

to lift it. As the superstructure of that ancient temple, rising proudly above its rocky base on Mount Moriah, enchained the beholder's eye with the resplendent glories of its gleaming gold and stones of spotless white; so may the lives of our mystic brotherhood be found clothed in the fair garments of the purest virtues,—things nobler far than burnished gold or the peerless marble. May we build no moral temple, whited at the surface to dazzle the gazing throng; but rather built through and through, in its most sacred chambers, of the solid granite of sterling character. In never jarring concord, even as silence reigned of old on busy Mount Moriah, let us join these "living stones" into a fit building, by that cement which time cannot crumble, the elements cannot unseal. Keen be our ears ever to catch the cry of the widows and the fatherless within the circle of the Brotherhood, or to detect the wail of grief appealing to pitying hearts in the wider circuit of the great world. May we be ever the champions of the right, the implacable enemies of the wrong; striving always, in so far as we shall be robed in power by the Almighty hand, to enlarge the sway of equity, and love, and to transfigure the work of human law by shedding over it the "white and glistening" light of a divine and eternal "Charity."

AN OLD MASONIC TRADITION CORROBORATED BY HEBREW WRITINGS.

THE following is taken from the *Hilcloth Beth Ha-bechirah*, or Laws concerning the Temple, from the *Yad Hachazakah* of Maimonides, which is a digest of the Jurisprudence of the *Talmud*, systematically abbreviated and explained in easy and elegant Hebrew.

It will be interesting to the Royal Arch Masons for many reasons, and must have been an old tradition, even in the days of Maimonides, who was born at Cordova, in Spain, about the year 1113.

Our extract is taken from the beginning of the 4th Chapter.

"There was a stone in the western part of the Holy of Holies, whereon the ark rested, and before it was the pot of manna and Aaron's rod. And at the time that Solomon built in the Temple, he knew its end would be destruction, and therefore built therein a place wherein to hide the ark beneath, in a secret place, deep, winding and unfrequented."

"And Josiah, the King, commanded (then) to hide it in the place which Solomon built, as it is written; (II Chronicles, xxxv. 3) 'And he said unto the Levites that taught all Israel, who were holy unto the Lord; put the ark into the house which Solomon, the son of David did build, it shall not be a burden upon your shoulders; serve now the Lord your God, etc. And there was hidden with it the pot of manna and the consecrating oil. And all these things were not repeated (done again) in the second temple.'—*Jewish Record*.

THE COMPASSES.

THE *Keystone* justly says: It is inexcusable in a Master of a Lodge to call the "Third Great Light in Masonry, the Compass. The Compass is a mariner's instrument, used in the navigation of the sea, while the Compasses (only used in the plural) were used by operative Masons to describe circles, measure figures, &c., and are now used by speculative Masons for more noble and glorious purposes. Milton says:

"In his hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe
This universe and all created things."

Yet, strange to say, Morris, in his "Dictionary of Freemasonry," states that "as to the much-mooted question of orthography Webster says, that 'pair is superfluous or improper, and the singular number, *Compass*, is the preferable name.' This is the word in the older Masonic authors, and the only passage of Scripture where the expression is used reads: 'The carpenter marketh it out with the Compass.'—Isaiah xlv. 13. We think Bro. Morris is clearly wrong. Our Webster gives "Compasses" as the only correct form of the word, and our Worcester's, Johnson and Walker, under *Compass* says: "The instrument with which circles are drawn, generally *compasses*." All Standard Masonic authorities with which we are acquainted, term the Third Great Light in Masonry the Compasses, and to speak of them "out of their name," and subject the person so using the word to the imputation of an ignorance of terms."