

late his obligation? The right does not exist, and we have no hesitation in saying that the exercise of such power by a Grand Master is outside the line of his duty and authority.—*Masonic Advocate.*

ANCIENT LANDMARKS.

It is well understood and agreed to by all Masons that no "innovation upon the body of Masonry" nor change of the "ancient landmarks" can be permitted, and every intelligent Mason is acquainted with the 'landmarks' and the fundamental principles of Masonry that are universal. Uniting in one brotherhood every sect, religion and nationality in every land and clime, striving to see who best can work and best agree.

The fundamental principles of the institution, like the "axioms of Euclid," are self-evident propositions, and are imperishable monuments of the wisdom and skill of its founders back in the nations of antiquity, existing in tradition back of all written history, and no disposition exists to change or deviate from the principles inculcated in the traditions of the order.

Lodges of Masons, however, in the different parts of the earth owe their allegiance to the Grand Lodges under the jurisdiction of which they exist, and from whom they receive their authority to work, and each Grand Lodge composed of representatives from the subordinate lodges may change the ritual and ceremonies to a certain extent as best suits them, conforming to the religion of the country in which they exist and in minor details improving and changing in harmony with the liberalizing progress of the age.

Hence differences exist and changes made seem out of place to many older Masons who are content to stay in the old rut and cannot see any beauty or harmony in the works except as it is given precisely as they received it thirty or forty years ago,

and as their fathers received it before them.

These worthy brethren like to stick to the good old days. Nothing like the old to them; any improvement or change is deprecated; an alarm is sounded and the impression is that the "ancient landmarks" are violated when some change is suggested and adopted, even singing and music, which so greatly adds to the interest and impressiveness of our meetings is condemned. The best of it with the "Good old days" is that they are gone. Do we wish to get back to the old times when, in the absence of matches and stoves, the fire in the smoky chimney was carefully covered at night, and when the farmer sent his boy with corn to the mill to be ground, packed on a horse with a balance stone in the end of the sack to equalize the load, because it was the way his father taught him? And yet some worthy brethren would keep in use the old balance stone and stick to the old customs as they received the work, and condemn and severely criticize any deviation from the details of years ago.

The sticklers for "ye olden times" often come to the lodge room in their working clothes with the grim, sweat and dust of daily toil not removed, but would be ashamed to attend church or visit a neighbor except in their best garments. While it is not essential that every brother should wear a "swallow-tail" or come with a button-hole bouquet to the lodge, but he would show his respect for the institution by coming clothed as he would to attend a festival or visit his friends, in his best. "Wordly wealth or honors" are not regarded in the institution, and there is a more hearty welcome extended to members of the fraternity by what are termed "silk stocking" Masons than many of the old style who have so little respect as to often come in warm weather in their shirt sleeves, and from the work shop without cleaning up.—*Liberal Freemason.*