

PERSONAL APPEARANCE OF THE SAVIOUR.

To the EDITOR of the "CRAFTSMAN."

SIR AND BROTHER,—The interesting description of the "Personal appearance of the Saviour," reproduced, in your last impression, from "family newspapers" published "many years ago" was discovered amongst some manuscripts at Madras in the East Indies.

The translation varies somewhat from mine, although only in *minutiae*, for instance, the description of the hair, in the manuscript in my possession,—a translation made by an eminent scholar—runs thus: His Hair is of the colour of a Filbert full ripe, and plain almost down to His ears; but from the ears downward somewhat curled, and more Orient of colour, waving about His shoulders, in the midst of His head goeth a seam, or partition of hair after the manner of the Nazarites."

In "Clarke's Travels" there is a note on the Description in question to the following effect:

"Carlo Dolci seems to have borrowed his notion of our Saviour from the spurious letter of Publius Lentulus to the Roman Senate, which is so interesting, that while we believe it to be false, we perhaps wish that it was true." Then follows the letter.

I need scarcely add that the celebrated painting of the Florentine Artist, alluded to above, is that of "Institution of the Sacrament of the Lords' Supper."

I am, Sir and Brother,
yours fraternally

VINCENT CLEMENTI, G. C.

North Dour, June 2, 1871.

SELECTION OF MEMBERS.

Though it is a good saying and a true one, that ten good men had better be kept out of the lodge than that one bad one should be admitted, yet we can not but believe that many are rejected who would confer honor on the order, and do good to mankind under its auspices. We know that bad men, notwithstanding all the safeguards which the wisdom of the fathers has thrown around the door of the lodge, do gain admission; and we also know, that in spite of all exhortations to charity and brotherly regard, good men are debarred from entering.

No mason has a moral right to reject an applicant for the degrees of Masonry, because he does not like him. He has no business to introduce into that solemn ordeal his likes or dislikes. If he is a man of sound principles; of honest intentions and philanthropic heart, shall he not be allowed to congregate around the sacred altar, where those virtues are insisted on; and when our published words show all such persons shall be received when they knock for admission? What business have I to obtrude my prejudices between such a man and the benefits of Masonry? Are my likes and dislikes to be of more value in a lodge than his sound principles and honest intentions and kind heart?

And yet every Mason knows that such instances are constantly recurring. None of us can but recollect instances where good men and true philanthropists have been rejected. And few indeed are they who have not seen these rejections as the result of an unfounded prejudice, or a groundless caprice. A difference in some trivial business