

it is true of every triangle containing one right angle, that the square described upon the side of the right angle, is equal to the sum of the squares described upon the other two sides. Geometry, in the Pythagorean dogmas, had reference to the highest sphere of spiritual thought, and numbers were regarded as symbols of the attributes of Deity, whose pure and simple essence was believed to be the source of all the forms of Nature. The labors of the Mason or Architect, therefore, had something spiritual and divine in them, inasmuch as they transferred from the ideal to the actual those forms of grandeur and beauty they contemplated in the Eternal Mind. Hence, the employment of this geometrical symbol in Freemasonry shows that our ancient brethren believed that the moral, intellectual and spiritual sciences were all blended in one, and formed a vast and universal religion, whose centre and author was God. The ritual of Freemasonry to-day adheres to the same system, and teaches its professors that God is immanent in all His works, and reveals Himself in all the events of life, and in every perception of the mind. The grand constellations which sweep through the illimitable spaces above, and the glorious order of the world below, all repose on a spiritual basis—are but reflexes of the Infinite Beauty, and of the sublime realities of the invisible world. God therefore, speaks to the intelligent Mason in every thought and each blade of grass, in the blooming flower and spreading tree, the awe-inspiring mount, and the undulating landscape, and in all the harmonies of sight and sound with which the world overflows.

THE HOUR GLASS.—At the end of man's short hour, Death strikes 'he blow, and hurries him off the stage to his long and darksome resting-place; for there is no escape from the piercing arrows of Death. The thick walls of the palace of a king, with the clay-built cottage of the lowly pauper, are equally pregnable to his darts.

Strength or weakness, health or sickness, riches or poverty, all—all, in one indistinguishable level, fall beneath his mighty arm. Wherever he aims his bow, the mark is certain; the victim falls, the siiken cord of life is cut in twain, and the mourners, in their desolation, weep about the streets. Such hath been man in every age of the world; such is man in his present most exalted moments, and such is each one of us. To-day, perhaps, the sun of prosperity and joy shines upon our persons and our families; health and strength invigorate our own persons and those of our beloved friends, and we only feel for the sorrows of another's woes; but tomorrow some friendly heart may sigh over our own breathless corpse: "Alas! my Brother." Such is one of the expressive and solemn lessons of the Hour-Glass. In our symbolism it also stands as a perpetual admonition that our hours are flowing away with exceeding swiftness, and that it is the part of wisdom to measure them wisely and employ them usefully and well. "Teach us so to number our days, as to apply our hearts unto wisdom," was the prayer of a distinguished Mason of the olden time, and it should be the daily prayer of each one of us. The loss of a single hour, either by non-employment or bad employment, is the utter and irretrievable loss of a link from the chain of eternal progress. Sad and dark indeed is the fate of him who is constantly haunted by his wasted hours, and darker still when those hours have been employed in the achievement of unworthy ends. But when rightly measured and devoted to duty, charity, the general service of humanity, and all worthy actions, they become ministers of joy and angels of mercy, rendering men invulnerable to the storms of life, and those casualties which batter at his peace. The illustrious Swedish naturalist constructed a clock of flowers which accurately marked the time, by so disposing them that each one designated a special