

Some explorers and writers have arrived at the conviction that these important remains are portions of a bridge which in times past connected the palace with the lower part of the city across the Tyropean valley. Whatever maybe the truth concerning them it is certain that there are objects of decided interest connected with these, especially to the Masonic mind.

The fact that above these ruins and below the existing city, a pavement in good repair was discovered, leads to the idea that at another age of her memorable history, here, builded upon the ruins of the former, was a city of importance and some degree of splendor. Under this pavement, in the year 1867, the signet of Haggai was found. It was of the character of coin, being about the size of an ordinary three cent American coin, but of an oval form. This is one of the most interesting relics that as yet have been discovered. But it brings to mind many thoughts of historic interest. When, how and at what age this was deposited, or by what accident it became thus hid are matters of unanswerable inquiries. We cannot mention, nor elaborate all of the less important utensils and curious relics of these former days. But enough has been developed beneath these ruins to indicate the art and science of that age. By an examination of the lamps, jars, glassware, fragments of pottery, vases, dishes, and many others of interest, we find that there was art and science there, now considered as lost, which, being brought to modern eyes, are taken as inventions. The stones were cemented with a pure white mortar far superior to anything of this day. While we write from the research of others, we do so because we believe these objects have much interest to Masonic hearts, and because many have not the facilities we possess for acquiring such valuable information.—*Voice of Masonry*.

### MASONIC SYMPATHY.

OUR John Wesley made a great use, in his early teaching at any rate, of the duty and importance of sympathy. He worked, so to say, upon a long neglected mine deeply lying in the heart and emotion of his hearers, and we have always felt that many religious teachers might now-a-days well follow in his steps, and even improve upon his endeavors. For curiously enough, despite our habitual coldness and inconsiderateness for each other here, our want too often of hearty interest in the welfare and griefs, the trials and joys of our fellow creatures, we all of us often require sympathy ourselves at many times and at many crossings of our journey of life. It has been said, and probably truly, that we all have more sympathy for others than we are aware of, and that it only requires to be stirred and evoked in order to be manifested more clearly and fully in us all alike. There may be some truth in such a statement as regards us all in our psychological formation, and our individual temperament, but yet, on the whole, we are inclined to believe that sympathy, like every other grace, if implanted in us by our Divine Creator, has to be educed and expanded, and invigorated and trained under a higher power, by the needs and claims, the duties and responsibilities of life. We all of us have experienced times when sympathy is very needful and very refreshing to us. In the first moments of personal bereavement, in the full flowing tide of heavy sorrow, in the pressure of adverse circumstances, in the cruel tortures of calumny, in morbid moods, and in lonely cares, how pleasant it is to listen to the always tender accents of true and faithful sympathy? Then it is that we rejoice to think that God has given us those who cheer our anxieties, who lessen our woes, who repair our misfortunes, who soothe our wounded or complaining spirit with all that graceful charm which sympathizing friendship can offer to lighten the dark clouds of trouble, or smooth away the rugged corners of the road on which we all are travelling now. And some of us have found in Freemasonry a brotherly good will, affection and interest, the truest expression of personal sympathy and kindly concern. It is one of the great charms of Freemasonry, that it conciliates firm friendship amongst men of diverse views and beliefs, and that it serves often to quicken in us all alike, these sympathetic evidences of friendly concern and friendship, which if they belong to us all more or less alike, we too often allow to "rest," so to say in "obeyance," or to be forgotten in stoic indifference. Yes, somehow Freemasonry often aids to kindle a fire where none has burnt vividly before, and to evoke for us all alike, those living and active exertions of friendship, interest, and good-will, which serve more than anything else to render human life enjoyable, and to work out all the nobler characteristics of the human race. How many fast friendships has Freemasonry cemented? How much undying sympathy has it brought to light and perfection? And after all no nobler or better expression of true individual life, and our purely personal showing can be aimed at, or believed in, or worked out by any of us. To sympathize with our brother, to believe in his truth and honor, and good repute, to smile on his efforts, to encourage his toils, to uphold his good name, to vindicate his upright character, to rebuke the slanderer and the maligner, who like gad flies both buzz and sting, is indeed