

stranger into a warm friend, a reliable defender. Our existence and our being as a fraternity depend upon these forms, were we to give them up, we would cease to be Freemasons, these forms, however, are not of importance to us as mere forms, but because they are thoroughly impregnated by the spirit of love, because they incarnate that spirit really in acts and forms, they present that spirit to our eyes and lead it to our hearts. We find in these forms the means and implements by which that spirit manifests itself unrestrained, and they are so simple, so plain, and so easily carried out, that in every country, in every clime, or state, among all peoples, and under every institution, we can practice the same; and every Freemason is bound to know and to practice them for the good of himself and his fellow men.

Our symbols are intelligible to every Mason, to the most erudite scholar, and to the least educated member. While the latter feels and divines, the former sees and recognizes the spirit in those symbols, and while the latter admires the picture of the spirit, the former more particularly directs his attention to the spirit of the picture, but both unite and meet in the contemplation of that picture; thus Freemasonry has in its forms a language which is intelligible to all the people of the earth.

Symbols are the proper language for a manifestation of the supernatural, the highest; therefore every religion represents in symbols that which, to the people, is the most holy. It is only in symbols that the mystery is brought forth from its obscurity and made perceptible to the mind, and in nothing more does our fraternity show its sublime origin and object, than in our symbols; by them Freemasonry reveals itself, and through them it maintains its existence and influence. Yet, however impressive a symbol may be, it, nevertheless, is merely a picture, it is merely the garment of the spirit, it only intimates; therefore, the meaning of the symbol can only be of interest to him whose spiritual eye has not been dimmed, but has retained its power of vision for science of the mind, for metaphysics, whose mind has preserved its susceptibility for the highest, the most holy. We should, therefore, not be surprised that there are always some individuals who, though having been admitted into our Masonic temples, nevertheless do not feel themselves animated by our symbols, do not appreciate their meaning, are totally indifferent about that which they see and hear within the portals of the lodge, who, without knowing what they really want, ask us to "tell" them our secrets, and who are not satisfied when the most sublime ideas are represented to them in symbols; their mind has never been opened for metaphysics, they never will be "*of us*," though they are "*with us*." Nature itself, the most sublime of all symbols, by which the Grand Architect of the Universe makes himself known to all the world, has no charm for them: ideality has never been developed in their minds, and for the sublime they have no conception. Different, however, from that unfortunate class of beings is the brother whose spiritual eye has become opened for the conception of the sublime, of the science of the mind, within whom ideality has been properly developed, whose active mind has penetrated into the hidden meanings of our Masonic symbols, and to whom, through study and practice, our grand secret has become revealed, who is enabled to see our noble art and science with its sublime object in all its glory, splendor, and magnificence; he applies the symbols as material in symbolic architecture, which is synonymous with Freemasonry; he in reality is a Freemason.

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On the fifth of May, Bro. D. Burnham Tracy, of Michigan, constituted five Conclaves in the State of Maine, of the Order of the Red Cross of Constantine, under charters from the Grand Council of Michigan, and organized a Grand Council of the Order. James H. Eaton, of Portland, is Grand Recorder.