

## DISTRICT DEPUTIES.

The *Keystone* indicates some of the ways in which a District Deputy Grand Master can make himself of use to the Craft. It says:—At each visit the District Deputy has a number of duties to perform. His fraternal greeting of his brethren has a most happy effect. It places him *en rapport* with them. They are made ready to obey his behests. He goes among them as their friend and brother, seeking to advance their higher interests. He is, in consequence, always gladly welcomed. Early in each Masonic year he should make these visits. Let him make them when "the empire is peace," rather than wait until, possibly, some difficulty has arisen, and he has to officiate in the sometimes difficult role of a peacemaker. Once present, his first care should be to examine the Minute Book of the Lodge, and see that both in matter of substance and form it is correct. This done, and the necessary corrections indicated, his next duty is to examine the work of the Lodge, as performed by the officers, correct it, and, if time permits afterwards exemplify it himself. This is all important. The opening and closing should be made to conform to established usage, as should every other part of the ritual. Uniformity is important, because without it there soon comes to be an infinite variety. The standard work should be insisted on and carefully taught—not the possible Masonry of some other jurisdiction, but the actual Masonry of our own. To accomplish this, repeated visits may be necessary; whatever time is required should be unselfishly devoted to the duty. The Craft demands it, and the Craft should have it.

It is a primary principle of Masonic charity to "do good by stealth, and blush to find its fame."

## SOLOMON.

The *New York Masonic Chronicle*, in a recent number, says:—

"As Masons attach great value to the word Solomon, which a majority consider to allude personally to the king of Israel, who, in true Masonry, is a mythical character, it may be well to dispel such a delusion. Educated Masons know that Solomon and his temple in their mysteries bear no relation to the Hebrew monarch and his structure at Jerusalem, as used by Masons, both having been borrowed from the Solomon and his House of Scientific Labor, described by Lord Bacon in his *New Atlantis*, a philosophical fiction, upon which he founded his play of the *Tempest*, with Prospero, the perfect man, and Caliban, the 'ashlar.'

"The name Solomon is not a Hebrew word, but a Greek one, which, being a proper name, must have a distinctive definition. Solomon is the name of the sun, thrice repeated, thereby constructed to imply the Sun of suns or the sovereign of celestial luminaries—the fountain head of light. But Om is a sacred word among the Budhists and Brahmins and as such conserved by the Greeks, forming the initial word of an ejaculation, used on dispersion of an assembly of Eleusinian mystics. On is likewise a divine word, and in Revelation (i. 5) is translated into 'Him, which was, and which was to come.' Consequently, it is easy to be seen that among sun worshippers, or rather of adorers of the Deity under emblem of the Sun, the word Solomon was a pious ejaculation 'God-God-God,' corresponding to another Egyptian holy word, 'Amen,' employed by us of the present day."

FREEMASONRY is not a proselyting order, and all who enter therein must come of their own free will and accord.