

The Masters in some instances were found to manifest a willingness to yield to the prejudices, or preferences, of this new class of initiates, and lay aside the Liturgy, or extemporaneous, or less objectionable forms of prayer. But this did not square with the views of propriety, which the old and eminent members of the Institution then entertained. As they had received and learned the forms and lessons of Masonry, so they were desirous to preserve and transmit them to their successors. And in order to set this matter right, by authority, Dr. Muringham, then Deputy Grand Master, in connection with Dr. Anderson, drew up the following prayer, to be used at the initiation of candidates, and laid it before the Grand Lodge at London, for its sanction. That body immediately adopted it; and the Doctor personally introduced it into the metropolitan Lodges; "by whom," says Bro. Oliver, "it was gratefully received." This prayer, says the same learned brother, was used in the lodges until the time of Preston, "who altered, without improving it." It was published in the Freemason's Pocket Companion in 1754, and is as follows:

"Most Holy and Glorious Lord God, thou architect of heaven and earth, who art the giver of all good gifts and graces! and hath promised where two or three are gathered together in thy Name, thou will be in the midst of them: in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings; to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding: that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. Endue him with Divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of Godliness and Christianity. This we humbly beg in thy Name and for the sake of

Jesus Christ our Lord and Saviour. Amen."

The preservation of this old and beautifully sublime prayer to the ritual of the Order, would now be regarded as an unpardonable innovation, if not rank heresy, to the "ancient landmarks." Nevertheless, it is refreshing and profitable to drink occasionally of the pure waters of the fountain. —*The Tyler.*

PLANTING THE SPRIG OF ACACIA.

The *New York Sunday Times* very prettily says: "The lesson taught in the planting of the sprig of acacia lasts with the life of a thoughtful Craftsman, and its moral imprint is associated with every act of his eventful life. The revelations and the beauties of Masonry are gifts to man from his Creator, and the green sprig typifies the existence of an immortal soul. In this view, Free and accepted Masons greet the sprig as a constant reminder, so to speak, of man's grave responsibilities to the author of his being, whose watchful, all-seeing eye is never closed. To follow this line of thought is but to be led by the hand of divine mercy toward the treasures that are to be found in the little symbol we are wont to call a green sprig. To the human eye it is bright in colour, and of trifling value save to answer the purposes of sorrow, then its plaintive story is told in a melody that inclines our hearts to the Great Unknown hereafter. From time immemorial this sprig has associated with the labours of Masons, and, when following the remains of a departed brother to the silent grave, we display it on our bodies, and to the dust we consign it with an exclamation of sorrow. The profane world can, if so inclined, witness the performance of this sad duty, but of the hallowed associations clinging to that ceremony they are ignorant; and so too are other men ignorant who have learned of the lesson taught by the little green sprig, but refuse to make a timely application of its teachings to their perverse hearts. By the act of