

rooms—no confusion or mistakes in the movements of things, as often happens when the proper attention has not been given to details, but everything was done decently and in order, thus reflecting the true character and proper dignity which belongs to the Masonic Institution in all its departments.

The candidates were seated by themselves in one of the smaller halls, accosted as gentlemen and spoken with in regard to the evening's service as though it was of solemnity and importance. When it came to the *work*, a perfect stillness prevailed, while a spirit was thrown into the words of the ritual that went straight to the heart of the hearer producing an impression of abiding good. With quiet and orderly grace of movement the work went forward, nothing hurried over, nothing omitted, music at the proper places blending with the ceremonial, until at the close all joined in the feeling that they had been intellectually as well as morally edified by the services in which they had engaged.

Looking on these two pictures is it any matter of difficulty to determine which is the more attractive—and which is the better representation of Masonry in its genuine character?—*Freemason's Repository*.

## THE INVESTITURE OF THE APRON.

THE term investiture is sometimes misunderstood by the Masonic Fraternity, deeming it to refer solely to the clothing of a Brother with Masonic regalia and jewels, but every such member of the Order should be immediately divested of any such narrow definition. The word refers as well to being clothed in mind, to endow, to confer, to put in possession of; the initiate is invested with the word, the sign, the token, when he is put in possession of them and their proper definition conferred upon him. And so with the doctrines, principles and virtues that are thereby inculcated, as also when clothed with his regalia and jewel, they are severally explained and commented upon to the understanding of the receiver.

We desire herein to refer to the investiture of the candidate with the lambskin apron

“Whose white investment figures innocence.”

The white leathern apron commences its lessons in the earlier period of the Neophyte's progress by its symbolic teachings; it is the first gift the novice receives and is impressed the more upon the memory; it is his first realizing fact of his being of the Brotherhood. The apron should in every sense, be pure and unspotted, of white color, although the regulations admit a blue border, as the distinct mark of friendship, of which that color is the symbol; in the ancient mysteries the candidate was always clothed in white:

“Pontiffs clad in white array  
Seek to journey in thy way,  
While virtue guides their erring feet  
And mirrored truth their prayers repeat.”

The color has in all friends and nations been esteemed an emblem of innocence and purity, the representative of charity. It was with this view that a portion of the vestments of the Jewish priesthood was decided to be of white. In the mysteries of Mithras, in Persia, the candidate was invested with a white apron. In the initiations in Hindostan, the ceremony of investiture was preserved, but a sash, called the sacred *zenner*, was substituted for an apron. The Esseneas robed their novices in white. In Japan where mystic rites have, from an unknown period, been practiced, the candidates are invested with a white apron, bound round the loins with a girdle. Dr. Oliver, says in his “Signs and Symbols:” “The apron appears to have been in ancient times an honorary badge of distinction. In the Jewish economy, none but the superior Orders of the priesthood were permitted to adorn themselves with ornamental girdles, which were made of blue, purple and crimson, decorated with gold upon a ground of fine white linen, while the inferior priests wore only plain white. The Indian, the Persian, the Jewish, the Ethiopian and the Egyptian aprons, though equally superb, all bore a character distinct from each other. Some were plain white ones, others striped with blue, purple and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes. In a word, though the principal honor of the apron may consist in innocence of conduct and purity of heart, yet it constantly appears through all ages to have been a most exalted badge of distinction. In primitive times it was rather an ecclesiastical than a civil decoration, although in some cases the apron was elevated to great superiority as a national trophy. The royal standard of Persia was originally an apron in form and dimensions. At this day it is connected with ecclesiastical honors; for the chief dignitaries of the Christian church, wherever a legitimate establishment, with the necessary degrees of rank and subordination, is formed, are invested with aprons as a peculiar badge of distinction;