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THE SYMBOLISM OF THE TWO TEMPLES.

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THE connection that exists between the degree of Master Mason and that of the Royal Arch is so intimate, that no one who understands the two systems should be surprised when told that originally they constituted but one degree, the latter being only the complement and consummation of the former. Here the symbolism of the one is altogether dependent on that of the other. The lessons taught in the Lodge are continued and completed in the Chapter, and the dogmas of the first temple are but repeated and enlarged in the second. There are, however, many Masons who are not sufficiently impressed with the mutual connection and dependence of the two systems now usually known as Symbolic and Capitular Masonry; and who, looking only to the lessons taught in the Chapter and to the symbols there presented, fail to go back to the Lodge for their full interpretation and illustration. And yet this is as absolutely necessary to the full understanding of the aim and objects of the Masonic system as a knowledge of the contents of the first volume of a book are to a just comprehension of the meaning of the second.

I propose, therefore, as what I hope will be an acceptable topic, to investigate the symbolism of the two temples—that of the Lodge and that of the Chapter—and to extract their true signification from what is said of them in the ritual of the Chapter and in that of the Lodge.

The Royal Arch Mason must be at once impressed with the fact that the first temple, the magnificent edifice erected by King Solomon on Mount Moriah, and with the details of whose construction he had become familiar as a Master Mason, no longer exists; and that he who once wrought in the forests of Lebanon, the quarries of Jerusalem, and the clay grounds between Succoth and Zaredatha to erect the "house of the Lord," upon the plans of the Tyrian Master Builder, and under the directions of the two kings of Israel and Tyre, is now in his symbolic labors to be engaged in the construction of another, a more glorious and more permanent edifice.

Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif, the beloved companion of both, have passed away; and in the place of these