

instruction, and amusement, impose their just claims upon man, and it is alike his duty and privilege to make due provision for the demands of each; but it is not wise to attempt to put these elements into one combination. To do this is to violate the principles of harmony and good taste, and fail in the best adjustment of means to ends.

Do not Masons sometimes neglect this law of discrimination in arranging the programmes of special occasions? No objection may be taken at what is provided, when each part is considered by itself; it is only the combination that is open to criticism. It is uniting incongruous materials in one mixture, overlooking, perhaps, the fitness of things as respects time, place and occasion, which affords a just ground of complaint. A Masonic lodge chooses to have a public installation of its officers, and arranges to follow such a service with a banquet and dance. Now, the eating and the drinking, and the dancing, too, may be well enough, but our thought is that nothing is gained by joining these features to the solemn service of installation. It would be every way better, we think, to have the social, festive occasion stand apart from that of Masonic work and instruction. This distinction needs all the more to be observed if the public are to be called in to witness the installing service and participate in the amusements provided by the lodge.

In the same line of thought we may refer to a commandery of Knights Templar in one of the Eastern jurisdictions, which gave a grand ball in the recent Lenten season. We will not argue the question whether or not Lent deserves any special recognition; it is enough for our purpose in this writing to call attention to the fact, that it is regarded as a specially sacred time by a large portion of the Christian world. This being the case, and the Templar Order being founded on the Christian religion, would it not be better to choose some other time than

the Lenten season for a notable festival gathering?

Everywhere in Masonry brethren are taught to observe an orderly course of procedure and to have regard to the due adjustment of life's duties and relations. Especially are they enjoined to have respect for each others' feelings and opinions. Shall we not expect, therefore, that they will take into account the fitness of things, and the adjustment of services to time and place, when arranging for special gatherings of the craft? Doing this they will most surely minister to the general good and advance the interests which are most important.

LEGEND OF THE THIRD DEGREE.

Masonry, according to one form of tradition, took its rise in the reign of Solomon, the renowned Hebrew king, who was the first Grand Master of the craft. Interwoven in the Masonic system are references to this great and wise ruler, and to the events and characters associated with his illustrious reign. Thus frequent recognition is given to that magnificent temple structure at Jerusalem which Solomon caused to be erected, and many things connected with its establishment enter into the symbolism and ceremony whereby Masonry inculcates important lessons. A special reference is made to two notable personages associated with Solomon in the building of the Temple, viz.: Hiram, King of Tyre, and Hiram, the widow's son, of the tribe of Naphtali. The former was the friend of David, and helped him in many of his undertakings; he was the friend of Solomon, also, and entered into a most intimate alliance with him, by means of which the Hebrew king was enabled to realize the great designs he had in view. The latter, whose father was a man of Tyre, "was skillful to work in gold, in silver, in brass, in stone, in timber, in purple, in blue, in fine linen, and in crimson." It is clearly evident that this Hiram was an eminent artist and