

A wisely conceived plan must recognize the architectural virtues referred to above. Man "must do his practical duty well, and he must be graceful and pleasing in doing it." He must, therefore, contemplate the columnus of Strength and Beauty before he can determine the nature of the spiritual building he ought to erect.

First, and briefly, the fabric must be *strongly* supported by Morality and Virtue. As, in Architecture, an edifice must, above all, be built of sufficient strength to resist all possible stress, so, in "Moral Geometry," a Mason's character must be of sufficient strength to withstand temptation, however powerful. It must be "steadfast, unmoveable."

But Masonry requires of us more than strength. It also demands beauty. Beauty is defined in the Century Dictionary as "that quality of an object by virtue of which the contemplation of it directly excites pleasurable emotions. The word denotes primarily that which pleases the eye or ear, but it is applied also to that quality in any object of thought which awakens admiration or approval; as, intellectual *beauty*, moral *beauty*, and so on."

But it is impossible, in a short definition, to convey an adequate idea of the Theory of Beauty; and it would be beyond the scope of this lecture, even if it were desirable, to discuss that theory at length. Let us, instead, at once proceed to ascertain, if we can, the practical teachings of the Column of Beauty.

One of the first lessons we have to learn is to appreciate the great work of Creation. Do we ever properly estimate the wealth of beauty the G. A. O. T. U. has lavished on the world around us? Or have we not become so accustomed to it that we are insensible or only