

suspected of having done all the un-masonic black-balling and incorrect voting, but whose presence at, and taking part in the routine business, all the disharmony in the Lodge, all injury to the Craft has its origin, and, consequently, i. they were excluded from being present at said business, all such evils could never again befall the Craft. Now were we sure that by such an exclusion of privileges we would have found a sure panacea, would have none but pure Masonic balloting and voting upon all matters brought up in the Lodge, or even if by the introduction of the proposed system, only one half of floating evils could be removed, *then by all means let us have that new system, that semi-panacea*; but if on the other hand, no one can fairly and honestly accuse or blame the Fellow Crafts and Entered Apprentices any more, if as much, as the Master Masons for such evils, then equity and fair play imperatively demand that those younger members be not thus wrongly accused, and that if a vote is again to be taken upon that subject, it be given solely upon the reasons given in the sixth argument, i. e., because our American brethren have it.

Having thus enquired into the several arguments advanced by the advocates for the change, it will be well to enquire into the relation which the same will bear to our Constitution. This will be the more needed since those advocates never in all their speeches in Grand Lodge made any mention about it, as if by the introduction of that change the Constitution needed no alteration, while it is a fact that important changes therein must be made at the same time

said change is introduced; if not, the one will clash with the other.

1st. It is laid down in our Constitution that so soon as a person is initiated in a Lodge he becomes a member thereof; as such, however, he possesses certain rights and privileges guaranteed to him, such as voting on By-laws, access thereto, notice by summons, election of officers and members, recommending parties for membership, and numerous other rights and privileges; in fact, they are almost identical with those of a Master Mason, and in that respect are in accord with the customs that obtained in the ancient mysteries. The Catechumens of old were prepared by education and probation for being initiated, so do we require that a liberal education and a good moral life and the acquirement of sound judgment precede the application for initiation in a Lodge. A person once initiated into the ancient mysteries was considered and treated as a full member; his advancement depended solely upon merit and ability, so it should be in Masonry, according to the Constitution. That ancient principle was continued by the Grand Lodge of England at the revival in 1717 and transplanted over the surface of the globe, wherever Lodges were formed under that grand body. The only parties that changed that principle, by adopting the system of transacting all the routine business of the Lodge while it is open in the third degree, and thereby deprived E. A. and F. C. members of their rights and privileges, were our American brethren; and recently the Grand Lodge of Manitoba has followed suit. Both parties, no doubt, claim it as a right