

his intelligent apprehension and earnest pursuit of the teachings of the Order. He is reminded in his progress of the darkness of death and the obscurity of the grave, together with "the never-fading Light which follows at the resurrection of the just." Rising to a scene of intellectual brightness, he is reminded that, being obedient to the precepts of Masonry and the dictates of Religion, he shall "rejoice on the resurrection morn, when the clouds of error and imperfection shall be separated from his mind, and shall behold with unveiled eyes the glories which issue from the expanse of Heaven, the everlasting splendor of the throne of God." Passing from the floor of one degree to that of another, through the field of corn by the river-side, and the pillars of the Temple into the *sanctum sanctorum*, where the Eastern Light gleams through the "darkness visible," the lessons become increasingly interesting and impressive. As the Mason's apprehension of these lessons deepens, he becomes more and more entitled to be numbered among "the sons of Light." Unless they are lost to him through carelessness or incapacity, all the steps in Masonry mark the degrees of his growing intelligence and earnestness; while at all times, standing perfectly erect, and his feet formed to the Masonic angle, his body is an emblem of his mind, and his feet of the rectitude of his life. But while the growth of intelligence is promoted by the study of these symbols each brother is left to the freest exercise of his own judgment, and the most unrestrained formation of his own convictions. The light that is in him is of a character which will blend freely and harmoniously with the light that is in others. There is nothing in Freemasonry which conflicts with the teachings of Christianity. Thus, the writer of this little work observes:—"Believing, as I do, that Christianity is the highest development of religious Light,

Freemasonry seems to me to be in more complete harmony with it than with any other form of ancient or modern religion. No brother can fail to recognise the direct reference in all degrees of Freemasonry to the religion of Jesus Christ. Each succeeding degree increases the Light, and makes the reference more clear and definite." And yet, be it observed, the interpretation of our Masonic symbols is subject to no inflexible rule. Each brother may interpret them according to the Light that is in him. So far as possible everything is excluded from the Lodge which might offend or cast apparent reflection on the sincerity or intelligent convictions of a brother. The Jew, the Turk, and the Christian may mingle freely in the same Lodge, agreeing in the grand essential and universal principles of religion, recognizing and worshipping the G. A. O. T. U., for His wisdom, goodness, and power, though differing in some convictions peculiar to each. To give a fixed interpretation to all the symbols which surround them would be to break up the system of union which brought the brethren together from so many points of the Compass. The light that is in them seeks the one True Supreme Light—makes them sensible of affinity which no intellectual diversity can destroy, and leaves them free, when they separate, to go each his way—the Jew to his synagogue, the Turk to his mosque, and the Christian to his church—each with an undisturbed confidence in the rectitude of his own particular faith. Summing up the great teachings of Masonic Light, our brother leads us back again to the starting point of the Masonic faith—the three sustaining pillars of a Mason's Lodge: Wisdom, Strength, and Beauty: Wisdom to recognize the Supreme Light, who dwells in the cloud of our Temple; Strength to pursue the path of knowledge and intelligence; and Beauty, to make our lives attractive and serviceable to our brethren. Or,