

ren sitting together in unity in a Masonic lodge. It augurs well for the Craft. It not only ensures its present well-being, but betokens its continued activity and stability. It gives all the elements of strength. Brethren, do not despise any representative of true Masonic character. We may not all typify Wisdom, but we may, perhaps, Strength or Beauty. The young Mason ordinarily is a type of Beauty, the middle-aged of Strength, the aged of Wisdom. All have their place in the Masonic structure—not a perfect ashlar in which can be removed without marring the symmetry and perfection of the whole.
Keystone.

THE PILLAR OF BEAUTY.

There are three pillars which are symbolically said to support the lodge—the Pillar of Wisdom, the Pillar of Strength, and the Pillar of Beauty. This symbolism is not of modern origin, is no part of the elaboration of recent ritualists, but was familiar to the Operative Masons of mediæval times, and through them was transmitted to the Free and Accepted Masons of to-day, by whom it is preserved in all parts of the world equally by English, French and German Masons. To the Gothic Cathedral builders it was full of meaning; every one of their edifices exemplifying wisdom, strength and beauty. To modern Freemasons this symbolism has a double significance:—Wisdom, representing to them their ancient Grand Master, King Solomon; Strength, Hiram, King of Tyre; and Beauty, Hiram, the “divine artist.” Over all, Wisdom reigned supreme; as in the later triad, of Faith, Hope, and Charity; “the greatest of these is Charity.” A parallel symbolism belongs to the subordinate lodge, where the Worshipful Master represents Wisdom; the Senior Warden, Strength; and the Junior Warden, Beauty. These officers are material ly and emphatically the supports of

the lodge, since without their aid, and unless they are skillful and efficient officers, every lodge must be weak, and fail of success. We have to consider now only the Junior Warden—the Pillar of Beauty.

The time is drawing nigh when new Pillars of Beauty will be set up in many of our subordinate bodies, and hence it is important that the brethren who assume to put these columns in place, should comprehend what qualities they should possess. First of all it is requisite to recollect, that it will not be sufficient to have Beauty alone characterize, symbolically, the brother who shall be called to the South—since, in every probability, he will subsequently be called to the West and the East, it is quite as important that he should possess Wisdom and Strength, as well as Beauty. It is very well—nay, it is requisite—that he should possess the qualities which morally are analogous to the beauty of the Corinthian column; but also, in addition, the strength of the Doric column, and the wisdom of the Ionic column—which latter combines the beauty of the Corinthian with the strength of the Doric. In other words, the Junior Warden should possess, in repose, the qualities for a competent Senior Warden and W. M., his occupancy of these higher stations being, ordinarily, only a matter of time, and should his ability be not meanwhile disproved, certain to result.

It is not too soon for the brethren in the various subordinate bodies to be viewing their membership with reference to the selection of a Pillar of Beauty. The active membership,—those who are the regular attendants,—are best able to judge of the fitness of the material offering, and they should see to it that no broken pillar is erected, by the favoritism of strange brethren, who come, at most, only once a year, or, perhaps, only once in several years, in response to the earnest appeals of some ambitious brother, of negative qualifications.