

The said Lodges to retain their present warrants which shall be endorsed by the Grand Master for the Grand Lodge of Quebec; their mode of work; the rank of their officers (who will have the same titles as officers holding similar rank in the Grand Lodge of Quebec); their clothing and Lodge property, and said lodges to be put to no expense in joining said Grand Lodge of Quebec.

To this arrangement the Grand Lodge of Scotland is no doubt a consenting party; at all events, she cannot object to it, as it is a principle of Masonic law that Lodges in unoccupied territory can transfer their allegiance to that Grand Lodge which is afterwards duly constituted and exercises jurisdiction in that territory. We hope therefore to hear that the Grand Lodge of Scotland, at its next Quarterly Communication, (which meets this month) will sanction the terms of settlement, (if this has not already been done) and that representatives between these two Grand Lodges, so long estranged, have been exchanged.

### The Working Tools of a Freemason.— The Compasses.

No. IX.

BY BRO. G. F., JR.

We now come to the last of the Working Tools presented to the Neophyte as he passes through the mysteries of the first three degrees of Symbolic or Blue Masonry, and having indeed felt himself in the Valley of the Shadow of Death, he more thoroughly appreciates the divine lessons taught by the Compasses, as the Worshipful Master explains to him that "the Compasses enabled (the Operative Mason) with accuracy and precision to ascertain and determine the limits and proportions of the several parts" of his work, so do they remind the Speculative Brother of God's unerring and impartial justice, which having defined for our instruction, the limits of good and evil, will either reward or punish us as we have obeyed or disregarded His Divine Commands.

What a grand theo-philosophy vitalizes the whole symbolism of Freemasonry! Men

tell us of this and that science, but is there any that is equal to ours? We at least are not aware of any. We take up a common instrument of labor and it becomes a component part of such a God-inspiring philosophy that it is appreciated by king and peasant alike, and scouring the bitterness of creed and bigotry of sect, regardless of clime, nationality and color, it is admired and studied by all its followers with love, ardor and enthusiasm. And amongst these wondrous Working Tools there are none superior to the thoughts inspired in the Freemason's breast by a contemplation of the doctrines taught by the symbolism of the Compasses.

The Compasses teach us that the Great Architect of the Universe, the Mason's God, has in various ways and at different times, so clearly defined the laws that should guide our course of action through life, that man knows when he errs, and that is, every man is aware when he is breaking his Maker's edicts. Some may say to this, that such is not the case, because the semi-civilized barbarian is daily guilty of sins which he regards as virtues, but which in the eyes of his more enlightened Brother are dark and treacherous crimes or bestial immorality. True, but the God of the Freemason has Himself declared that to whom much is given, much will be required, and consequently we repeat the lessons taught by the Compasses are correct, for God has laid down a circumscribed line of action for man to follow, and if he oversteps that well-defined and clearly marked limit, then a just and great and mighty Creator will punish the transgressor, for the Infinite cannot with due respect unto Himself, permit the puny mind of the finite man to attempt to thwart the incomprehensible intelligence of the Deity. Such is the symbolism of the Compasses, and no more direct proof of the liberal theo-philosophy of the Craft could be adduced than this little simple instrument of architecture affords.

Essays might be written upon it, but for our object? It is clear, plain, forcible, distinct. We believe that as the student of our mysteries applies himself to the symbolism of these Working Tools, the greater pleasure he will find in the rich treasures that lie hidden beneath their more apparent meaning. These sketches have been mere outlines to prove that even in the smallest matter in our ritual there is a meaning, not only for the organ of vision, but a grand characteristic occult meaning, apparent only to the mind's eye, and that the closer attention is paid to the latter study, the greater pleasure will the Mason feel in delving deeper and deeper into the arcana of Masonic science. We close then our remarks on the Work-