

was at once appointed Grand Superintendent. As a matter of fact the Egyptians had a knowledge of this problem, and applied it symbolically to their theological trinity of Osiris, Isis, and Horus. We are told also in this Lecture that the circle, triangle, and geometrical square have an important and sacred meaning but that they are the forms as well in which the brethren assembled in the A. of T.; the F. of L., and at Jerusalem respectively. We have also a long descriptive narrative in reference to Jephtha, not found in other Lectures, at a period when he assembled his army near the pillars which Joshua erected in the Jordan, and in a field of corn near a cascade, in imitation of that erected by Jacob at Bethel, and the Altar of Noah, erected when he left the ark; whence Solomon derived his two pillars erected at the porchway of the Temple. The third and last section terminates with some doggerel rhyme on the letter C.

The third *Lecture* is divided into four sections, and is taken up chiefly with the ceremonial, the Orders of Architecture, and Architecture generally. The candidate has to be able "to work his way through the Courts of the Temple to the Holy Porch," in order that he may enter "a Lodge of M. M. representing the Holy and Royal Sublime Porch of K. S. Temple." The Oration begins almost at once and the tools in use are the Setting Tool, Setting Rule, and Heavy Beetle. We are told that the secret which was lost by a compact between the Grand Masters was that of the Sherman, something used in giving a high polish to the stones. The Talmedists state that Solomon, by virtue of his ring, which was engraved with the double triangles, obtained from Armodius this valuable secret. If it had any real existence it may have been some chemical glaze such as we see upon Castle Rushen, erected 1000 years ago, and found in some of the fane in India.

There are three circumambulations, which find their counterpart in the ac-

count which Virgil gives of the descent of Æneas into Tartarus, which undoubtedly embodies matter used in the scenic representation of the mysteries; and we read that when Æneas paid the last rites to his deceased friend, according to Dryden's translation:—

"With groans and cries Misenius they deplore,
Old Coryanus compassed *thrice* the crew,
And dipped an *olive branch* in holy dew,
Which *thrice* he sprinkled round, and *thrice*
aloud,
Invoked the dead, and then dismissed the
crowd."

After the death of H.A.B., King Solomon put a stop to all the outer works of the Temple and ordered Prince Adoniram to construct a tomb "as sumptuous as if for the King himself," which he did, making it of white and black marble, in seven days, during which time his heart was exposed in a golden urn to the grief of the Craft, when it was embalmed and placed at the top of the Mausolium. King Solomon then before all the assembled Craftsmen paid a visit to the tomb, and looking upon it with extacy exclaimed "Consummatum Est." Prince Adoniram, the nephew of Solomon and brother-in-law of H.A.B., was appointed to succeed the fallen Architect. This legend is that of the 4th degree or Secret Master. It may be observed that, if it were true, there is nothing remarkable in such an architect marrying a princess, the fact is recorded of the marriage of Egyptian architects into the Royal family centuries before Solomon's time. Another curious fact is that this Adoniram was actually slain by the incensed Israelites on account of the heavy taxation of Rehoboam the successor of Solomon.

(To be continued.)

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