

tions in the same way they beat their grub, by cheek, while the whole-souled Brother is often passed by. This cheap class of Masons are of no value to the Craft. It matters not how glib a Mason may be with the ritual, if he has no heart in it, his influence will not be of any great account to the fraternity. Our brethren should note these shams, and compel them to be kept in the background. Of all the "misfit" Masons that we have seen, the "free blow" Mason is chief. Our only hope is, that some of them may "see themselves as others see them," if so, there may possibly be a reformation in certain quarters.—*Masonic Journal*.

THE J. W.'s TOAST.

Happy to meet—because on the checkered floor we find the sole middle ground on which brethren can meet and blend, of every country, religion and opinion, the high and low the rich and poor.

Sorry to part—because outside the Mason's lodge we take up again the fardels which fell off our shoulders as we entered its tyled precincts.

Happy to meet again—because after having so often tasted of these joys, we long to participate once more in the most genial friendships known to man.—*Keystone*.

From Inn to Inn.—The migratory character of the old English Lodges, in going from Inn to Inn for their place of meeting, is shown by the history of the Lodge of Tranquillity, No. 274, of New Church, Manchester, which during the past one hundred years has met at the following public houses :

Three Funs Tavern, Smithy door, Manchester	1789
Britannia Inn, Manchester	1798
Old Boar's Head Inn, Hyde Cross, Manchester	1796
Dog and Partridge Inn, Deansgate	1804
Pack Horse Inn, in the Apple Market	1800
Cross Keys Inn, Newchurch in Rosendale	1809
Black Dog Inn, " "	1810
Dolphin Inn, " "	1829
Black Dog Inn, " "	1837
Boar's Head Inn, " "	1843

THE ANCIENT YORK RITE.

"The York Rite is the mother of all other Rites," says Mackey, "the most ancient, the most simple, the most scientific, the one in which true system of symbolic instruction has been preserved."

Its history is as follows : In the year 926 the Saxon King Athelstane of England granted a charter to Prince Edwin (his brother or son, it is not certain which) to compose a Grand Lodge. All the Masons of the realm met at the city of York, England, and appointed Prince Edwin Grand Master, and then they framed the constitution and charges of an English Lodge. From the statutes there enacted are derived the English Masonic constitutions, and the ritual of the English Lodges is designated as the "Ancient York Rite."

In 1567 there was a split, and the London Masons elected Sir Thomas Gresham, a celebrated merchant, Grand Master and Inigo Jones, the great architect, was his successor. Thus there were two Grand Lodges in England, the last named being branded as "modern Masons." These two Grand Lodges continued to exist, and extended their schisms to this country, when two grand bodies were recognized in Massachusetts until 1792, and in South Carolina until 1817. In the year 1813, under the Grand Mastership of the Duke of Sussex, in England, the bodies were happily united.

THE BURNING BUSH.

In the ceremonies of the Royal Arch Degree the burning bush is represented. It was on Mount Horeb that the angel of the Lord appeared unto Moses in a burning bush, not one leaf of which was consumed. Here it was that the unalterable name, which was never known or heard of before God told it to Moses, was revealed. This being the great source of true Masonic light, and the place where all pure Masonic instructions might emanate, commentators also extract from this that though