

symbols, that especially fits them for becoming the alphabet of a universal language—of the only universal language, that of Masonry. It addresses the mind and the soul, through the eye. More than what algebraic signs and formulas are to the mathematician; more than the mystic figures and marks adopted in trade are to the merchant, are the signs and symbols of Freemasonry. They represent not words, but ideas. We find that they constituted a part of all of the Cults and Mysteries of antiquity,—those of the Hindus, Persians and Egyptians, of the Greeks and Romans. Truth cannot be perpetuated without them. They are the visible body of truth. Masonic truth could not maintain its existence apart from Masonic symbology.

The beauty of the Masonic system is, that it employs the same media to express its teaching that it does to instruct its initiates how to recognize each other. It is not a tongue, but a mystic language, a system of visible figures of speech. Go where the Freemason will, so long as he does not travel beyond the bounds of civilization, there, if he find Freemasons (as he will), there will he find those who will recognize his universal language. He cannot perish of hunger, he cannot die of thirst, he cannot suffer for lack of clothing, or even for want of employment; for his brethren will see in him one of their own fraternity,—not an American, nor an Englishman, nor a German, but a Freemason. Grand old Brotherhood!—possessing the key to universal truth, and universal knowledge, and the only real world-language.

A remarkable characteristic of Freemasonry is that there is nothing visionary about it. It is practical. It is for use. It was for yesterday; it is for to-day; and it will be for all time. Its truths never grow old. Its language never changes. Its succession never fails. It has among its symbols the sun, at its rising, at high noon, and at its setting; the

three Great Lights; the three Lesser Lights; the working tools; with all that great aggregate of signs and symbols which constitute the visible body of esoteric Masonry. As the Great Teacher taught not without a parable, so Freemasonry teaches not without a sign. And yet the enemies of the craft, the evil-hearted, empty-headed, voluble anti-Masons, pretend that it is possible to expose Masonry. By its very nature it is incapable of exposure. It is a truth and a life, wrapped up in symbology. Words are but its cloudy canopy, the atmosphere that surrounds it; signs and symbols are its soul, itself.—*Keystone.*

THE PRINCIPLES OF MASONRY.

BY BRO MANOAH B. REESE.

Masonry deals with man only for the betterment of his condition intellectually, socially and morally, but more particularly morally. Its purpose and object is to aid in making him more nearly what he should be, to answer the interrogatory of King David by making its votaries wiser, better, and consequently happier; for it is a principle of human action that such persons, when associated together, will naturally seek each other's welfare equally with their own. And so it is with man's moral nature that Masonry has particularly to deal.

It is true that Masonry is an efficient and powerful factor in the development of the intellectual faculties, storing the mind with useful and valuable knowledge, expanding its capacity and power to retain the priceless pearls with which it is filled; and equally true it is that it is efficacious in bringing the craft together upon the great platform of equality and thereby promoting the purest, strongest and best social system which the world has known, outside of the Christian Church. And indeed in many instances it has sent forth its ministering angels of love and mercy and established and built up