

the United States is associated with it for
al constitution. It is not the demonstra-
of Southern ruffianism in Congress, or
filibustering aggrandizement of the Se-
from the Mexican annexations downwa-
or the Fugitive Slave law, or the Dred S-
decision, or the Kansas Nebraska act:

tic insolence during their ascendancy of a century that has commanded the sympathy and admiration of Europe. We have judged of these things leniently, as the actions of great men and great nations ought to be judged, because we knew the perilous conditions under which so mighty an enterprise as the civilization of America must of necessity be carried out, and have confidence in the practical good sense of the American character. A certain hectoring tone, arising

strength, is characteristic of adolescence, but no such allowance is made for delinquent acts of lawless violence. Even now, so long as the agitation is confined to bullying insults, to "retaliation laws" and indignities in the form of conventions, we should not despair. High pressure, moral as well as mechanical, is the rule in America, and threats of civil war may be used there in strictly parliamentary sense. But if the rough sparring should by any chance be carried too far, and the threat so often uttered in jest or wantonness, should be repeated

earnest and lead to bloodshed; it is so
comfort that *the aggressors will not be a*
majority in Congress. *It is in the*
case command a majority in Congress
will carry with him the support of all
who, however tolerant of slavery, will
timely acquiesce in its becoming the basis
of an illegal and hostile confederation.

THE PROGRESS OF THE MASONRY
CRAFT THE WORLD AROUND.

One of the ancient formulas of Freemas-
sonry, long since obsolete, ran as follows:
"What do you care here to do?"
"Not to do my own proper will,
but to see how my people prosper."
The rules of Masonry in hand to take
And daily progress therein to make."

This may well be adopted as the motto
of a series of articles on the development
of the designs, successes, failures, and
progress of the ancient craft the world around.
To take the "rules of Masonry" in one hand
and its current record in the other, and
show the readers of this journal how near
theory and practice coincides, is the part
we have laid out for ourselves in this Original
series. The first article will write upon the
Masonic problem says, in his Original
Thoughts: "If we examine the teaching
of religion we shall see that Masonry coin-
cides in every particular with its require-
ments of faith, its promises of hope, and

versal charity. Had we no other evidence of these would be sufficient to justify us in

rather as flowing from the same source; and since wherever the most perfect order, symmetry, harmony and beauty appeared, there were the attributes of Masonry, it will be a faithful supposition to say it had no origin but in the mind of God himself. It is consequently Divine, and as it is composed of principles which are, in their own nature eternal and immutable, it must continue to exist forever."

Setting out with this as our exalted starting point, and of the origin and character of the institution, let us ask how stands it in point of numbers among men? The reply will show that it is rougher after for good purposes, where her title is not in all the expectation realized or not.

Our latest tables bring the number of Lodges in North America, up to January 1st to the aggregate of 4,856. These contain membership of 215,000 and upwards. Nor does this number, cast as it is, give a full idea of the Masonic army of 1860, for the number is an aggregate of no less than 30,000 men who are affiliated in Lodges, but who, by names, influence, and often pecuniary means are at the service of the craft when demanded.

The Masonic membership comprises, in general, the better classes of the community as judged by the standard of morality and social repute. For the most part: they are men of good physical proportions, and fairly intellectual endowments. They are shown to be men of high character, and of the following citizens for various positions of honor and trust, not because they are Masons, but because the requirements of the Masonic in-

of qualities, many of them, altogether different from those of the chaste and virtuous character, that render a man a good citizen. Much the larger portion of those who represent the public interest in every capacity, from a Constable of a limited jurisdiction, to the President and Vice-President of the United States, are members of the Masonic institution, and their election is due (leaving out of course, merely political motives) to the fact that the qualities of a Mason are equal to the qualities of a good citizen. So much for Masonry at home.

Although the divisions and distinctions of society are different, and etiquette, religion, &c., in many countries forbid certain excluded and influential classes from uniting with the masonic craft, yet the same principles of selection, &c., in general, prevail as in this country. The names of the illustrious men, the letters of our co-editor, Bro. Cooke, who has devoted the past year to visits to Lodges, and Masters of Free Masonry in England, and of Masons of foreign Countries, and whose investigations prove the fact just stated. A Mason of zeal and ability finds himself recognized and domicated at every Free Masonic lodge in the Universe, no matter how remote the place. The number of Masons in Europe, Asia, and Africa, is probably 3,000 to 3,500, exhibiting a membership (conjectural) 150,000.

From such bands of men, united upon such principles, enlinked together by an indissoluble tie, a life-long covenant, ought not much to be expected? True, the Masons are not a secret society with interest? True, their work is secret, and so is the farmer's when he scatters the rich grain upon the field and covers it in. Yet the eye of God is upon it. It springs forth with greenness which in due time turns to golden, and fills his granary. *The fruitage of Free Masonry is no secret. It is the good that God will reward.*

It is the duty of public aid ples, and gathering-places, to be fed and educated. It lays foundation stones, dedicates public edifices, buries the honored with public eulogy. It comes forth periodically, in processions drawing their straight lines past our windows, turning their right angles at the corners of our streets, filling our vast halls, and avowing loudly through eloquent lips its purposes and its work.

The Rev. Dr. Croly, the well-known rector of St. Stephen's, Walbrook, London, died on the 24th ult. from an attack of apoplexy.

