

with which speculative Masonry has given it, the compass becomes something more than a tool with which to strike circles or describe courses. Those taught in symbolic mysteries know that the most valuable tenets of Freemasonry may be found between its points, and that while they keep within that charmed circle it is impossible they should materially err. And he who reads moral lessons in symbols which he sees, or perhaps handles every day, must be imbued by them to some extent, and he who heeds their teachings cannot be a bad man.

I have chosen these, the most common implements of both ancient and modern builders, as samples of the whole symbolism of Masonry. Others exist whose teachings have encouraged the despondent to fight on and ever—for the right and the true—have made the weak strong, and a wavering firm—have fortified the hope of the despairing, and given a brighter and a stronger faith to the doubting heart. But we need not now particularize. Instead of being “a spectacle to amuse full grown boys,” the symbolism of Masonry becomes a system of mutual assistance and encouragement. In the night of misfortune, it teaches human brotherhood; in a world lying in wickedness, it inculcates rectitude of life; in the midst of passion and turmoil, it enjoins a due restraint upon the propensities of our nature, and if its voice is heeded and its lessons cherished, the symbolism of Masonry performs what nothing short of Divine grace has ever yet accomplished—makes the evil in human hearts subservient to the good. Because of man’s perverseness, it may not accomplish all this, but its tendency ever and always is in that direction, and by so much are mankind benefited.—*W. Rounsaville, in Mystic Star.*

Conservatism in Freemasonry.—The New Orleans Bulletin remarks, concerning the Fraternity of the United States: “Here is a body of men composed of all classes and professions, entertaining every kind of opinion upon religion and politics, and existing in every State of the Union, who come together and exhibit among themselves the utmost harmony of freedom and action. No word of opprobrium escapes from the lips of any one to insult and wound the feelings of another. No fierce anathema of sections is heard. No extravagance is indulged in. Everything is done decently and in order. Everything is quiet, gentlemanly, respectful, dignified. The bitterest political enemies meet face to face, and you shall never know by their actions or words that they do not belong to the same party. Religionists the most opposite embrace each other in the arms of an exalted charity. Fanaticism finds no entrance into the society of the Brotherhood. Not a wave of discord disturbs the waters of the inner temple, no plunge into the abyss of atheism, rant or lawlessness, shocks the moral senses of mankind. No revolutionary hydra comes up from beneath to break up the foundation of order and send a tornado over the fair face of society. But what is the secret of their unanimity—of their harmony, of their Brotherly love—of the conservative front which, without a tremor, they maintain, amid the general commotion, hatred and fanaticism existing around them? It is found, it seems to strike us, in one word—TOLERATION.”

MASONRY is in a flourishing condition in the various quarters of the globe. The Grand Lodge of England has four Lodges in Turkey; eight in Egypt; seven in Asia Minor; two in Singapore; eight in China; three in Japan; seventy-one in the East Indies; eighteen in the West Indies; one hundred and fifty-one in Australasia, and twenty-six in South Africa. Ireland and Scotland have also Lodges in the British colonies; and in the countries which are not dependencies of the English Government there are Lodges working under warrants from several of the European Grand Bodies. Massachusetts has a Lodge in China; and California two in the Hawaiian Islands. “In every clime the Mason may find a home, and in every land a brother.”

KING OSCAR, the present sovereign of Sweden, who ascended the throne in September, 1872, is also Grand Master of the Swedish Masons, having succeeded his brother, the late King, both as head of the State and head of the Order. He is about forty-four years of age, and distinguished for literary capacity, being the author of several prose and poetical works, which indicate much intellectual culture.

FREEMASONRY powerfully develops all the social and benevolent affections; it mitigates without, and annihilates within, the virulence of political and theological controversy; and it affords the only natural ground on which all ranks and classes can meet in perfect equality, and associate, without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Earl of Durham.*

In the year 1768 a pamphlet was published in London, entitled “Freemasonry the Highway to Hell: a sermon wherein is clearly proved, both from Reason and Scripture that all who profess these mysteries are in a state of eternal damnation.”

WITH two or three exceptions, the signers of the Déclaration of Independence were Masons.