

This sameness, then, which identifies the Freemasonry of the Lodge with that of the Chapter, as parts of one great system, is, that the important symbol in each is a temple. Everybody is familiar, I suppose, with the definition contained in the English lectures, that "Freemasonry is a science of morality, veiled in allegory and illustrated by symbols." The definition is a good one so far as it goes, but it is hardly precise and distinctive enough. If I were required to give one more definite and scientific, I should say that "Freemasonry is a philosophy, founded on temple work and temple worship." All through our system, from its lowest to its highest grade, the predominating symbol is a temple. All masons, from the Entered Apprentice to the Royal Arch Mason, are workers in a temple. And as the old monks said that "work is worship," *laborare est orare*, so we, being temple workers, are also temple worshipers; that is to say, our worship, our religious sentiment, so far as it depends on Freemasonry, is intimately connected with and has reference to a spiritual temple. What that temple is, I will directly undertake to explain.

One of the French Masonic catechisms, in answer to the question what Freemasons do, replied that "they build temples for virtue and dungeons for vice."

In our own lectures, we are told that "we work in Speculative Masonry, but our ancient Brethren wrought in both Operative and Speculative." That is to say, that the Operative Masons of the olden time were occupied, not only in the construction of material edifices, but also in religious exercises and inquiries; while we, the Speculative Masons of the present day, laying aside the operative art, construct only spiritual temples. Even Carlisle, one of the bitterest of our adversaries, is compelled to recognize this truth of Temple Masonry, for he says that "the great subject of Masonry is Solomon's Temple. Through all the Masonic degrees, ancient or modern, the subject continues to be a dark development of the building of the temple."

It is needless to multiply examples. It must be evident to any Mason who diligently studies the character of the institution, that this symbol of the construction of a temple lies at the very foundation of the Masonic system, and presents itself as a predominating symbol in every part of it. The Entered Apprentice is occupied in preparing the material for the edifice; the Fellow Craft in laying the foundations and erecting the superstructure; and the Master Mason is ready at the appointed time to finish the work and place the cope stone upon its topmost summit: while the Royal Arch Companion, seeing that the work of other times has passed away or crumbled into dust, sets out with undiminished courage and with invigorated energy to construct another and more enduring edifice.

This is the symbol common both to the Lodge and to the Chapter. The key to it is the lesson of Masonic philosophy. That key let us now seek to apply. Let us open the casket, and behold its rich contents.

That there were two temples, the one of which was destroyed and the other built, phoenix-like upon its ruins, enables us at once to predicate of this symbolism that it is two-fold. If the symbol were intended to be the same throughout, where would have been the necessity of changing its form? Therefore we say that the first temple meant one thing, and the second temple meant another. The temple of the Lodge, or the Temple of Solomon, differs from the temple of the Chapter, or the Temple of Zerubbabel. . And yet this difference cannot be so great as