

quarterly or annually, according to the by-laws, they impose no burden beyond the means of the poorest Mason.

On the other hand, why should a Mason be excused from paying his dues?

1. Because ————— I cannot find a single reason. It is admitted that there are Masons, a very few, too poor to pay even a dollar a quarter. Such should be excused by express order of the lodge, and, if deemed worthy, elected life members. But the rest should be required to pay, and if they will not, should be suspended from the privileges of Masonry. Some mark of reproach should be put upon them. They are unworthy Masons. They can not be held to maintain covenants as between man and man, between man and God. So far as their example counts for anything, they are the pullers-down instead of the builders-up of Masonic lodges. They are the excrements of the institution.

Now, this conclusion of mine has nothing to do with the question of a Mason demitting from the lodge at his pleasure, and so ridding himself of paying dues or any other contributions to Freemasonry. If such men will only keep away from the lodge, from Masonic processions, banquets, etc., and cease to call themselves Masons, no one will complain of them. They will fall back out of sight, and it will soon be forgotten that ever they assumed our vows.

Neither does my conclusion have any bearing upon the question whether or not the whole system of dues should be abandoned. There are many who think they should.

The only question upon which my conclusion bears is this: Can we call a man an honest Mason who will persistently refuse to pay his lodge dues? If not, then he should be suspended from the Order and his name published among the list of the unworthy.—*Rob Morris, LL. D.*

PHILOSOPHY OF FREEMASONRY.

It may not be easy, perhaps, to say in what the philosophy of Freemasonry really consists; but we think it may not improperly be asserted that it is built up on love of God, on love to man, on the great intellectual appreciation and moral development of the "homo," as responsible to his Creator, Preserver, and Judge, on the one hand, and bound to display charity, forbearance, and benevolence to his brother man, on the other. It is, in fact, a realization of abstract truth, as well as the performance of the concrete duties. This, we hold, to be the true philosophy of Freemasonry; beyond this we do not go; and we certainly, as Craft Masons, know nothing of hermetic reveries or mystical aspirations. We cannot, therefore, hold with those who seem to consider that the philosophy of Freemasonry is to be found in humanitarianism, positivism, intellectualism, Pantheism, or any other "ism" or "marale independante," or hermetic mystifications. We believe it to be a religious and practical philosophy, alike honoring God and beneficent to man.—*Kenning's Cyclopaedia.*

R. W. BRO. J. J. MASON FOR FREE TRADE.

The genial, whole-souled brother Mason, Grand Secretary of the Grand Lodge of Canada, who lives at Hamilton, Ont., recently visited this city, and in looking into the store windows, and having a sweet tooth himself, and thinking of the dear ones at home, went in and purchased a box of fine candy and proceeded with them to Canada. On landing in Windsor, he was met by a stern officer of the Queen's customs, who demanded what he had in his valise in a commanding tone that caused our brother to tremble. He told him that he only had a little candy that he was taking home to the little ones. The officer told him to open up, and