

taking up his residence in St. Louis affiliated with Beacon Lodge No. 3, in 1864, and retains his membership therein; was exalted in Bellfontaine R. A. Chapter No. 25. April, 1885, received the Orders of Knighthood in St. Aldemar Commandery No. 18, Knights Templars, August 1st and 15th, 1885, passed the circle in Hiram Council No. 1, R. and S. M., in 1886, and is a member at this time of all these bodies, and now at the age of 50 years, can truthfully say that "all is well that ends well."—*Constellation, St. Louis.*

A MASON'S WIFE.

The following, written by a Mason's wife to the editor of the *Australian Key-stone* tells its own story:—

I attended the Masonic Choral Service on Sunday, June 23rd, and was much impressed with it; the singing being beyond praise, and the language of the sermon being flowing and poetical. I cannot, however, agree with Mr. Thomas in all he stated. For instance, he spoke of Masons being "loyal to their wives and living in harmony with them." Now, Sir, I argue that Masons, more than any other society of men, are intensely selfish in their amusements, frequently meeting together purely for recreation, but excluding all their family (unless they happen to be males and Masons too) from any participation in that recreation. This seems to me not only the acme of selfishness, but utterly unchristian behaviour, and in no way calculated to "promote peace and harmony." In fact, Sir, I go as far as to say—that no married man is justified in going to any place of amusement without his wife. And, unless Masons are prepared to cease ignoring the female portion of their families, and favor only amusements in which wives and families can join, they, and their chaplains may preach about Masonry being an unselfish institution, and calculated to "foster peace throughout all grades of social life," in vain—for, Sir, "Charity begins at home;" and

the man that takes his pleasures apart from that home is robbing his wife and family of that recreation which is their right, as well as of his society. For a wife requires amusement and recreation equally as much as her lord and master. Trusting the Masons will see things in their true light,—I remain, Sir, your obedient servant,

A MASON'S WIFE.

MASONIC SYMBOLISM.

William Hutchinson may be fairly termed the father of Masonic symbolism. No one writer has endeavoured more than he did to give an elevating, and classical, and philosophical tendency to all our Masonic researches and disquisitions. His is a name which ought always to be held in reverential regard by all Anglo-Saxon Freemasons. He was born at Barnard Castle, Durham, in 1732, and died in 1814. He was a solicitor by profession, but an antiquary and archæologist by taste and conviction. He wrote that well-known work "The history and Antiquities of the County Palestine of Durham," and several other works, being a zealous member of the Antiquarian Society. His "Spirit of Masonry," his well-known work, was first published in 1775, with the especial sanction of Grand Lodge, and a second edition was issued in 1795. Dr. Oliver edited one of the many later editions. Hutchinson had his own peculiar theories, which a later and sounder criticism and a truer exegesis have compelled Masonic students to discard. His etymology and his symbolism are both somewhat strained, though there will be always a large school in Anglo-Saxon Freemasonry which will adhere to the Christian sympathies and sentiments of Hutchinson. But though we cannot fully agree with all his views, we can admire truly the groundwork of his admirable work, which will remain a lasting monument both to his learning and ingenuity, a fitting epitaph, so to say, on the long career of a man and a Mason, whose head and heart went