

Upon the top of this mountain at the outer lines was erected a magnificent colonnade of marble pillars supporting a roof of cedar of Lebanon. It was under this royal porch that the Saviour walked at the feast of dedication. The pinnacle of the Temple rose to the height of 160 feet above the level of the wall, we have mentioned, so that its total height above the foundation walls was 312 feet.

But in addition to the vaults erected on pillars at the southern part of the enclosure, the whole mountain was honeycombed with vaults used for chambers, passages, pools furnishing and retaining the immense quantities of water needed for the constant sacrificial rites of the Temple service. One of these reservoirs, supposed to be the "Sea" spoken of in Ecclesiasticus, is 736 feet in circuit and 42 feet in depth, and would hold 2,000,000 gallons of water if restored and made water-tight. Some of these pools were doubtless supplied by aqueducts brought from the fountains which furnished the water to the city, the pools builded by him who was King at Jerusalem.—*Chas. C. Whittlesey in the St. Louis Freemason.*

THE LION AS A MASONIC SYMBOL.

THE lion was the symbol of strength and sovereignty in the human-headed figure of the Nimrod gateway and in other Babylonish remains. In Egypt it was worshiped at the city of Leontopolis as typical of Dorn, the Egyptian Hercules. Plutarch says that the Egyptians ornamented their temples with gaping lions' mouths, because the Nile began to rise when the sun was in the constellation Leo. Among the Talmudists there was a tradition of the lion which has been introduced into the higher degrees of Masonry.

But in the symbolism of Ancient Craft Masonry where the lion is introduced, as in the third degree, in connection with the "lion of the tribe of Judah," he becomes simply a symbol of the resurrection, thus restoring the symbology of the mediæval ages, which was founded on a legend that the lion's whelp was born dead and only brought to life by the roaring of its sire. Philip de Thaurin, in his *Bestiary*, written in the 12th century, gives the legend, which has thus been translated by Mr. Wright from the original old Norman French:

"Know that the lioness if she bring forth a dead cub, she holds her cub and the lion arrives: he goes about and cries, till it revives on the third day. * * * Know that the lioness signifies St. Mary, and the lion Christ, who gave himself to death for the people; three days he lay in the earth to gain our souls * * * By the cry of the lion we understand the power of God, by which Christ was restored to life and robbed hell."

The connection of Solomon, as the chief of the tribe of Judah, with the lion, which was the achievement, of that tribe, has caused the expression to be referred in the third degree to him who brought life and immortality to light. The old Christian interpretation of the Masonic symbols here prevails, and in Ancient Craft Masonry all allusions to the lion, as the *lion's paws*, the *lion's grip*, etc., refer to the doctrine of the resurrection taught by him who is known as "the lion of the tribe of Judah." The expression is borrowed from Apocalypse (v. 5) "Behold the lion which is of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof." We have seen that the lion was a mediæval symbol of the resurrection, the idea being founded on a legend. The poets of that age were fond of referring to this legendary symbol in connection with the scriptural idea of the "tribe of Judah." Thus Adam de St. Victor, in his poem *De Resurrectione Domini*, says:

"Sic de Juda leo fortis,
Fractis portis diræ mortis
Die surgit tertia,
Rugiente voce Patris." .
i. e.

Thus the strong lion of Judah,
The gates of cruel death being broken,
Arose on the third day,
At the loud sounding voice of the Father.

—*Mackey's Freemason.*

MYSTERIES.—The usages and customs of the ancients in their secret societies are called mysteries. If by mysteries we merely understand a secret religion, then, in the civilized globe, there can be no mysteries, for God may be openly worshiped everywhere; but if by mysteries we merely understand secret ceremonies and doctrines, then we may say there are mysteries among Freemasons. But we do not call our secrets mysteries, and we thereby prove that with us there is no secret religion. No one among us is a mystagogue, and our outward appearance has nothing mysterious about it.—*Gad. etc.*