

firmly settled in Palestine, Masonry begins to assert itself in the building of the temple, whence our Masonry is said to be derived. Let us now turn to the Greeks. Plato, we are told by Cicero in his *De Finibus*, derived his ideas of a future state and a first cause, as dimly hinted at in the *Timaeus*, from the Egyptians. The divine nature was considered under a threefold head: the first cause, the reason or logos, and the soul or spirit of mankind. This it can be seen was but a slight modification of the Egyptian doctrines. This system was taught by Plato 360 years before Christ, and to be thoroughly ground and initiated in the mysteries required a study of thirty years. When the disciples of Platonic Philosophy throughout the Roman empire became Christians they had very little trouble in reconciling themselves to the doctrines of the Trinity. Some historians say they introduced this doctrine. The Christian Father, the Greek *Cosmos*, or the Egyptian Ptah; Christ the son, who died for mankind, the Greek Reason or Logos, symbolical of mankind and the Egyptian Khnum; and the Holy Ghost, the Greek spirit of mankind, and the Egyptian *Tum* are all analogous and easily identified with the three lesser lights of Masonry, the east symbolical of the rising sun, the grand architect of the universe; the south, mankind, the call from refreshment to labour; the setting sun in the west to remind us that death cometh like a thief in the night, and leaves us but our souls. If Masonry then is not a system of religion, it has, at least, given religions to the world.

"WHAT BETTER THEME?"

We have pleasure in quoting the following poem from a new book just issued called "Uniformity of Masonic Ritual and Observance," by W. Brother James Stevens, P. M., P. Z., etc., of London England. Brother Stevens

(whom we have often had the pleasure of meeting in the Old Country), is an able and indefatigable worker in Masonry. He has published several valuable works in connection with the Craft; and we wish him, in connection with this last literary venture, all the success he undoubtedly deserves. These lines are headed "What Better Theme than Masonry" :—

What better theme can claim our lays,
And lend its aid to Harmony;
What noble art sheds brighter rays
Then glorious Freemasonry?
What other virtues can compare
With those 'tween "compasses and square?"
For Faith and Hope and Charity,
Brotherly Love and Unity,
With Order, Peace, and Harmony,
Are found in true Freemasonry.

When first to us the light is shown
That governs true morality,
Others' distress we make our own
In natural equality.
Our steps are then taught to ascend
The ladder staves that upward tend;
Faith rest upon the muster-roll,
Hope, the sheet-anchor of the soul.
And Charity, that crowns the whole
Foundation of Freemasonry.

When Craftsmen's labors we attend
We're taught the hidden mystery.
By science led to comprehend
The scope of nature's history;
From nature up to nature's God
Our minds are raised above the sod,
And Wisdom comes to shield from harm
Strength, hurtful passions to disarm,
Whilst Beauty lends a crowning charm
To all our works in Masonry.

And next, as Master Masons, we
Share the sublimest mystery,
And prove how potent then can be
Fortitude and Fidelity.
The terrors of the darkest hour
Are lessened by the Mystic Power;
And Virtue's portal opens wide
Our steps to Honour's fane to guide.
Whilst Mercy pleads upon our side
To Him who rules Freemasonry.

And when, our glorious labours o'er,
We meet for brief hilarity.
Amid our joys, our Brethren poor
Remembered are in charity:
Each thankful heart expands to bless;
Each willing hand relief will press;
With Temperance God's gifts we share;
Prudence extends her watchful care,
And Justice, symbolled by the Square,
Perfects our work in Masonry.