

for the next, he is as well without us, and we are decidedly safer without him, for he is ignorant of the beautiful tenets of Masonry; he will never be a light to our order, but will be unfaithful to his trust and never be represented by the perfect ashlar, and his individual delinquency will sully the purity of masonic teachings.

Much of this irregularity has crept upon us in consequence of the want of masonic knowledge in many of the presiding officers. So essentially necessary is it for a man of science to preside over a lodge, that much injury may arise from the least deviation in the ceremony of initiation, or in the lectures of instruction.

We read in the Book of Judges, that a transformation of a single point over the *Shun*, in consequence of a natural defect among the Ephraimites, designated the Cowans, and led to the slaughter of forty and two thousand men, and the army of unaffiliated Masons of to-day might rightly be termed the slaughtered Ephraimites of ancient times. The question naturally arises: How are we to meet and check this evil? These are many ways that wiser men and more experienced masters than I, could devise, and carry into effect.

In Vermont each district hold annual meetings, when each degree is exemplified by as many different lodges, and under the criticism of the District Deputy, and the members of the lodges in the district. This has a very beneficial effect, and stimulates a desire on the part of each lodge to excel in their ritualistic work; but individual Masons can do much to bring about the desired reforms. Let every true Mason knock off evil dispositions by the Gavel of righteousness and mercy; measure out his actions by the Rule of duty; fit them to the Square of prudence and equity; keep them within the bounds of the Compass of moderation and temperance; bring them up to the just level of perfection; and spread them

abroad with the silent Trowel of peace; and then the lesson to be learned by the Working Tools of a Master Mason will have accomplished their purpose. More anon.

"MAX."

THE NATIONAL GRAND LODGE SYMBOLIQUE OF ITALY.

NAPLES, Italy, Dec. 4, 1882.

Daniel Spry, Esq., Grand Master Grand Lodge of Canada, Barrie, Ont.

DEAR SIR AND MOST WORSHIPFUL BROTHER,—When Italy was divided into several states, oppressed by political despotism and religious fanaticism with enemies in their midst, Masonry lived only in the Provinces of the Neapolitan State, tradition claiming that it was founded there by Pythagoras on his return from the shores of the Nile, where he had been initiated into the mysteries of the Royal Art.

This Masonry was worked in secret to more securely guard against the prosecution to which it was liable, owing to the ignorance of the people and the wickedness of the rulers; consequently it existed and although numerous, it was separated into groupes and without one supreme head.

On Dec. 10, 1747, the Masters (*Vénérables*) of a large proportion of the lodges in the State, to the number of twenty-eight, met in this metropolis and after due deliberation decided on a central authority (*directly*) and for that purpose organized the Most Worshipful Grand Lodge National and Symbolique for the jurisdiction of the Kingdom of Naples, and on that occasion elected the first Grand Master in the person of the distinguished Brother, Raymond de Sangro, Prince of St. Severo.

On assuming the position he put himself into correspondence with sister Grand Lodges; obtained the recognition of his duly constructed Grand Lodge, enlarged the circle of its labors and occupied himself in