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MASONIC. One of the most interesting Masonic ceremonies took place at Washington on Friday last. The grand officers of the new Grand Chapter of the District of Columbia were installed.

Dr. Albert G. Mackey's Address. We have assembled this evening for the performance of a ceremony peculiarly Masonic—which, to Masons themselves, is unusual, to all others must appear strange and inexplicable.

There is no science so ancient as that of symbolism, and no mode of instruction has ever been so universal as the symbolic in former times. The first learning in the world, says an eminent antiquary, consisted chiefly of symbols.

The science of symbolism, of which Freemasonry is at this day the only perfect exponent, presents itself to us, then, not only as something venerable for its antiquity, but as sanctioned by the highest authority; for we know that the most divine of all teachers instructed the multitudes to whom He gave the bread of life in parables, which, it must be remembered, are only spoken symbols.

taught by the priests of Isis and Osiris, and applied it to the ceremonies with which he invested the prurer religion of the chosen people of God. The Mysteries, which were the asylums in which the true religious doctrine of the ancient peoples was secreted and preserved, have left their form and features to the more modern institution of Freemasonry; and that mystical association at this day teaches in the same allegorical and symbolical method the same divine lessons of a supreme God, an immortal soul, and a resurrection to life eternal.

It is therefore, I think, appropriate that before proceeding to those mystical ceremonies, which we are here to perform, and to which we have invited your attendance, we should devote a few moments to such an explanation as we are permitted to give of the character of that association whose organization in this city we are about to celebrate.

To attempt even a bare catalogue of all the symbols which go to make up the Masonic science would far transcend the limits of a brief introductory address. Nor is it necessary, on the present occasion to advert to more than one. Of all the objects which constitute the Masonic science of symbolism the most important, the most cherished by Masons, and by far the most significant is the Temple of Jerusalem. The spiritualizing of the Temple is the first, the most prominent, and the most pervading of all the symbols of Freemasonry.

The adaptation therefore of the temple of Jerusalem to a science of symbolism would be an easy task to the mind of those Jews and Tyrians who were engaged in its construction, and from whom the Masonic Order claims to derive its origin. Doubtless at its original conception the idea of this temple symbolism was rude and unimbellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no Biblical nor Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King Solomon's temple, an apparent design to establish a foundation for symbolism.

To the Master Mason this temple of Solomon is truly the symbol of human life, for, like life, it was to have its end. For four centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now under some pious descendant of the wise king of Israel, the spot from whose altars arose the burnt offerings to a living God, and now polluted by some recreant monarch of Judah to the service of Baal, until at length it received the vindictive punishment of the mighty king of Babylon, and having been despoiled of all its treasures, was left of all its splendor but a smouldering heap of ashes.

Such is the prominent symbol of that first class of Masons to whom I have alluded, and who, by their numbers, constitute the great mass of the fraternity. But the second class, the Royal Arch Masons, looking beyond this temple of Solomon, find in Scriptural history another temple, which, years after the destruction of the first one, was erected upon its ruins; and they have selected the second temple, the temple of Zerubbabel, as their prominent symbol.

The ceremonies by which this inauguration is to be consecrated, are, like everything connected with Freemasonry, of a symbolic character. Beneath the outward appearance of an induction into office lie those lessons of wisdom which none but those who have been within the sacred veil can properly appreciate. Everything seemingly of a mysterious character is to the cultivated Masonic mind redolent of profound lessons of truth and wisdom.

And these brethren are all here to do honor and to give welcome to that other and distinct class of the fraternity, forgetful of any differences of opinion, unmindful of their diversity of labor, remembering only that although their altars are different, and their theories in many respects opposed, yet they are all of one heart and one accord in obedience to that great lesson of their common fraternity, that they shall learn to know Him whom they recognize, whatever be the temple, or the altar, or the sacrifice, as the Great Master Builder, from whom we have received all light, and who has taught us how to act; that mankind, when resting for a moment from their contests for

power and for place, may look upon these fraternal gatherings of our Order and say with envy and surprise: "Behold, how these Masons love one another."

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