

three Grand Masters, who represented the *wisdom, strength and beauty* of the first temple, he finds a prince of the captivity, who, as the lineal descendant of Solomon, assumes the name and prerogatives of King and High Priest and Scribe—characters and offices unknown to him in the preceding degree, but who evidently are with the King the analogues or anti-types of the original Grand Masters.

Here then is the first distinction or difference between these two systems of Freemasonry, the Symbolic and Capitular, that in each there is represented a different temple and a different system of organization. The first temple was destroyed, as a just punishment of the people who had often desecrated its holy altars with idolatrous worship; its massive walls, whose white and polished marble made it a landmark in Judea, became, with its floors of cedar and its sides and ceiling of fine gold, the victims of an all-consuming fire; its cyclopean stones, whose immense size has never been imitated by modern art, were crumbled into dust; its towering porch, with its pillars of strength and establishment, fell beneath the stroke of the spoiler; and nothing was left to indicate the place which it had occupied save the deep foundations, penetrating far into the bosom of the soil on which it had been erected.

The symbolic Mason, who has only reached the Master's degree or in the Chapter passed through those two modern appendages to the Master's, namely, the Mark and the Most Excellent, well remembers in the ritual in which he has played his part he has represented the workers on this first temple; that, as such, he has hewed and squared the stones, and felled and prepared the timbers for this sacred edifice; that in the middle chamber he has received the due reward of his toil, and that even at one time he has been made to personate that "curious and cunning workman," the Master Builder himself, who drew up his designs for the Craftsmen, and offered up his devotions for the success of the pious undertaking. Hence, as a Master Mason, all his lessons and his affinities and recollections, all the myths and allegories and symbols into which he has been indoctrinated, are connected solely with the first temple, or the Temple of Solomon.

But when he goes up to his initiation into the Royal Arch degree, he finds that all this has passed away, and new symbols, new myths, new allegories arise before him to teach him at each progressive step that his connection with the first or Solomonic temple has forever ceased. Again he becomes a laborer, but a laborer in a new temple. He is sent to remove the rubbish from the foundations of that old house, in whose construction he had aided, with strict and repeated charge to search diligently for all treasure that may be concealed in the wreck. A new building is to arise by his labor, and as a Royal Arch Mason he is to work and to worship in a second temple raised upon the ruins of the first. And hence, looking to its analogy with the first temple of the Lodge, this second temple becomes to the Chapter Mason a most important and impressive symbol.

The difference, then, between Lodge Masonry and Chapter Masonry, —(I will not use the terms symbolic and capitular as if the Masonry of the Lodge alone was symbolic, while in fact the Royal Arch degree is just as symbolic as the Master's)—the difference, I say, between Lodge Masonry and Chapter Masonry, is simply, so far as we have yet gone in our investigation, the difference between the two temples. And yet this difference presents to us an identity and sameness so important to the thorough understanding of the whole Masonic system that it cannot, in an inquiry of this kind, be passed over in silence.