

the matter of that afire, but are rather very mediocre, not to say sometimes common place. Very often when the newly initiated speaks, he says something which he did not intend to say, and which might better have been left unsaid, or he does not say what he ought, and might very properly have said. At the last meeting of a Lodge a newly initiated Brother, in a somewhat airy manner, informed the Brethren (of whom there were a goodly number, including many old and respected members of the Craft) "that it was not for the want of being pressed that he had not long ago joined Freemasonry, but want of time and stress of business, &c., prevented him." This candour, as might have been expected, had a fairly electrifying effect on those present, and the facial expression of some of the senior members was a study in real life. The newly initiated, however, not observing the discomposing effect of the bomb he had so unintentionally thrown, gaily proceeded to dilate on charity, stating that he had heard a good deal that night about charity, and with a significant shake of the head added, "Well, I don't know so much about charity." Without further preliminaries he then detailed a conversation he had had with a gentleman he met in town, the pith of which was that the aforesaid gentleman informed him that he was a Mason, and that when leaving his home in the morning, took the precaution of never bringing any money with him, assigning as a reason that there were so many "cadgers" in Freemasonry, that his hand would never be out of his pocket, &c. It must have been very gratifying, however, to the Brethren when the Brother finished his remarks by saying "that judging from the gentlemen he saw about him that night he did not think they were a very bad lot at all." A Brother, in proposing the following toast, disgressed to inform the Brother initiate that if any member of the Craft had asked him to become a Mason, he had seriously transgressed the Landmarks of the Institution, and in an

eloquent and penetrating, yet delicate speech, endeavoured to put the newly made member of the Order on a higher pedestal of Masonic knowledge than he had previously given evidence of occupying.—*Masonry.*

ROYAL ARCH MASONRY.

Capitular Masonry, so substantial in its nature, containing as it does an important link in the chain of Masonry and having for its foundation many of the higher truths, is calculated to recommend itself to the intelligent mind, and merits our highest encouragement and approval. While many of our ceremonies are but forms, let us not forget that form must necessarily rest upon a reality. So by our teaching forms and ceremonies we may well bear in mind that beyond it all is a beautiful reality.—*Amos N. Alberson, of Iowa.*

"AN EAR OF CORN," OR "SHEAF OF WHEAT," WHERE WAS IT SUSPENDED.

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The learned Dr. Mackey says that "It was over a waterfall, but that it is too common an error of speaking in this part of the ritual of a waterford instead of a waterfall, which is the correct word," etc. Why should a great light in Masonry have made such a criticism is beyond comprehension. At the top of the same page of his manual (83) where this criticism is made is "an ear of corn" or "a sheaf of wheat" suspended near a waterford, which is the correct illustration according to Judges XII; 1-16. Josephus Fleetwood and all other manual histories tell us that the fords of the streams were marked by "an ear of corn" or "sheaf of wheat" being suspended near by.

Again, all will admit that it was suspended near where the Ephriamites attempted to cross the Jordan; and if