

race by the extermination of kings and all royal powers. He selected for this purpose the design of rebuilding the Temple of Solomon. This Temple, erected by Divine command, had been the sanctuary of religion. After years of glory and magnificence it had been destroyed by a formidable army. The people who there worshipped had been conveyed to Babylon, whence, after enduring a rigorous captivity, they had been permitted to return to Jerusalem, and rebuild the Temple. This history of the Solomonic Temple Cromwell adopted, says Lauradan, as an allegory on which to found his new Order. The Temple, in its original magnificence, was man in his primeval state of purity. Its destruction, and the captivity of its worshippers, typified pride and ambition, which have abolished equality and introduced dependence among men; and the Chaldean destroyers of the glorious edifice are the kings who have trodden on an oppressed people.

It was, continues the Abbe, in the year 1648 that Cromwell, at an entertainment given by him to some of his friends, proposed to them, in guarded terms, the establishment of a new society, which should secure a true worship of God, and the deliverance of man from oppression and tyranny. The proposition was received with unanimous favor; and a few days after, at a house in King Street, and at six o'clock in the evening—for the Abbe is particular as to time and place—the Order of Freemasonry was organized, its degrees established, its ceremonies and ritual prescribed, and several of the adherents of the future Protector initiated. The institution was used by Cromwell for the advancement of his projects, for the union of the contending parties in England, for the extirpation of the monastery, and his own subsequent elevation to supreme power. It extended from England into other countries, but was always careful to preserve the same doctrines of equality and liberty among men, and opposition to monarchical government. Such is the theory of the Abbe Larudan, who, although a bitter enemy of Masonry, writes with seeming fairness and mildness. But, it is hardly necessary to say, that this theory of the origin of Freemasonry finds no support, either in the legends of the institution or in the authentic history that is connected with its rise and progress.—*Mackey's Freemason.*

## FREEMASONRY IN SCOTLAND.

### DINGWALL.—LODGE FINGAL, NO. 318.

Address by the Rev. Bro. MacKenzie.

THE Fingal Lodge of Freemasons, Dingwall, has, since the erection of its hall about three years ago, been in a flourishing condition in regard both to financial and numerical strength. Founded in 1826, its meetings continued to be regular and well attended for several years afterwards; but eventually, for want of a settled place of meeting, its progress was considerably retarded. About three years ago its large and commodious hall, erected by subscription and partly by the Lodge funds, and which since then has served as an excellent public hall, was opened; a new impulse was thereby given to the movement; its members increased gradually; and, since last December alone, upwards of thirty have been added to the roll. The brethren having held no festive meeting on last St. John's day, a torchlight procession took place on the 12th March, being the forty-eighth anniversary of the foundation of the Lodge. A public meeting was held after the procession, and the chaplain of the Lodge, the Rev. Bro. Mackenzie, Ferrintosh, in addressing the meeting, referred shortly to the existence of evil as well as good in the world, and said the universal facts of Masonry were embodied in "God's love." The mason recognises all the acts of the Creator, they being reflected in his own experience. He has found a stone in the quarry—once a useless heap of sand, now a solid, useful stone by the action of ages of pressure. He asks for the harder granite; it has come to him even before his call,—sent to the surface, ready to his hand, by a convulsion of nature such as, had he lived in it's day, he would have thought to be the ruin of the earth. He goes to his home and there he finds his cheerful fire, and knows he owes it all to a deposit which required ages to form and a primeval vegetation to supply. Passing to the subject of Freemasonry, Bro. Mackenzie proceeded—Are we not a secret Society, are we not therefore to be watched? Nay, are we not already branded in certain quarters with suspicion as if we were a danger to the religion of the State? We are a secret Society thus far, that we have not many books and that we do not practise much writing. It would baffle many to search our records or to penetrate into our secrets, And why do we not write or print and fill the world with books, and why have we not our published creeds and formularies like other societies? Because we are masons,—men of work not men of speech. We do not print creeds for the pleasure merely to raise up questions; and we do not publish articles for the purpose of exciting controversies. It were difficult for the pope to