

ed, however, that I was absolutely certain I was not offering a brother a serpent.

Who, I may ask, is the stronger man—he who says, “let him look out for himself, I can take care of myself,” or he who says, “I have myself sufficiently guarded, I must look after my weaker brethren”?

“Old Time Sociality” forgets that the fundamental principles of Masonry (contained in the volume of the Sacred Law) are not designed only for the righteous, “those moderate men who have learned to control their appetites,” but also for those who acknowledge themselves weak and are looking for light and strength, and who may fairly expect the manly aid of those amongst whom “Old Time Sociality” autocratically places himself.

Does he not, for his seeming want of Charity, and her sister Mercy, deserve suspension from that class, if he ever belonged to it?

Fraternally yours,

MODERN TIMES SOCIALITY.

The Grand Lodge of Ohio has a rule whereby it is made the imperative duty of the master of a lodge to cause the Secretary to enter “suspended” every member who shall be in arrears for six months after the time fixed by the by-laws for payment. This is execrable. Properly, no Mason can be deprived of any of his Masonic rights or privileges without due process of Masonic law, and hence an order for suspension, without notice, charges or trial, is exceedingly unjust. Indeed, there is no charity or brotherly love in such a proceeding, nor even the justice of the common law. In view of this ruling, and others closely akin to it, we think it is high time that some Grand Lodges began a study of the elementary principles of government and of Freemasonry.—*Voice of Freemasonry.*

Freemasons at Tripoli have organized a society, and devoted the income of a convent to establish a school, and contribute about 20,000 francs from their own money. They have corresponded with a lodge to furnish them with brethren teachers, to sow Masonic principles in the minds of the pupils.

Sleep and Death.

JOHN G. SAXE.

Two wandering angels, Sleep and Death,
Once met in sunny weather:
And while the twain were talking breath,
They held discourse together.

Quoth Sleep (whose face, though twice as fair,
Was strangely like the other's.—
So like, in sooth, that any where
They might have passed for brothers):

“A busy life is mine, I trow;
Would I were omnipresent!
So fast and far have I to go;
And yet my work is pleasant.

“I cast my poppies forth,
And lo!—the cares that cumber
The toiling, suffering sons of earth
Are drowned in sweetest slumber.

“The student rests his weary brain,
And waits the fresher morrow;
I ease the patient of his pain,
The mourner of his sorrow.

“I bar the gates where cares abide,
And open Pleasure's portals
To visioned joy; thus, far and wide,
I earn the praise of mortals.”

“Alas!” replied the other, “mine—
Is not a task so grateful;
Howe'er to mercy I incline,
To mortals I am hateful.

“They call me ‘Kill-joy,’ every one,
And speak in sharp detraction
Of all I do; yet have I done
Full many a kindly action.”

“True!” answered Sleep, “but all the while—
Thine office is berated,
’Tis only by the vile and weak
That thou art feared and hated.

“And though thy work on earth has given
To all a shade of sadness;
Consider—every saint in heaven
Remembers thee with gladness!”

The Landmarks of Freemasonry.

Brother Henry Sutherland, in his “Notes on the History of Freemasonry,” just published by Brother Geo. Kenning, of London, claims the following as the Landmarks of Freemasonry. The list is the best that we have seen:

- 1—The Modes of Recognition.
- 2—The Division of Symbolic Masonry into Three Degrees.
- 3—The Legend of the Third Degree.