

I am sanguine enough to entertain a certain anticipation of such results as would be generally satisfactory; and enable Freemasonry to produce a visible and genial effect upon the taste, habits, literature, and morals of the times.

A regular and authentic text-book being thus provided to preserve the uniformity of the Order throughout the universe, every master of a Lodge should be directed, either by himself or some other well-informed brother of his appointment, to select a passage from this genuine fountain of truth, and deliver an original lecture each Lodge night for the edification of the brethren; after which a *visa voce* examination should take place; or, which would in some instances be better, a general conversation on the subject which had been thus selected. Such temperate discussions would excite interest and attention; and the energies of individual brethren being thus brought out, much useful information would be elicited, and a permanent impression would be made on the minds of the junior brethren, which would tend to cement a love of the institution, produce a regular attendance of the members, and be every way advantageous to society at large.

The times in which we live are peculiarly characterized by a deep research into the causes of things, and bold speculations for the improvement of science; and while electricity and chemistry, steam and gas, and machinery of every kind, are earnestly engaged in a contention for superiority, Freemasonry must not pause upon the threshold; while the world moves on in an uninterrupted course of improvement, Freemasonry must not stand still; for if she hesitates ever so little, time will pass, and she will be distanced in the race.

I have thrown together these few preliminary observations for the purpose of showing that a taste for the poetry of Freemasonry is necessary to enable even an initiated brother to extract the honey from the comb, and to imbibe the sweets which the system so abundantly furnishes. If such a feeling were universal among the Craft; nay, if a few talented brethren even, in every private Lodge, were in a position to devote a small portion of their time to its cultivation, the most beneficial results would soon be displayed, in the increasing influence of the Order, and its popularity amongst all ranks and descriptions of men.

SUSPENSION AND STRIKING FROM ROLL.

Some of our Lodges and Brethren do not appear to understand the difference between *suspending* for non-payment of dues, and *dropping from the roll* for the same cause. To us, the difference is great, indeed, though the means taken to accomplish the one or the other ought to be the same; for we hold that no Mason can be suspended from the privileges of Masonry, or stricken from the roll, except upon conviction, after trial; and that striking his name from the roll of members of the Lodge, under a bye-law, whilst it does not affect a Brother's standing in the Fraternity, nor debar him from any privileges of Masonry, except that of *membership* in the particular Lodge, ought to be after trial only. Indeed, in a case, not a year old, the Grand Master of Louisiana thus decided, and that decision has met the approval of our most enlightened jurists. Suspension from the rights and privileges of Masonry is next to the severest penalty in the catalogue of Masonic punishments. It is, in fact, a Masonic imprisonment, or deprivation of rights guaranteed to every Mason on his first admission to the Order, and of which he was only to be deprived after fair trial and impartial judgment by his fellows. The suspension of a Mason, by the mere operation of the bye-laws of his Lodge, without any opportunity being given him to explain or defend his conduct, — to offer reasons why the law should not be enforced in his case, or to prove that he has not violated its provisions, would, under any other circumstances, and in relation to any other offence, be at once admitted everywhere to be a most manifest violation of all Masonic law and equity. If, then, it be admitted, as we have no doubt it will, that suspension cannot be inflicted without trial, and that singly, because it is a punishment, and be-

cause punishment should always follow, and not precede conviction; then to strike the name of a member from the roll of his Lodge, would be equally as illegal, unless he was called upon to show cause why it should not be done. The one principle is strictly analogous to the other. If you cannot suspend without trial, neither can you strike from the roll without trial. This striking the name from the roll of a Lodge is altogether a modern practice, taking its rise since the modern organization of permanent Lodges. In ancient times, Lodges were temporary organizations of Masons for special and limited purposes. Preston informs us, that originally "a sufficient number of Masons met together within a certain district, with the consent of the Sheriff or Chief Magistrate of the place, were empowered to make Masons, and practice the rights of Masonry without warrant of Constitution." Then, of course, there being no permanent organization, there were no permanent members, and consequently no payment of arrears, and no striking from the roll. It was only after 1717, that all those things were introduced, and as Lodges pay some contribution to the Grand Lodge for each of their members, it is evident that a member who refuses or neglects to support the general Lodge fund, will become pecuniarily onerous to the Lodge. Still, the non-payment of arrears of dues is only a violation of a special voluntary obligation to a particular Lodge, and not to the Fraternity at large. The punishment, therefore, inflicted (if it is to be considered at all as a punishment) is only a particular, and not a general one, affecting his relations with the whole Order. When, then, his name is stricken from the roll, it should only be after an opportunity has been afforded of defence, that is, after a fair trial, precisely as in the case of suspension, which is a punishment, not particular, but general in its effects.

WHAT MASONRY IS.

In the words of Sir Walter Scott, Freemasonry

"— is the secret sympathy,
The silver link, the silken tie,
With heart to heart, and mind to mind.
In body and in soul can bind."

All its plans are pacific. It co-operates with religion in regulating the temper, restraining the passions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one more thread to the silken cord of charity, which binds man to man. Religion is the golden cord which unites man to God; Masonry the silver line which runs from man to man. In its bosom flows cheerily the milk of human kindness, and its heart expands with love and charity. It wears the ornament of a meek and quiet spirit, at peace with God, itself, and the world.

With one hand she extends the peaceful olive branch; with this she administers succor to the distressed. The more it is examined, the more beautiful it appears; the more a Mason searches into the science, the more he loves the Craft. It is like the humble fly, which, viewed with the naked eye of science and understanding, displays beauties far exceeding the utmost expectation. Masonry has met with many persecutions and enemies; but like the silver seven times tried in the fire, it rises each time more brilliant and more worthy our esteem. Prior said

"It is like the ladder in the patriarch's dream,
Its foot on earth, its height above the skies;
Diffused its virtue, boundless in its power;
'Tis public health and universal cure,
Of heavenly manna 'tis a second feast,
A nation's food, and all to every taste."

MASONIC PRESS NECESSARY.

If, to an unprejudiced mind, it was requisite to prove that the interests of Masonry would be subserved through the instrumentality of a journal devoted to its interests, the letter of Bro. Creigh, published in another column of this paper, would at once afford the clearest evidence.

We say, however, that Masonry, more than any other institution, needs a Press, in order to disseminate

Masonic information broadcast among its members. The very character of the institution develops the need of a system of journalism, in order to the enlightenment of Freemasons on those points which are but faintly illustrated in the Lodge-room, and necessarily so, both for the want of time and the want of capacity in most Masters, or their utter ignorance of Masonic principles and its philosophy. But a system of journalism is not only needed to teach the uninitiated, but also for the purposes of intercommunication among such a wide spread fraternity. To an intelligent or unprejudiced mind, no argument is needed to prove the utility and necessity of a Masonic Press. But that arguments are necessary, shows that all Freemasons are not intelligent nor unprejudiced. Prejudice, however, is a stronger fiend to intellectual culture than ignorance. The man of strong prejudices is the determined foe to progress and advancement, not so the ignorant in all cases. But the ignorant man imbued with prejudice—an impenetrable wall is there raised which the light of heaven cannot penetrate; reasoning with him is of no avail. If all Freemasons were honest, they would seek Masonic information where it was to be had; but a desire for knowledge is, alas, too much ignored, notwithstanding it was under that pretence they were admitted into the Order. The only truthful test of a Freemason's sincerity is, in his applying himself to gain that knowledge which, in his application for the mysteries of Masonry, he declared was his desire. It is plain that the Freemason who does not apply himself to acquiring Masonic information, gained his admission into the Order under a false pretence. How many such there are, the publishers of Masonic periodicals best know and to which the luke-warmness of the many attest. It is a self-evident position, that the Freemason, who does not subscribe for a Masonic periodical, if only to make himself acquainted with the current history of Masonry, betrays himself in his covenant with the Craft, and if that is not perjury, what is? This may be considered strong language, but there is no use in mincing words, the truth had better be told, even if it is unpalatable. The few who do subscribe for and read a Masonic journal, know best how very useful and how very necessary Masonic publications are, and how much it is to the interest of the Institution to have a Masonic Press.

FOREIGN MASONIC ITEMS.

The Duke of Sussex was installed G. Master of Knights Templar of England, at a Grand Conclave of Emergency, 6th Aug., 1812.

The Duke of Kent, father of Queen Victoria, was initiated in the "Loge de l'Union des Coeurs," at Geneva, Switzerland.

Marshall Massena was an Officer of the Grand Orient of Paris and a member of the Supreme Council of the 33d in France.

Marquis de Thome, a French nobleman, modified the system of the Rite of Swedenborg, in 1728, and introduced it into a Lodge at Avignon.

Adam was, unquestionably, a Freemason, if we may believe the song of the fig-leat:

"Our first father, Adam, deny it who can,
A Mason was made as soon as a man;
And a fig-leat apron at first wore he,
In token of a love to Masonry."

"A hypocritical scoundrel in Athens, inscribed on his door, 'Let nothing evil enter here.' Diogenes wrote under it, 'By what door does the owner come in.'"

An old lady having heard that the "mails" were very irregular in the arrivals, remarked, "It was just so in her young day, no trusting to any of their words."

BEAUTIFUL COMPLIMENT.

Bro. L. V. Bierce, P. G. M. of Ohio, presented the G. Master of Canada with a *Setting Mail*, made of the wood of an olive tree that grew on the Mount of Olives.