

being known better they would more generally be observed and practiced by the craft, and the cause of humanity correspondingly advanced.

If the symbolism of the compass and square was more strongly impressed upon the mind of the initiate, Masons would not, sometimes, malign to the profane, one whom, in the lodge room, he is apparently pleased to call "brother," but would make an honest effort to live up to the duties and obligations every Mason has assumed, and thus make his conversation and action bear testimony to the excellence of the principles of, and calculable benefits resulting from Masonry when fully lived up to by its adherents. I do not overlook the many difficulties with which we have to contend, by reason of the frailties incident to our human nature. I do not forget that there are two natures in man, the "higher and the lower, the great and the mean, and the noble and the ignoble," nor does Masonry; but in every degree teaches its membership to cultivate and practice the better part of our nature, and continually guard ourselves against the temptations suggested by our prejudice, passions, and appetites. We should be slow to make inferences which a full examination of the facts would prove to be unjust, as well as to firmly refuse to approve that which justice and good morals would condemn.—*M. W. J. H. Bankhead, Alabama.*

LAWs, REGULATIONS AND LANDMARKS.

We had the impression that the "laws and regulations" of the Masonic institution were designed to be in accordance with the "landmarks" of the Order, and that the latter were established and had existed from time whereof "the memory of man runneth not to the contrary," their antiquity being an essential element. And farther, that these "landmarks" are now just what they were centuries ago, and that they will remain and

must continue in force so long as Masonry shall exist. Moreover, if our memory serves us right, we have read somewhere that the Worshipful Master of a lodge assents in his installation "that no man or body of men have power to make innovations in the body of Masonry." What does all this mean, if there are no fixed rules and regulations and landmarks by which the Masonic fraternity are governed, and which have been in existence from time immemorial? Opinions may differ as to the construction which shall be put upon those landmarks, but it does not destroy or render invalid the landmark. Our idea of the institution of Masonry is that an ancient and honorable fraternity, which has been transmitted from generation to generation of its sons through all the successive ages of its existence, unimpaired in all its forms and ceremonies, its methods of recognition, and in all its essential principles of government, of morality, of brotherly love, of charity and truth. Its antiquity is its beauty and glory. Masonry modernized or torn from its moorings in the stability and permanency and universality of its laws, rules and regulations, as specifically defined in its ancient landmarks, would leave it with no form or comeliness that would make it desirable. It would be like Sampson shorn of his locks, weak as other fraternal organizations that have sprung up like mushrooms, and have perished or languished as quick.—*W. R. Singleton, Grand Lodge of Maine.*

In consequence of the loss sustained by the Masonic fraternity of Quebec, in the recent decease of R. W. Bro. Samuel Kennedy, P. D. D. G. M., and as a mark of respect for his memory, the members of the Quebec craft decided to dispense with the Masonic supper, which was to have been held in the Masonic Temple, in commemoration of the anniversary of the feast of St. John the Evangelist.