

of which the principles of our Order are imparted, can never fail, and must assuredly have found a sure way to the heart and soul. And, happily excited feels the young Mason the importance of these moments, and listens joyfully to the strains of the soul-inspiring chord:—

Brethren, join hands for Union,
On this blessed festive hour.
Lead us up to higher spheres;
Let us flee all terrestrial.
Our Friendship Harmonies
Are e'er lasting, beautiful and strong.

THE TABERNACLE.

"The foundations of the Temple were laid by King Solomon in the year of the world two thousand nine hundred and ninety-two, and the building was finished in the year three thousand. About seven years and six months were consumed in its erection. It was dedicated in the year three thousand and one, with great solemnity."

This is the language used by Masons in referring to King Solomon's Temple, and to the wonder and admiration it excited in the minds of the vast multitude who witnessed its dedication. The animating story was put in print at or near the close of the last century by Masonic writers, and has not lost any of its interest to the Masonic mind of nearly a century later.

It is common enough among Masons to say, that the "famous fabric was situated on Mount Moriah," and that it was placed "due East and West," the reasons for which have been regarded as highly satisfactory; occasionally, inquiry has been pushed concerning the Tabernacle which Moses erected by "Divine Command," and which the Israelites subsequently carried with them in the wilderness and into the Holy Land, and used as the place where God would manifest His presence to His people, until it was replaced by the Temple of Solomon.

Authorities tell us that the Temple was a reproduction of the Tabernacle in more durable material, but with

each of its dimensions exactly doubled.

The Freemasons of a century ago, were careful not to put their esoteric philosophy in writing; over-careful in some respects, and to an extent that those of this later period are at a loss to understand particulars that were evidently plain enough to them.

That they dealt freely in Scriptural quotations, the earliest published Masonic books amply show, and these quotations served to express, in association with symbols, the lesson to be conveyed. In this respect they were alive to the injunction of secrecy and silence, and left much to the imagination which the more modern Mason freely expounds. That they were not governed by the imagination, however, is clear; they were practical, self-reliant believers in traditional Masonic lore, and read, let us say, between the lines, things, which to other Masonic eyes, had no significance. To them, a complete Masonic lecture was revealed in the following passage—Hebrews ix. 2-5, and which they quoted for instruction:—"For there was a tabernacle made; the first, wherein was a candlestick, and the table, and the shew-bread; which is called the Sanctuary. And after the vails, the tabernacle, which is called the holiest of all; which had the golden censor, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory, shadowing the mercy seat; of which we cannot now speak particularly."

Every Master Mason, and more definitely every Royal Arch Mason, knows something about the Tabernacle, but it is not certain that they have made a special study of that edifice; fortunately it is now placed within the power of the average reader to obtain a complete knowledge, even in details, of the Tabernacle as