

worshipper of the God of Wisdom and of Truth, whose throne is in the center of heaven. [See Greenleaf's lectures on Masonry, 1820; Hutchinson's Spirit of Masonry, page 16; Rees' Cyclopaedia Art Mayo and the German work, "Usder die Free Maureran ord," 1700, or thereabouts.

Greenleaf observes at page 17: "That there is nothing to be found in ancient Masonry that has any relation to Monkish legends, nor to chivalry, nor to crusading. It teaches another spirit. Its traditions have no exclusive, and necessary reference to war nor to the second building of Thomas' Temple. They are more easily and naturally referred to the religious ceremonies of earlier ages."

Greenleaf was of Danish connections and a highly cultivated man. He held the office of District Deputy Grand Master of the State of Massachusetts in 1815 to 1820, when he published his lectures to the craft, which were at that time esteemed the best that had been delivered in the United States of America.

"Masonic Student" has taken a great liberty with the character of a highly cultivated scholar, the late Bishop Muriter of Copenhagen, who was the spiritual director of a large and numerous religious sect, and was esteemed to be among the most learned men of that kingdom. He was intimately associated with the reigning king and with Professor Phingor, Prince Karl, of Philipstodh, and many others of like character and attainments, and most highly honored by all who were acquainted with him. His work upon the Templar Order was pronounced to be a very able one. He is long since dead, as well as many others who were associated with him in the early period of the present century. Who the learned German editor "Masonic Student" speaks of I do not know, but presume him to be of a like rationalistic nature with himself, "who believe in just what they can see with their eyes and handle with their hands." His stric-

tures are the valuable work of Bishop Muriter, as a literary fabrication, are not critically sound or historically correct.

I cannot help remarking the general features of the review on my allocation by "Masonic Student," is, in its tone unkind and dictatorial in the extreme, underlying far too much in the "knock down" style of argument. With all due respect for the antiquarian researches and Masonic knowledge evinced by "Masonic Student," and with which he has so frequently and profitably enlightened the numerous readers of the *Freemason*, I think they would be far more appreciated if less of the attempts at ridicule, for the opinions of others, unfriendly slang expressions, were indulged in; the terms "fads," "will of the wisp," applied to the views brought forward in an earnest desire to court inquiry by fraternal co-operation and suggestive thoughts, are quite unworthy of one whose zeal and historical Masonic attainments are fully acknowledged and by none more than myself.

I am, dear Sir and Bro.,
Faternally Yours,
W. J. B. McL. MOORE,
Great Prior of Canada.
St. Johns, P. Q., 11th Oct., 1883.

HOW TO LEARN THE WORK.

Bro. Slake and Bro. Tunker were chatting the other evening at the Temple concerning some Masonic matters in which our readers may feel interested, and we therefore echo their thoughts in the *Keystone*. Both of these brethren are earnest Masons, in quest of "more light," and both are ready to sacrifice any doubtful light of pre-conceived ideas to the full daylight of experienced and proven truth.

"Bro. Tunker," said Bro. Slake, "I am ambitious to become not only a Master Mason, but a master workman in the craft, and I have been trying to learn the work in the best