. 388, inst'd by W Bro Thos Powell of Doric, 289; W Bro J S Hodgins, I P M; W Bro Thos Oliver, W M; Bro A Brown, S W; Bros T E Robson; J W; J W Taylor, Treas; A F Barclay, Sec; R H Morgan, Chap; H F Aylesworth, S D; R C Robson, J D; Geo Charlton, I G; T J Clatworthy, Tyler; John Noble, D of C.