

ruptions of other words derived from the compound Greek word "*Mesouranie*," the meaning of which is "*Waiters, or Seekers in the Temple*," or those who "waited to hear divine truths proclaimed."*

The true Mason, then, may be regarded as an aspirant after immortality, and a devout worshipper of the Triune God,—the Father, the Son, and the Holy Spirit; a lover of pure wisdom and truth, its true mysteries being unfurnished with any type or character but those which anciently related to the worship of the Triune God, or conducted to the great objects of moral instruction. But the Masonry of to-day, called since the revival and revision of 1717, "Free and Accepted," is a *totally* distinct matter, with which the simple and beautiful religious early symbol teaching has nothing to do.

THE ORDER OF THE BENEDICTINES.

During the whole of the dark ages, human learning was confined to the "Monasteries," there being but few who could read or write, and in the early centuries of Christianity the "Benedictine" Order of Monks was the repository of every branch of science and education. To them it is conceded, and it is well known by all who have examined the subject, that the Order was pure as far as the leading doctrines of Christ were concerned; to them we are indebted for the preservation of the Sacred Mysteries which existed and flourished centuries before the Christian era, and whose symbols and ceremonies taught the doctrines of time, death, immortality, and redemption, containing the knowledge of the undivided personality of the Holy Trinity, the manifestation of the redeemer God-Man, the Atonement, the Resurrection of the Body, and man's responsibility.

*The word "*Mesouranie*," is derived from two Greek words, viz.:—"Meso" and "Ouranie;" but the sound is corrupted, and is made "Masonry." The meaning, applying itself strictly, not to Solomon's Temple, or any other earthly or material building, but to the spiritual building [man] which is constantly progressing and preparing, as "Stones for the Temple not made with hands eternal in the heavens." Another interpretation has been given to it by some authors, viz.:—"I dwell in the midst of heaven." This interpretation, when connected with the other, makes it only the more pointed and impressive,—the one being "Waiters" or "Seekers,"—the other, the result of that waiting or seeking, viz.:—"Heavenly vision or enjoyment as a result."

If, on examining the subject, we turn to the religious symbol teaching, the mechanical, material portion, stares us in the face, and becomes an obstacle in the way; then, if we turn to the material part, and trace it back to its birth-place, we find ourselves left with nothing but the silent, expressive symbols of religious truth, and inquire, with solicitude, what have we to do with these if our Institution is a band of mechanics, or what have the simple, beautiful emblems to do with bricks and mortar? It is not until light dawns on us concerning the real meaning and import of these things that we awake to consciousness, verifying the blessed word, "And the light shineth in darkness, but the darkness comprehendeth it not."