

courtesy, sage admonition and wise counsel are most pleasantly blended.

He claims that the geographical boundaries of a state limit Masonic jurisdiction. In illustrating his position, he speaks of "a convulsion of nature," by which the cities of New York and Brooklyn might be "engulfed in the sea." Now, Sir John, don't do that again; it fairly makes us shudder. True, an inconceivably immense amount of sin would thus be buried, but wouldn't such a dose make old Neptune fearfully sick! The colic which the whale suffered from Jonah's hob-nailed boots and brass coat-buttons were as nothing in comparison to this horrible supposition of Sir John's distempered brain. But this cannot come to pass. Nature may have a "convulsion," but she would relieve herself by the more harmless means of earthquakes, tidal waves, cyclones, typhoons, or aerolitic showers. She would never be so hard on old Ocean as to pour down her gullet all the horrible things contained in those delectable cities. No fear of it. New York and Brooklyn will stand until "Auld Cloutie" calls his children home.

We agree entirely with Sir John, in these views taken from his review of Vermont:

"Our distinguished Frater errs again in making the Grand Commander the possessor of inherent prerogatives whatever. In the symbolic Masonry, Grand Masters existed and ruled the Craft before Grand Lodges were invented, and the earliest constitutions concede to the office certain powers and discretions which cannot now be taken away without changing the form and body of Masonry. But nothing of this kind can be claimed for Templar Masonry as it exists in this country. Grand Commanders and Grand Commanderies came in together, and the officer exercises such powers as the Statutes give him, and no others. It is therefore idle to claim for him inherent prerogatives, and especially the power so set aside by his dispensation one of the most important principles of law connected with the Fraternity."

PENNSYLVANIA.

Sir Sidney Hayden delivered an excellent address on Templar Knighthood. We extract the following rather fanciful bit of history:

"I was once told by a learned Hebrew scholar, that in the ancient lore of their nation they enumerated the scene in the sad drama of Eden as five—the *temptation*, the *transgression*, the *penitence*, the *prayer*, and the *promise*—that those formed an epitome of ancient Hebrew theology, and were often symbolized by a mystic star with five points; that this figure was also used by the ancient Greeks in their mysteries to symbolize the five human senses. We also know that the early teachers of Christianity used many of the more ancient symbols and customs to impress the new doctrines of the Christian dispensation, and among these, that of the five pointed star to symbolize the physical sufferings of the Saviour at the crucifixion, representing by it the five wounds inflicted on his person—those in his hands, his feet and his side. It is also well known to you that this figure is still often used as a Christian symbol in the Christmas decoration of churches, and also in ecclesiastical architecture, reminding the devout worshipper of the *birth*, the *life*, the *death*, the *resurrection*, and the *ascension* of our Divine Redeemer."

The report on Correspondence is from the pen of Sir James H. Hopkins, whose admirable productions have heretofore beautified and adorned the proceedings of this Grand Body. The review, what there is of it, is as sweet and juicy as the Seckel pears now lying on our table—but it is entirely too brief.

He disposes of the proceedings of twenty-three Grand Commanderies in nine pages, about three of which are taken up by tables. Neither do we like the *manner* in which the proceedings are reviewed. He groups them under separate heads of special subjects, instead of noticing each singly. He attempts to excuse himself on account of "want of time," other duties, &c. But if he would do less philandering and give a