

In military funerals, the soldiers make three circuits round the funeral pile, moving from right to left (having the body on the right) with their ensigns inverted, and striking their weapons on one another to the sound of the trumpet.

The coffin was laid in the tomb on its back, in which direction is uncertain, but among the Athenians looking to the west. Then the persons present were three times sprinkled by a priest with pure water from a branch of olive or laurel to purify them. Finally they were dismissed by the solemn word *licet* (re licet) *you may depart*. Going, each one repeated a solemn farewell by the word *vale*, or *salve æternum*. Some added a prayer that the earth might lie lightly upon him, or that his bones might rest quietly or lie softly.

A feast followed the interment of a distinguished personage, and oftentimes a distribution of uncooked victuals among the people, and shows of gladiators and games. The time of mourning did not usually exceed a few days. After the battle of Cannæ, thirty days were set by the Senate as the period of national mourning. Mourners remained at home, avoiding all amusements and dressed in black. Epitaphs usually began with the letters D. M. S. (*Dus manibus sacrum*). Then came the person's name, his character, and the principal circumstances of his life.

MASONIC ANECDOTE.

Not long since a constable of a European city was instructed by a large property holder to proceed to make attachment of household furniture for rent dues. The distress would reach nearly all that the law allowed to take; and painful as was the task to the kind-hearted officer, it was, nevertheless, a duty. The tenant was a widow, with a little family of children. While the officer was sitting, distressed at the misery he was compelled to inflict, the widow entered the room, bearing the garments of her widowhood, whose freshness showed the recency of her loss, and testifying by her manner the utter destitution to which this attachment was reducing her and her children.

"I know not," said she, "what to do. I have neither friend nor relation to whom to apply. I am alone—utterly alone—friendless—helpless—destitute—a widow."

"But," said the officer, "is there no association upon which you have a claim?"

"None! I am a member of no beneficial society," she replied. "But I remember," she continued, "that my husband has more than once told me that if I should ever be in distress I might make this available"—and she drew out a Masonic jewel.

"But it is now too late, I am afraid."

"Let me see it," said the officer; and with a skillful eye he examined the emblem consecrated to Charity, as the token of brotherly affection. The officer was a Mason; he knew the name of the deceased, and recognized his standing.

"We will see," said the officer, "what effect this will have, though the landlord is no Mason. Who is your clergyman?" The widow told him. The clergyman was a Mason.

The attachment of goods was relinquished for a moment. The officer went to the clergyman, made known the distress of the widow, and her claims through Masoury.

"And who," said the clergyman, "is the landlord?" and the constable informed him.

"Ah!" said the clergyman, "does his religion teach him to set us no better example? We must show him what Masonry requires at our hands, I have spent all of the last payment of my salary, but here is my note at a short date for the amount due; the landlord will scarcely refuse that."

In twenty minutes the rent was paid. The kind-hearted officer forgave his fees, and perhaps gave more, and the widow and the orphans blessed God for the benefits they had enjoyed through Masonry. What a reaction in the feelings of that destitute mother and her children! but how much more exquisite, how beyond all price and all appreciation, must have been the delight of clergyman and officer? True Masonry, my brethren, affords to its children the rich luxury of doing good. The tears of grateful joy which the widow shed were made brilliant by the smiles of her relieved children, and became jewels of Masonry, whose price is above rubies. How lovely, how exalted, is the Charity which has such objects! it elevates its exercisers to a participation of labor with him who is the Father of the fatherless, and the widow's God and guide.

CAPITULAR MASONRY.

At the annual convocation of New Brunswick Chapter, No. 10, on the Registry of the Grand Royal Arch Chapter of Canada, held 14th Sept. 1868, in the Masonic Hall, Princess street, in the city of St. John, by special authority from the Grand Principal Z. T. D. Harington, 33°, the Grand Scribe N. Edward Willis, duly installed Robert Marshall, 32°, as Grand Superintendent of Royal Arch Masons, for the Province and district of New Brunswick, under Canada, after which the following officers were duly elected, viz:—

- E. Comp. D. R. Munro, 1st Principal Z;
- " " John Mullin, 2nd Principal H;
- " " J. McNichol, Jr., 3rd Principal J;
- " " Robert Shives, Treasurer;
- " " David S. Stewart, Scribe E;
- " " Thomas A. Peters, Scribe N;
- " " Dr. Jos. C. Hatheway, Principal Soj.

CONGRESS OF FREE MASONS.—A Masonic Congress, embracing representatives of the Craft from all parts of the world, was convoked for the 18th of September, at Havre, France. There were five questions put down for discussion at this meeting:—1. Masonry at the present time. Does it maintain itself on a level with social and humanitarian progress? 2. On the influence of Masonry on the general progress of sentiments, ideas and manners. How this influence should be exercised at present. 3. The fundamental principles of Masonry being universal, what measures should be taken in order that regular Masons may make themselves known as such in the workshop, with all the rites and all the obedience? 4. How can Free Masons react on our epoch against the idea of war, which is the negative of human fraternity? 5. In what measure and in what manner is it proper to practice proselytism again the profane? —*Exchange*.

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