

merely a philosophical one, or the enunciation of an idea, namely, the reward of successful perseverance, through all dangers, in the search for divine truth,

"To form symbols and to interpret symbols," says the learned Creuzer, "were the main occupation of the ancient priesthood." Upon the studious Masons the same task of interpretation devolves. He who desires properly to appreciate the profound wisdom of the institution of which he is the disciple, must not be content with uninquiring credulity to accept all the traditions that are imparted to him as veritable histories; nor yet with unphilosophic incredulity to reject them in a mass as fabulous inventions. In these extremes there is equal error. "The myth," says Hermann, "is the representative of an idea." It is for that idea that the student must search in the myths of Masonry. Beneath every one of them there is something richer and more spiritual than mere narrative. The spiritual essence he must learn to extract from the ore in which, like a precious metal, it lies imbedded. It is this that constitutes the true value of Freemasonry. Without its symbols and its myths or legends, and the ideas and conceptions which lie at the bottom of them, the time, the labor and the expense incurred in perpetuating the institution, would be thrown away. Without them, it would be a "vain and empty show." Its grips and signs are worth nothing, except for social purposes, as mere means of recognition. So, too, would be its works, were it not that they are for the most symbolic.

Its social habits and its charities, are but incidental points in its constitution of themselves good, it is true, but capable of being attained in a simple way. Its true value, as a science, consists in its symbolism; in the great lessons of Divine Truth, which it teaches, and in the admirable manner in which it accomplishes that teaching. Everyone, therefore,

who desires to be a skilful Mason, must not suppose that the task is accomplished by a perfect knowledge of the mere phraseology of the ritual, by a readiness in opening and closing a lodge, nor by an off-hand capacity to confer degrees. All these are good in their places, but without the internal meaning, they are but mere child's play. He must study the myths, the traditions and the symbols of the brotherhood, and learn their true interpretation, for this alone constitutes the science and philosophy, the end, aim and design of Speculative Freemasonry.—*Corner Stone.*

SERIOUS THOUGHTS.

THE OHIO OUTRAGE.

We can not look upon the action of Mt. Vernon Commandery of Columbus, O., in expelling seventeen Templars for connection with a "Masonic" Rite, other than the York, or A. & A. S. R., and declaring their action to be "the scandal and disgrace of the order" in any other light than that of an outrage. Nor is that term, strong as it may appear, severe enough to express our opinion of the action. The Grand Commandery of Ohio changed its statutes so as to refuse recognition to any degree of Masonry (so called) outside the Lodge, Chapter and Commandery except the Council and Scottish Rite Degrees, imposing penalties upon Templars who became or continued members of other "Masonic" organizations.

In the first place, the "ummit of Ancient Craft Masonry" stops short of the Commandery, or our ritual is a fraud. There is nothing in the Templar Order that can properly be called Masonry, because it is Sectarian. It is purely Christian and no Jew or Pagan can assume its vows. Templars, or a large majority of them, do not know any more about the Scottish, Egyptian, or Memphis Rites, than the profane knows about the