

In former and less enlightened times the possession of the true name of God and its proper pronunciation, or some substitute for it, authorized by divine command, were even supposed requisite in order to worship him aright; for it was ignorantly thought that if God was not addressed by his own proper name he would not attend to the call, nor even know that the prayers of his worshipper were really addressed to him, and not to Baal, Osiris, or Jupiter; or, if knowing, would indignantly reject them. In the East, to address even an earthly potentate by any other than his own proper, high and ceremonious title, was considered both irreverent and insulting. Among the Jews, however, the pronunciation of the true name was supposed to be followed by such tremendous effects that a substitute, for which they believed they had the divine sanction, was enjoined. Accordingly, we find in the Old Testament that whenever the name of God occurs the substitute is used instead of the true name. The word substituted is generally "Adonai," or Lord, unless the name follows that word, and then "Elohim" is used; as "Adonai Elohim," meaning Lord God. From this long continued use of a substitute for the real word, the latter, or at least its correct pronunciation, was thought to be lost. A trace of all this is to be found in our ritual, and perhaps furnishes the true reason why a substitute (as Dr. Mackey informs us in the extract we have quoted above from his "Symbolism," was adopted.—*Freemasons' Chronicle*.

INDIANA.—The Grand Lodge of Indiana is paying off the indebtedness of the Masonic Temple at Indianapolis at the rate of \$12,000 a year.

An anniversary sermon, under the auspices of the members of Pembroke Lodge, No. 218, A. F. and A. M., was preached by Rev. A. B. Chambers, LL.D., in the Methodist church, Pembroke, on June 24th, last.

ENVY AMONG BRETHREN.

Envy is a vice especially characteristic of mean and narrow souls. It is an ignoble passion that carries with it conscious degradation, while it brings in its train a multitude of evil results. It is aptly said, that "an envious man waxeth lean with the fatness of his neighbors." Envy is the perpetual tormentor of a man's life. It leads him to encourage thoughts and feelings that can only bring vexation of spirit. "Envy," said Socrates, "is the filthy slime of the soul; a venom, a poison, or quicksilver, which consumeth the flesh, and drieth up the marrow of the bones." Surely, there is scarcely another passion to be more dreaded or guarded against than this. It is a vice that is altogether out of harmony with the teachings of Freemasonry, and we can hardly think of a worthy Craftsman as subject to the base influence of such a passion. But human nature is essentially weak, and not infrequently this propensity manifests itself among brethren, producing results most unpleasant to consider.

Envy is born of meanness and malice, and it breeds a detraction and dislike of those who attain a superior place by their endeavors or good fortune. The envious man is pervaded by a strong feeling of aversion against those of his associates who may rise higher than himself. To succeed always appears to be a sort of crime in the eyes of those who fail; and they who cannot climb will put forth their efforts to pull down, or to hold down, those who seem likely to rise. The envious Mason is he who will praise only inferiors; who criticises adversely the brother who seems likely to attain a position higher than his own, and disparages merit which he realizes to be of a superior quality. Despicable as this vice is, and harmful as are its results, it is often seemingly the controlling tendency of men educated in the prin-