

gence, but we do ask that a grown-up man of presumed common sense be permitted to correctly answer a question that a Sunday-school tot of five years old could give the right answer to. Bro. Senior Deacon, just let your candidate alone till he pulls himself together and tells where his trust is reposed.—*American Tyler.*

THE OPEN BIBLE.

A great deal of stress is laid in some lodges as to the particular passage at which the Sacred Writings should be opened in the various degrees, and our ruling is frequently invoked on the subject. There is no fixed rule on the subject, neither is it a matter of paramount importance. Dr. Oliver suggests the following:—First Degree—Psalm cxxxiii. ; Ruth iv. ; Genesis xvi., xxii., xxviii. ; or 2 Samuel xxiv. Second Degree—1 Kings vi. ; 2 Chronicles iii. ; or Judges xii. Third Degree—2 Chronicles iii. or vi. Mackey truly says that the Bible is used among Masons as the symbol of the will of God, however it may be expressed. Therefore, whatever to any people expresses, that will may be used as a substitute for the Bible in a Masonic lodge. Thus, in a lodge consisting entirely of Jews, the Old Testament alone may be placed on the altar, while Turkish Masons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahmin, it everywhere, Masonically, conveys the same idea—that of the symbolism of the Divine Will revealed to man.

FREEMASONRY AND MASONIC TEMPLARISM.

In the present number of the *Repository* an article may be found which clearly sets forth the universality of Freemasonry. There can be no question as to the rightfulness of the proposition thus affirmed. The Masonic

Institution is designed for all nations and climes—for worthy men attracted to every faith and form of worship. It has but one unvarying test, a recognition of Deity; and beyond this declaration of religious belief it does not ask the novitiate to pledge himself. Freemasonry, therefore, is a grand cosmopolitan society, established on the principles of Brotherly Love, Relief and Truth. It has a fitness for universal acceptance.

Templary, on the other hand, is limited. By its definitions, formulas, and ceremonies, it requires faith in the crucified and risen Saviour, and demands that each of its members shall avow himself to be a disciple of Christ the Lord. As another has well said: "A man goes beyond Freemasonry when he enters an Order into which any one of his Masonic brethren is debarred from being admitted on account of his religious belief. Let us then, once and forever, put from our minds the idea that we form an *essential* part of Freemasonry. Attached to the Grand Order of Freemasonry we certainly are, and it is in our province either to become an ornament or a blemish to the noble institution. It must naturally follow, therefore, that, our Order being essentially religious, we must not expect that it will extend with the same rapidity as the purely Masonic Orders. But there is one consolation that in this our Temple we are in a position to keep excellent guard over the admission of candidates, and we can feel fairly assured that, if a man can pass with honor through the Masonic degrees, with all their tests and trials—is thought worthy of being elected for installation as a Knight Templar—and can, moreover, conscientiously declare his belief coincident with our requirements, he will be able to sustain and perpetuate an Order composed of men to whom the moral teachings of Freemasonry have been of the greatest benefit, and in so doing will become truly an ornament to Freemasonry, and will be enabled, with the greatest possible effect, to pro-