

SYMBOLS.

Let us look now at our symbolism, my brothers, and let the truth suggested lie down close to our individual lives. To the uninitiated, the Master's carpet, or chart, with its apparently incongruous assemblage of emblems, is a meaningless thing; and it has occurred to me that we who are within the mystic circle, do not all duly appreciate the lessons hidden beneath our beautiful system of hieroglyphics.

Enshrined within these significant symbols dwell together, shrouded in mystery, the geni of poetry and music. Void and voiceless to the outer world, to us, if we indeed have ears to hear—to us, if the soul listens—they are vocal with lessons of wisdom and melody almost divine.

To the world that rough ashlar is but the figure of an unhewn stone; to us it is a human soul, fresh from the quarry of the infinite, to be by us carved and polished into beauty. The gavel and the gauge to eyes yet hoodwinked, are only the tool where-with the mechanic plies his vocation. To us, the one represents a perfect rule by which to divide and use the hours allotted to us here, and the other suggests the myriad agencies by which the sharp angles and inequalities of our humanity are to be chipped away, and the rough ashlar cut to a plan laid down upon the trestle-board of God.

The plumb and the square are to the stranger without, only the builder's implements, and have no significance beyond their material form and ordinary use. To us, these things, so common-place, are teachers; and, with a voice which challenges attention, they tell of that stern uprightness which should ever characterize a true manhood; of that right and exact virtue which should govern the life and make it beautiful; and of that earthly plane along which we are passing swiftly and surely, towards that goal where uprightness and vir-

tue, obliquity and vice, shall find their due reward.

The compasses lie with the square, and to us they signify the control of bodily desires and appetites within the circumference of a pure and virtuous life. That isolated point within the circle is inexpressive. It means you, my brother, and me; and that circle means the bound which we may not pass without sin. The twin tangents on the right and left are holy men, whose lives are worthy our imitation, and upon the boundary line above rests heaven's holy will, revealed to man.

Therefore, we may not burst these bonds without trampling upon the example of the good and great of the past, and more than all, treading beneath our feet the authority of Almighty God.

The three steps, the pot of incense, the bee-hive, the anchor, the ark, the hour-glass, and the scythe, the trowel, the spade, the coffin and the sprig of acacia, and above them that all-seeing eye, that eye of God, all these are replete with suggestive moral lessons, and they demand from every brother not only thoughtful attention, but an earnest struggle after that purity of life towards which these symbols point as the climax of human excellence.—
Rev. Geo. F. Hunting.

PERFORM YOUR WORK WELL.

Much depends upon the manner with which the work is performed, what value can be placed upon it when completed. If carried out in a careless way, the marks of imperfection will soon become apparent on the material, even if at first they be covered with a gloss which hides them from the casual glance.

From the first moment the novice enters the ante-room until he signs the by-laws of the lodge, due consideration should be had for the solemn compact he is about to engage in. Too often, far too often, there is a tendency to frivolity in the