

COMPASS OF THE FEMALE VOICE.—In the "Magic Flute," Christina Nilsson sings *f* above the staff. The youngest of the Sisters Sessi, with a compass of three and a half octaves, reached the same note. Catelina had the same wonderful compass, but pitched a third lower. The highest voice on record is that of Lucretia Ajagari, whom Mozart heard at Parma. With a voice as pure as a flute, she ascended to tripple *c*, trilling on the *d* above. A Madame Becker, who astonished St. Petersburg in 1823, reached the same note by accident. Dr. Marx, however, testifies to having heard a girl of twelve years reach the tripple or four-lined *e*, the seventh space above the *g* clef,—a major third above the *c* mentioned—with clearness and purity of intonation; and her lowest note was the little *c*, fourth space below the *g* clef, making a compass of four octaves. Jenny Lind's highest note was the third-lined *f*—the same as Nilsson's; and Madame Malabran—Garcia—sang *f* sharp. But it must be remembered that the pitch has risen since the days of those great singers.—*Trowel*.

THE WORD AND CEREMONIES OF THE EARLY CHRISTIANS.—"The secret word which the associated brethren used among themselves for purposes of mutual recognition and confirmation was *Maranatha*, 'The Lord will come.' They fancied that they remembered a declaration of Jesus, according to which their preaching would not have time to reach all the towns of Israel before the Son of Man appeared in his Majesty. Baptism was the sign of entrance into the sect. The rite was the same in form as the baptism of John, but it was administered in the name of Jesus. Baptism was, however, considered an insufficient initiation into the Society. It should be followed by a conferring of the gifts of the Holy Spirit, which was produced by means of a prayer pronounced by the apostles over the head of the neophyte, with the imposition of hands. This imposition of hands, already so familiar to Jesus (Matthew XIX. 13, Mark X. 16, Luk. IV. 40,) was the crowning sacramental act."—*Freemason, London*.

A good story is told of how a greeny was taking his first degree; how the *arriere* of his body linen became ignited by the accidental upsetting of a candle; how it burnt h's shirt and hair; how he was taken out and water poured over him; how the W. M. solemnly suggested to the Lodge that twas best he should suppose the burning a regular part of his initiation; how the Lodge solemnly agreed to his proposition; how he was brought back and put through, but with a tender regard for his blisters; how he endured the amazing trials of a twelve miles' ride home on a bumping horse; finally, how he came back a month afterward to see his brother George go through the same process and complained bitterly at the close that the shirt-burning had been neglected!

At Rest.

During the past two months it hath pleased an all-wise providence to remove from their labors on this Earth, two worthy and highly esteemed Brethren, Past Grand Officers of the Grand Lodge of Canada, viz:—R. W. Bro. Samuel Deadman Fowler, of Kingston, Past Grand Senior Warden, who died on the 13th July last, and was buried with Masonic ceremonies, on the 15th of the same month. And R. W. Bro., Lieut. Col. S. B. Fairbanks of Oshawa, Past Grand Registrar, who died on the 15th August, and will be buried on the 18th with Masonic ceremonies and Military honors.