

excellence of any institution is the wisdom of its plan, the strength of its materials and the harmony of its parts, by which all beauty exists and consists. The three are called supports.

These three are all drawn from the order of the universe—from the wisdom, strength and harmony of the whole and of all its parts.

The idea of the lodge is work—work by the Master, work by the Wardens, work by the Craftsmen, each according to his degree and station, and according to his *light*. Work in subordinately carrying out the scheme of the universe, which is constant action. Work in imitation of the Grand Architect of all, who is never weary in carrying on the amazing operations of his providence, which is continual creation. Work in accomplishing uses of every conceivable good: uses of wisdom, of charity, of truth, for in their uses only have these, or ought else, any value to heaven or to earth.

Harmony, without which all toil is worse than useless. That which is in harmony is masonic; it conforms to the divine plan which is ever carried out by bringing order from chaos. Harmony, by which the sun governs by day and the moon by night; by which creation comes forth in its infinite stages of progress from that formless void, called in the first great light the *tohn bohn*.

And light, that marvellous thing called light! What would the world be without light! The earth a corpse, floating in the silent abyss, without inhabitant, without production—silent, lifeless, void!

As to man, without the inner light, what better would be his soul and mind? Could anything be more purposeless, worthless or useless?

It is because the sun, which is by its light and heat the soul of the material world, corresponds to the divine presence, with its love and wisdom, that the term light, and no other, can express divine, angelic or human intellectual communication.

Hence, the Deity is compared to the sun, as the most adequate expression of his character and attributes, as well as his presence, as in these words: "The Father of Lights, with whom is no parallax or shadow of variance."

The search for light is that which has occupied the masonic or philosophic students of all time. And what is light when it is obtained? Is it not, according to its degree, either knowledge, intelligence or wisdom?

But how can these, which are internal, compare with the solar light, which is regarded as external? Let us see. The truth is, as we will find upon examination, they perfectly correspond, for all light is internal.

The common idea is, that the solar light is everywhere around us without, like a sea of brightness, filling all space; but the truth is, that all light is in the eye, and nowhere else, just as all sound is in the ear.

The hearing is in the ear, and that is where the sound is, although it seems to be at a distance—the hearing does not go out of the ear to find the sound, but the sound, which is nothing but a motion, enters the ear and affects its nerves, and it is that affection of the nerves in the ear which we call sound.

So with light, the sight does not go out of the eye to the object, but the light, which is another and more subtle motion, enters the eye and affects its nerves, and creates a picture there, and this is called vision. The light and the sound are in the eye and ear, the real hearing and sight are in the mind itself, and so are wholly internal.

It is the same with knowledge, intelligence and wisdom, all of which are called light; they enter the intellect, the eye of the mind, and form themselves there by affecting it, and it is the same mind which perceives and understands in the one case as in the other.

These considerations serve to show the similarity between physical and intellectual things, and consequently the perfection and truthfulness of the symbolism of Masonry, which is in accordance with the order of nature and is, in fact, more accurate and reliable than any human reasonings without symbolic demonstrations can possibly be.

While other ancient and similar institutions have disappeared under the influence of advancing civilization, Ancient Craft Masonry advances and increases most where society has attained its most advanced position. Though it has seen the beginning and end of empires, churches, and even of races, it seems possessed of all the elements of vitality and progress, and spreads its tessellated pavement, and sets up its altars and jewels in the seats of modern learning and refinement, as it did in the days of antiquity on the lonely hills and in the moon-lit valleys of barbaric lands.

Even in this remote and mountain land, where lately was but a wilderness, a Grand Lodge, representing many hundreds of Craftsmen, and those among the most enlightened of the world, assembles in due and ancient form, sets up its light and jewels, unites in the simple but wise and ancient observances taught by kings and prophets in olden lands, and opens and considers messages from half a hundred sister bodies, whose members outnumber the grand army of an empire.

From these mountain gates we can send greetings to our fellows and brothers alike