

to reach and stand upon the centre; the unhewn pillars of the Druids worn with the storms of ages, still mark upon the plains the figures of the same sublime lessons, though empires have risen and disappeared about them since the hands that reared them were dust of the valleys.

If the circumambulation of the craftsmen follows the course of the heavenly bodies, the ancient zodiac of Denderah still bears witness that it was so among the Egyptian mystics before the Pharaohs swayed the sceptre of the Nile.

If the square and compasses—that is, the right angle and the equilateral triangles which they contain—are two of the great lights of the lodge to-day, so that they were the geometric symbols of matter with its laws and sciences thereof, and of the first great cause, with its character and worship among the artists and architects of Elephantine and Babylonian temples. If the lodge to-day is opened on the mountain of Moriah, in like manner the temples and groves of Baal, Odin, Aum and Jupiter stood, as that of Jehovah, on the summits of the hills.

If the lion, the ox, the man and the eagle, are blazoned on the banners of the Royal Arch, and together constitute the cherubic standard of Ancient Craft Masonry, we find them among the twelve signs of the ancient zodiac, and set forth in the blessing of the twelve tribes of Jacob, and sculptured combined in the winged bulls of Ninevah, more ancient than the cherubs of the mosaic tabernacle.

In like manner, the Master's Gavel is the great hammer of Thor, the "slaughter weapon" of Ezekiel's vision, and the thunderbolt of Jupiter.

The problem of Pythagoras is still an indispensable figure on the Master's carpet, and is to-day the key to Masonic science, as it was when it first bore the inscription, "The Priests of Isis send this to King Solomon."

If the Master and the king sit covered, what is this but the type of the sun crowned with rays on his celestial throne, the visible and representative lord of the universe—the scarlet robe of royalty is but his vestment of glowing fire, and the blue collar with its stars is the circle of the zodiac in the blue heaven, with its twelve constellations.

But more important than these are the analogies between the legends of the Craft and those which severally formed the principal features of the different ancient mysteries.

In all cases, the principal personage represented was the *God of Light*, always the same being, whether called Montezuma, Balder, Osiris, Mithra or Adonis—one who was represented by the sun at high meridian. In every case, the character of this Light god was such that he was well represented by the sun, and the circumstances and incidents of his life and death conform to the facts and conditions of the natural universe during the changes of the four seasons of the year, and the day which marked the significant changes or positions of the earth and sun respecting each other, as the solstitial and equinoctial days were also the days of festival or mourning observed by those who celebrated the death and rescue of the body.

Principal among the days, Masons observe the summer and winter solstices, as did those in ancient times. It was at the winter solstice, that the sun, overcome by cold and darkness, seemed to have succumbed to the wicked and opposing spirit of the evil god of darkness, as Osiris was fabled to be slain by Typhon, Adonis by the wild boar, and Balder by Loke.

It was at the summer solstice, when the sun rode in midsummer power and splendor triumphant on the uttermost limit of the northern tropic, that the most magnificent of the festivals were celebrated in his honor.

If the festival days of the lodge fall three days later in the month than the actual solstice, it is because of the slow change in the earth's position in the ecliptic, which produces what astronomers call the precession of the equinoxes, amounting to about a day in two thousand years—a circumstance that, more than any other, attests the great antiquity of our festivals.

As among the Romans the god Janus (Yahnus) presided over the seasons and opened and closed the gates of the year (from which we derive the word janitor) so in our Institution the two Saints John (Johanus, Yohanus, or Yahanus) preside over the gates of the year—the summer and winter solstices.

But time will not permit the pursuit of these matters further in particulars. Let it suffice to say that the forms of the Craft are representations of the universe and its forms and motions, as much so as the tabernacle of Moses and the great temple of Jerusalem with their furniture, vestments and ceremonies; and these constitute the art of Masonry; but the science of Masonry is the knowledge of all which is external and the more sublime truths of philosophy and religion, which are internal and inmost, as the correspondence between the ground floor, which is external, and the middle chamber, which is internal, and the Holy of Holies, which is inmost.

There is, however, one thing connected with the Masonic lodge, which is, and has been, a part of its very furniture, as far back as its history can be traced, and by means