

pendage to the Royal Arch Degree, and be included under the government of Capitular masonry, instead of forming a part of the Templar system as it does under the rule and practice of this country.

But whatever incongruity there may be in the arrangement—however much the Order of the Red Cross may seem out of place in being made a part of the Templar system—there can be no question as to the beauty and moral significance of the lessons which are unfolded in the ceremony of the Red Cross Degree. It does not matter that there is some doubt as to the historic correctness of the scene portrayed, and that the accuracy of many of the statements given in the ritual is questioned—there is still an impressiveness of force and meaning in the representation given of old time incidents and characters. The legend, briefly told, is as follows: “After their release from captivity, and their engagement in the work of rebuilding their City and Temple, the Jews were greatly impeded in that undertaking by the Samaritans. Therefore, a delegation was sent from Jerusalem to the Court of Darius, King of Persia, requesting the favor of that monarch and his practical aid in carrying forward the work that had already been entered upon. Zerubbabel, a youthful Prince of the House of Judah, and a personal friend of Darius, was at the head of the embassy commissioned to make such appeal. The difficulties encountered in the journey, the arrest, the presentation at Court, the test of fidelity to which Zerubbabel was subjected, the banquet scene, the exaltation of truth—all these are vivid points in the ceremonial which is placed before the candidate in this ancient Order of Knighthood.”

The Red Cross Knight, if properly affected by the scenes portrayed and the lessons inculcated, will find himself strongly attracted toward the Jewish prince in whom are combined so many graces and virtues. Especially will the faithfulness of Zerubbabel to

his country and his word become significant as set forth under the conditions represented, while illustration is made, in any way calculated to quicken the higher sensibilities of being, of what is declared in the words of the ritual, viz. “That *truth* is a Divine attribute and the foundation of every virtue.” So it is the character and life of that Jewish prince, who stands as a worthy type of heroic manhood, are brought to notice that due emphasis may be put upon those instructions which pertain to righteous endeavor. The legend is told and illustrated, and the example of Zerubbabel is cited, to enforce the proposition that truth is mighty above all things and in the end beareth the victory. — *Freemasons' Repository*.

MEMBERS NOT MASONS.

One true Mason, fully imbued with the zeal of the original spirit, and inspired by an unfaltering devotion to its precepts, will surpass in the result of his labors and the power of his example a thousand wavering, weak-kneed, unenthusiastic, selfish and time-serving novices, who are not seeking light, but influence; who presented themselves for acceptance inspired not by a love of their fellowmen and a desire to advance the cause of Masonry, but from selfish and avaricious motives; who are looking for benefits rather than the opportunity to bestow them; who are governed and controlled solely by the desire to advance their own selfish interests, and are ready to prostitute the most sacred principles for the accomplishment of this ignoble purpose. It is not surprising that occasional instances of demoralization should occur in lodges where such material has succeeded in effecting an entrance to the sacred precincts where Masonic virtue sits supreme. Such contaminating influences have done much to stain the bright escutcheon of Masonic purity, and cast a stigma of disgrace upon the