

Bowing submissively to these commands, the expert Tyrian hastened to record them and so alter his directions and shape his plans, that when the work was completed no mis-fittings would appear to pain the eye.

It cannot positively be known how this was accomplished, but the best theory is that the surrounding walls were built sufficiently high so that when the platform was filled up and levelled off, this rock Es-Sakhrah was *out of sight*. At the destruction of the Temple by Titus, this pavement and the upper parts of the great wall for several tiers were displaced and thrown into the valley, thus bringing again to light the *Great Ashlar* as had been predicted.

The present disposition of the buildings over and around it exposes the rock, sixty feet in length and fifty-five feet in breadth, to the height of five feet above the marble floor of the mosk or ten feet above the original crown of the hill. On the South the ground falls rapidly away from the great rock, and the same on the North, as has been discovered within two years by the accidental caving in of some of the vaults immediately North of it. There is no doubt but what Hadrian's splendid Temple of Jupiter Capitolinus stood here. In the south-eastern part of the rock, Es-Sakhrah, is a room irregularly square and roughly finished, about eight feet high and fifteen feet square. This is called the *Noble Grotto*. It was unquestionably pierced to be a receptacle and conduit of the blood of the sacrifices in the great Feast Days of the Hebrew Nation. The ceiling of the rock above it is from four to six feet thick, pierced with an oval-shaped hole about three feet in diameter

THE BEVEL ON THE FOUNDATION WALLS.

A. MASONIC MYTH OF THE DAYS OF SOLOMON.

It was a question of interest, among the first debated by our Three Ancient Grand Masters, what *mark* or *device* should be adopted to designate the great stones out of which, it was resolved, the sub-structures in Mount Moriah should be formed. Three different devices were suggested, viz:

The choice made by King Solomon was that of the five-pointed Star. Its Symbolism he argued was one that had been incorporated in the religious literature of his people ever since the foundation of the Jewish nation. Its use could be traced back to Chaldean days, to the period of Nimrod, of Noah, perhaps of Adam. The great King Solomon himself had selected it as a personal device. It stood conspicuous upon the blood stone-signet that glittered upon his left hand, that signet which,

"Upon the Seal of Solomon
"Has magic in its pressure."

The device still seen upon Coppa Gate of Jerusalem :

"The archway sealed

"With the great name of Solomon."

It was therefore natural enough for the wise monarch to propose this device as a proper one for the purpose designed, and this he did in his own inimitable style, accompanying the proposition with such wise thoughts as these: "All things are full of labor; man cannot utter it; the eye is not satisfied with seeing nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done,