

This reproof, assisted by large bribes, gave the Jew his revenge, for the Franciscans were expelled from their convent, and the place has ever since been held by the Moslems. Their mosque in the lower story of the Cœnaculum is the most jealously guarded of any of the sacred places in or around Jerusalem and very few Europeans have been able to gain access to it. Sir Moses Montefiore and his party were admitted to the mosque in 1839, and saw the cenotaph through a trellised doorway; but were not permitted to enter the room in which it stands. A few years ago a Miss Barclay, having disguised herself as a Turkish lady, was enabled by the kind assistance of a Mahometan lady-friend to penetrate to the sacred chamber. She says, "the room is insignificant in its dimensions, but is furnished very gorgeously. The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry richly embroidered with gold. To this a piece of black velvet is attached with a few inscriptions from the Koran, embroidered also in gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb; and another piece of black velvet tapestry, embroidered in silver, covers a door in one end of the room, which, they said, leads to a cave underneath. Two tall silver candlesticks stand before this door and a little lamp hangs in a window near it, which is kept constantly burning."—(Extract from Dr. Barclay's City of the Great King.)

The satin-covered monument described by Miss Barclay is merely a cenotaph; the real tombs are in the cave below, the Royal Sepulchres being doubtlessly hewn in the rock, like all the tombs of great men in that age.

It is related that when the Cœnaculum was being repaired during the 12th century, some workmen were employed to quarry stones from the foundations of the original wall of Zion. Two of these men found a cave whose mouth had been covered by a stone. They entered this cave in search of treasure, and proceeded till they discovered a large hall, supported by marble columns encrusted with gold and silver. In this hall on their left was a sort of table, with a sceptre and crown of gold lying thereon. This was the tomb of Solomon, and on the right in a similar state was the tomb of David, and in a like manner the tombs of the Kings of Judah. Seeing some large coffers, the two laborers were about to enter the hall, when a blast of wind like a hurricane threw them to the ground; and there they remained insensible till the evening, when they heard a voice commanding them to quit the place.

They immediately rushed forth, and told their strange tale to the priest who had hired them. A learned Rabbi who was sent for, asserted that this was indeed the tomb of the great King of Israel, whereupon the cave was walled up, so as to hide it effectually.

Like many other equally extravagant legends, this is probably founded on a narrow basis of truth, though subsequently improved on by the lively imaginations of those by whom it has been handed down to posterity.

It has of course been disputed that this is really the sepulchre of the Kings of Judah, yet it is a fact, that now for nearly five centuries, Jew, Christian and Moslem are alike agreed in regarding

the cave under the Cœnaculum, as the spot where lie the ashes of Solomon, King of Israel, of David his father, and of the Kings of Judah their successors.

The time may come, when the mosque and cave will be thrown open, and all doubts set at rest; while the brethren who may then fortunately be in the Holy Land will be able to make a pleasant pilgrimage to the last resting place of our great Grand Master King Solomon.—*Freemason's Mag.*

SKETCH OF THE HISTORY OF ST. JOHN'S LODGE

No. 6, Y. M.

(Now No. 3 on the Registry of the Grand Lodge of Canada,) held at Kingston.

BY R. W. BRO. S. D. FOWLER.

(Continued)

On 7th Jan., 1802, "It is agreed by the W.M. and the rest of the Brethren, that for the time we have occupied Bro. Darley's room, that we shall make Mrs. Darley a present of a new hat, and the same to be charged to the Lodge." And on the 4th March the Lodge was removed to Bro. Walker's, when it was resolved that "the tumblers and glasses is to be disposed of, which Bro. Patrick and Walker is to have at the price they cost, number of the whole being 23." Perhaps the members thought they could be best supplied at the bar, as the landlord kept a tavern. Another letter was received "from the Grand Sec'y, dated 12th Jan., desiring to acquaint the Lodge that they cannot do anything until March when the installation of the new officers takes place."

On the 1st April "It was moved by the W.M. and seconded by Bro. Darley, and confirmed by shew of hands, that Bro. Allen should be J. W. instead of Bro. Beyman, called off, and accordingly was regularly installed." Two unconstitutional acts are here recorded; first, electing an officer before his predecessor had served out his term; and second, doing so by shew of hands instead of ballot.

Another letter from Grand Secretary was read on 5th May, and an answer agreed to on 3rd June; but they do not appear to have been preserved. Again on the 5th August was read still another letter from the same quarter, but no reply is to be found.

The next minute has no date, but should no doubt be September. It is as follows: "Lodge No. 6, F. & Accepted A. Y. M., met at the house of Bro. John Darley. Lodge opened in the third degree. Br. present; Jermyn Patrick, W. M.; John Darley, S. W.; Zenos Nash J. W., *pro. tem.*; R. Walker, Tyler, *pro. tem.* The minutes of the preceding night read and confirmed. On account of the general sickness, no further business was done. The Lodge closed in perfect harmony." What the sickness was does not appear; but we would, in these days, hardly open a M. M. Lodge with only four present, and one of them the Tyler.

In Oct. and Nov. nothing was done but calling to refreshment. This must have been one of the "antient landmarks" of No. 6.

We rescue the following record of 6th Jan., 1803, from oblivion: "This Lodge then called from labor to refreshment, and then from refreshment to labor, when the first section of the Ent. 'prentice lecture was given by the W. M., when the Lodge called from labor to refreshment, and then from refreshment to labor, when the second section of the same