

Frenchman; beyond a doubt, he never crossed the English channel.

I am not advocating, nor in favor of, any change in the present cosmopolitan character of our Masonic institution. I would not have this even if I could. I am also opposed to any change in the Christian character of our present Masonic Templar system. I am a student of the history and philosophy of Masonry in all its branches. This has led me to investigate as to when, where and why was it that the English Templar system, with its most unequivocal Christian teachings and ceremonial, became so closely connected with symbolic Freemasonry, an institution equally renowned for its universal creed. I have long had my own theory in explanation of this obscure chapter in Templar and Masonic history. I gave it to the world in my report—only this. Of this effort, my distinguished and well-informed brother, Sir Macleod Moore, was pleased to say: "This view of Bro. Carson, of its introduction into Masonry, appears to be the most reasonable theory yet advanced, showing why the Templar Order was added to Universal Freemasonry (which otherwise appears an anomaly), and has much to recommend it to the candid Masonic student, unless, indeed, he is one of those iconoclastic spirits who would snatch away the bread of imagination and not even substitute a stone."

Will some "English Masonic student" favor us with a more reasonable one, fortified with as many corroborative historic facts?

Respectfully and fraternally yours,

E. T. CARSON.

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PEN PICTURES FROM BIBLE READINGS.

The Cleft Sea.

The sons of Jacob burst forth from Goshen with a high hand. The losses and dismay consequent upon

the various plagues had at last humbled the obstinate Pharaoh, and he pushed them from the scene of their hard bondage with the cry, "Rise up and get you forth from among my people, for we be all dead men!"

Egypt groaned under the visit of that last midnight with bewailings. There was not a home in which there was not one dead. And as the second host, in the strength of 600,000 fighting men pressed forward, "harnessed for war," their faces sternly set toward the land of their forefathers, the voice went up from every dwelling as though Rachel were weeping for her children, and refusing to be comforted, "because they were not."

Right into the heart of the rocky wilderness, where chariots and horsemen could scarcely follow them, the head of that mighty column pointed. All was set for a successful journey, a triumphal march. The road down which aged Israel had come weeping to see his son Joseph, and to embrace him once more ere he died, was now crowded with the company of his descendants, numbering its millions, enriched with the spoils of their long time oppressors, exulting in the strength of a new and mighty nationality, whose King was Jehovah. "And the Lord went before them by day in a Pillar of Cloud to lead them the way; and by night in a Pillar of Fire to give them light: to go by day and night."

But now the commandment came to Moses that he would speak to the children of Israel, and bid them turn southward between Migdol and the sea, to the end that Pharaoh might follow after them and experience a final discomfiture at the hand of God. The order was communicated and promptly obeyed. The host changed its line of march from towards the rising sun and the land of their fathers; passed rapidly down the coast, leaving the shining waters of the Red Sea upon their left, and encamped at the opening of Haroth,