

teries are supposed to refer, occurred long before the presumed circumstances which they record; that their emblematical teachings shadowed forth more or less clearly, or rather, more or less obscurely, the creation of man in an upright state, his fall from innocence, the resurrection of the body, and the immortality of the soul, together with a future state of rewards and punishments; and the true candidate, in his gradual and measured approach to the great source of light and happiness, is instructed in its truth, connected with the doctrine of a personal responsibility, before he is introduced into the sanctum sanctorum to learn the true nature of Him, through whom alone the resurrection could be beneficial, and without whose atonement eternal exclusion from His presence would be his portion. It is no bar to this belief to maintain that our Master Mason's legend is literally true. It rather elevates our Order, to hold that the wise Solomon employed a true but tragical history to teach lessons of the very highest importance to mankind. Certainly, these truths were taught by means of emblems and symbols; so were all truths before the era of printing, and the consequent wide dissemination of knowledge, hitherto confined to the few. Again, the legend would scarcely have been adopted by Solomon for the sole purpose of consecrating the memory of his humble associate, however his virtues and services might merit the continued respect of the brethren of all ages and times, because the naked fact would have afforded a very poor apology for the basis of an institution destined to extend to every nation of the earth, and to endure, as we believe it will, to the end of time. In this view it is far surpassed in splendor of display, and the imposing effect of its machinery by the Pagan legends of the death and resurrection of Osiris and Bacchus.

The careful and impartial enquirer cannot escape from the fact, that the legend of speculative Masonry has a special reference to something of a higher and more supernal character than the death of Hiram—something connected with our best and most valued interests, both in time and eternity, even to the unhappy fall of our first parents, to which the penalty of death was attached,—which all mankind unite in deploring;—and also to their restoration to life and holiness by the promise of a mediator.

And there is no sound reason why our Hebrew brethren should dissent from this interpretation of the true teachings of Masonry; they believe as we do, in the fall of our first parents from innocence to guilt—a moral death—and the promise of restoration through the atonement of a Messiah. The only point on which we differ is, whether that Messiah be yet come or not. The general doctrine, as far as the argument respecting Freemasonry is concerned, applies to their belief as well as ours; nor on a deliberate investigation of the case, can they reasonably be induced to dispute or deny it.

Our Rev. Bro. Dr. Oliver says, the types and allegories of Freemasonry are illustrative of the sacred truths of religion, but they embrace those points of doctrine only which are common to all mankind: and it is to exemplify these doctrines, and to make them conducive to the practice of morality, that the details of our consecutive degrees have been arranged.

First, the candidate is taught how, under the theocracy of the patriarchal dispensation, the worship of God consisted of a few simple rites of devotion, which were accepted according to the sincerity of the devotee; and hence, religion was merely the practice of morality, based on the love of God and his promise of reconciliation to his creatures.

Secondly, the candidate is passed on to a view of the Mosaic dispensation, shadowing forth a church triumphant when the fulness of time should come, and when the Theocracy ceased, and a regal government began, the candidate was shown, in the details respecting the erection of the Temple, to the middle chamber. Here, as a Fellow-Craft, he was entitled to come, but no further. A type of a more glorious revelation of the Divine Shekinah was represented in the two famous pillars and their spherical crowns, which were placed at the entrance of the porch.

Thirdly, he was raised to a higher and more comprehensive view of the beauties of the system, by a scenic display of the resurrection of the dead, and introduced into the sanctum sanctorum, where he beheld the ark and the propitiatory, overshadowed by the true Shekinah, which, in a former degree, was only indicated by a symbol. This a type of the Christian dispensation, which was established by that sublime Being of whom the Jewish Shekinah was the glory or radiant appearance, and therefore it was with manifest propriety that the resurrection was shadowed forth in the substituted degree, because in no preceding religious system was this doctrine fully revealed and exemplified.

In conclusion, let me say that the following beautiful words which Milton puts in the mouth of Michael the Archangel after the fall of Adam, should be engraved on the recollection of every brother.

Having taught him the way of salvation through the great atonement, the Archangel continues

This having learned, thou hast attained the sum  
Of wisdom. Hope no higher, though all the stars  
Thou know'st by name, and all th' ethereal powers;  
All secrets of the deep—all nature's works,  
Or works of God in heaven, air, earth, or sea,  
And all the riches of the world enjoy'st:  
And all the rule one empire. Only add  
Deeds to thy knowledge answerable. Add faith,  
Add virtue, patience, temperance, and love,  
By name to come called *charity*: the soul  
Of all the rest. Then wilt thou not be loath  
To leave this Paradise, but shall possess  
A paradise within thee, happier far.

### THE MASTER MASON'S DEGREE—ITS FIRST APPEARANCE IN SCOTLAND.

BY BRO. D. MURRA · LYON, A. M.

While, as we believe, Scotland was indebted to the mediæval Building Fraternities of the Continent for its organization of its first lodge of the Mason Craft, to its union and incorporation with England in 1707 we are inclined to ascribe its subsequent acquaintance with, and adoption of, what for nearly a century and a half has been known in Scotland as Freemasonry; for that this system of Masonic Degrees was an *importation*, *importation*, we think, be obvious to Scots brethren when they remember that in the processes of initiation and advancement, conformity to the new ceremonial required the adoption of genuflections, postures, etc., which, in the manner of their use—the country being then