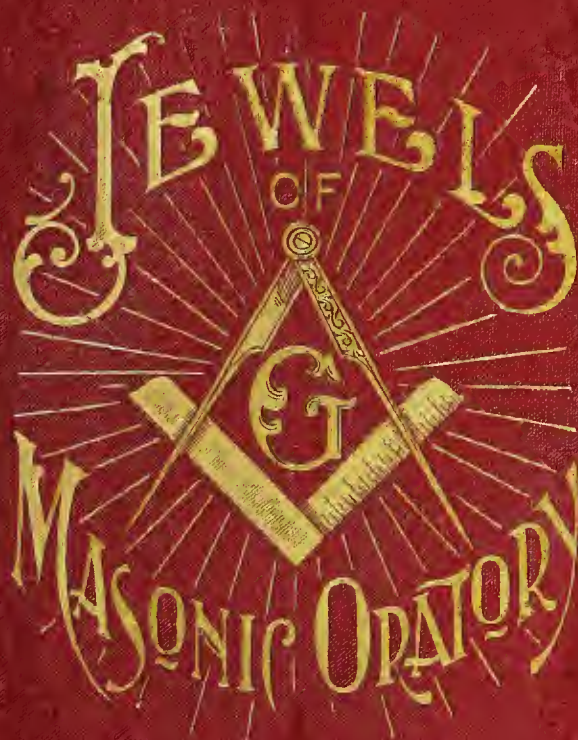
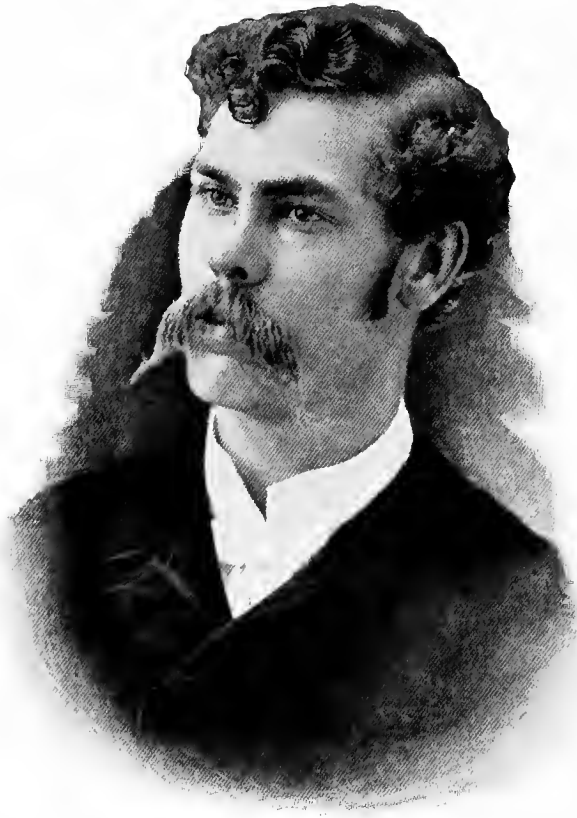




This compilation © ~~gnd~~ntag stoek 14



J. D. Miles

JEWELS

...OF...

MASONIC ORATORY.



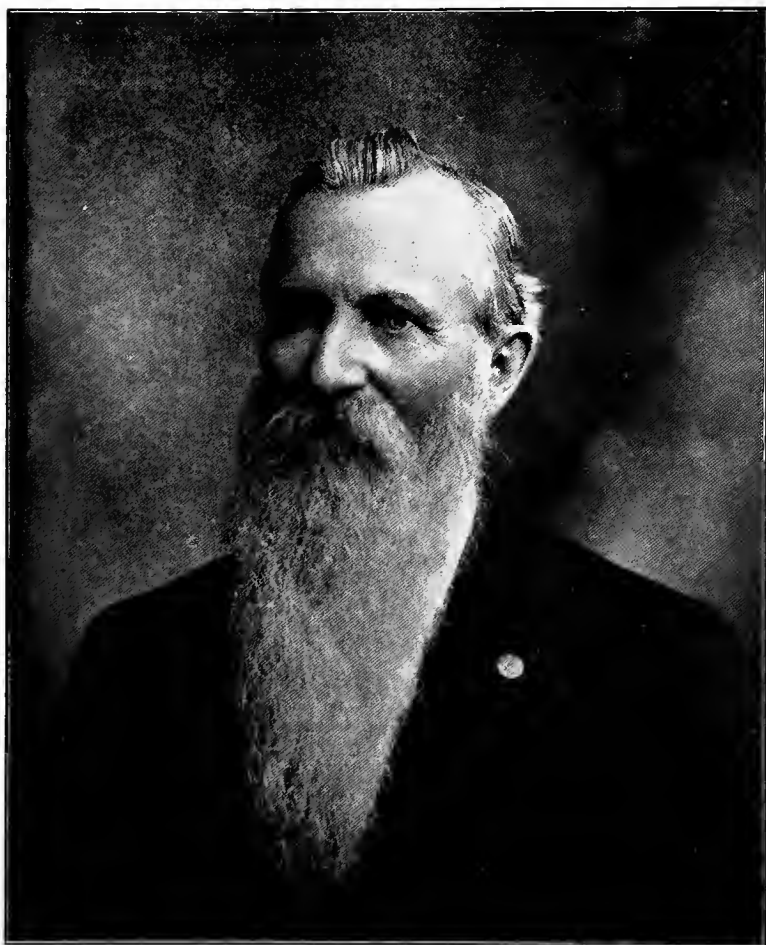
**A COMPILATION OF BRILLIANT ORATIONS, DELIVERED ON GREAT
OCCASIONS BY MASONIC GRAND ORATORS IN THE UNITED
STATES. ILLUSTRATED WITH HALF-TONE POR-
TRAITS OF THE ORATORS.**

COMPILED BY L. S. MYLER.

NEW YORK
THE M. W. HAZEN CO.

1900

Entered according to Act of Congress in the year 1898, by
L. S. MYLER,
In the Office of the Librarian at Washington, D. C.



Fraturnally ve
J. H. C. Dill,
Mr. Sec.

TO R. W. BRO. J. H. C. DILL, GRAND SECRETARY OF
GRAND LODGE OF ILLINOIS, A. F. AND A. M.: IN GRATEFUL RECOG-
NITION OF THE CORDIAL, SELF-SACRIFICING SERVICE RENDERED FOR
SO MANY YEARS TO THE MASONIC FRATERNITY OF ILLINOIS, AND
MORE ESPECIALLY HIS ASSISTANCE TO ME IN THE COMPILATION OF
THIS BOOK, AND THE EVER-ABIDING INSPIRATION OF HIS NOBLE
LIFE IS THIS VOLUME AFFECTIONATELY DEDICATED.

L. S. MYLER.

PREFACE.

DESTINY has always seemed busy with gathering up and handing over, from one generation to another, the richest gifts of highest achievements.

The verdict of history has made emphatic the fact that "The pen is mightier than the sword." But before the pen was first constructed from wing of bird or forged steel, the glowing tongue of persuasive eloquence was swaying the mighty masses of men.

If Sir William Hamilton said truly that "There is nothing noble in man but mind," it is true also that the highest triumphs of mind are thoughts set on fire by words that burn. It is the purpose of this humble volume to bring together in neat form, gems gathered from the splendid orations that have moved and inspired our brethren from many scores of lodge rostrums.

The noblest monuments that mark the progress of man are not of stone; but of men; and Carlyle says that "The history of the world is the biography of great men," and the children of our children will always be interested and inspired by the sayings of our accomplished orators.

It is well to remind ourselves that those noble speakers have antecedents that link us all back to the foundation of our Republic. Washington, Warren, Putnam, Paul Revere, Franklin, DeWitt Clinton, Jackson, Peyton Randolph, La Fayette, "Light Horse Harry" Lee, Gen. Francis Warren, Henry Clay, Buchanan, Stephen A. Douglass, Garfield and Logan were Masons. Fifty-two of the fifty-six signers of the Declaration of Independence were Masons; and the historic "Boston Tea Party" was an adjourned Masonic Lodge. Eighty-three of the

brave men who went down with the "Maine" in Havana harbor were members of the Masonic fraternity. In truth it goes without saying that the sincere and oft reiterated belief in the Supreme Being, who lives in and under and through every age, has done much to inspire the Masonic tongue with a fervor and glow that is not possible to an unbelieving soul. Under every temple erected by our ancient and honored Order lies this sublime conception: "That he who built the stories of the skies, and laid the foundation of the earth, with far defter hand wove the fine filaments of the human soul, and taught the human tongue its wizardry of speech.

To make the scattered gems of our worthiest oratory a present and living inspiration to every student of our Order, I have compiled this book, the "JEWELS OF MASONIC ORATORY."

L. S. MYLER.

AKRON, OHIO, 1899.

LIST OF PORTRAITS.

BRO. L. S. MYLER,	
Compiler of JEWELS OF MASONIC ORATORY - - - -	2
BRO. J. H. C. DILL,	
Grand Secretary of the Grand Lodge of Illinois - - -	6
HON. AND R.: W.: ADLAI E. STEVENSON,	
Grand Orator and Ex-Vice President of the United States—	
Illinois - - - - -	18
R.: W.: O. P. SPERRA,	
Grand Orator—Ohio - - - - -	51
HON. WM. H. UPTON, A. M., LL. M., F. R. S. A.,	
Grand Orator—Washington - - - - -	76
R.: W.: GEORGE W. WARVELLE,	
Grand Orator—Illinois - - - - -	119
JUDGE AND R.: W.: ALFRED SAMPLE,	
Grand Orator—Illinois - - - - -	168
R.: W.: LOUIS ZIEGLER,	
Grand Orator—Washington - - - - -	212
BRO. S. M. YORAN,	
Grand Orator—Oregon - - - - -	238
R.: W.: GEO. M. MCCONNELL,	
Grand Orator—Illinois - - - - -	267
W.: JAMES ALBERT ZABRISKIE,	
Grand Orator—Arizona - - - - -	310
REV. H. R. COLEMAN,	
Grand Chaplain—Kentucky - - - - -	355
R.: W.: W. S. HOOPER,	
Grand Orator—Illinois - - - - -	423

REV. THOMAS W. BARRY, Grand Chaplain—Kansas	- - - - -	465
BRO. C. A. BRIDEWELL, Grand Orator—Arkansas	- - - - -	487
REV. HOWARD T. WIDDEMER, Grand Chaplain—Connecticut	- - - - -	516
R. W. JOHN C. BLACK, Grand Orator—Illinois	- - - - -	544
HON. JOHN W. MCGRATH, Past Grand Master and Chief Justice of the Supreme Court of Michigan—Michigan	- - - - -	621
BRO. LUKE A. LOCKWOOD, Past Grand Master and President of the Masonic Charity Foun- dation of Connecticut—Connecticut	- - - - -	672
M. W. OWEN SCOTT, Grand Master—Illinois	- - - - -	715

TABLE OF CONTENTS.

GRAND ORATORS.

HON. AND R. W. ADLAI E. STEVENSON, Grand Orator and Ex-Vice President of the United States— Illinois - - - - -	19
M. W. FRANK TILFORD, Grand Master—Utah - - - - -	27
BRO. J. Q. GOSS, Grand Orator—Nebraska - - - - -	32
REV. ALFRED J. HOUGH, Vermont - - - - -	43
R. W. O. P. SPERRA, Grand Orator—Ohio - - - - -	50
BRO. J. A. McDUGALL, Illinois - - - - -	56
R. W. AND REV. GEO. C. BETTS, Grand Orator—Nebraska - - - - -	67
HON. WM. H. UPTON, A. M., LL. M., F. R. S. A., Grand Orator—Washington - - - - -	77, 85
R. W. JAMES W. BOYD, Grand Orator—Missouri - - - - -	95
W. JAMES S. GILHAM, Grand Orator—Nebraska - - - - -	106
R. W. GEORGE W. WARVELLE, Grand Orator—Illinois - - - - -	118, 126
BRO. CHARLES SCOTT, Grand Master—Mississippi - - - - -	132
W. JAMES LAIRD, Grand Orator—Nebraska - - - - -	137

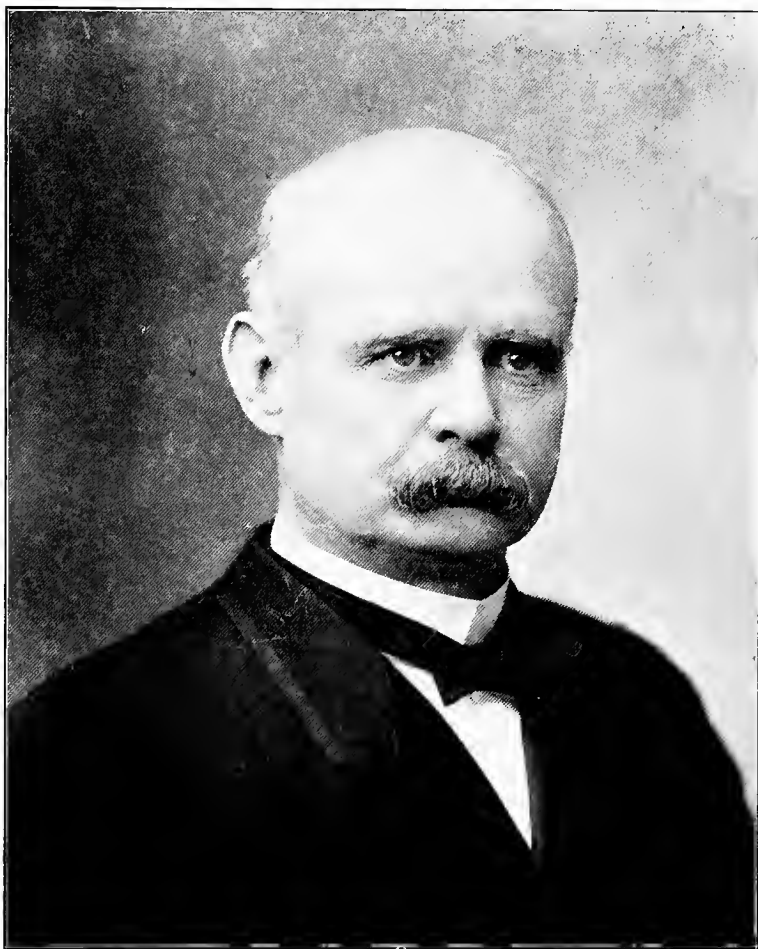
R. W. ISAAC CLEMENTS, Grand Orator—Illinois	- - - - -	151
JUDGE AND R. W. ALFRED SAMPLE, Grand Orator—Illinois	- - - - -	167, 169
BRO. A. L. ROSS, Grand Orator—Missouri	- - - - -	179
R. W. E. R. ROE, Grand Orator—Illinois	- - - - -	190
BRO. J. F. KINNEY, Grand Orator—Nebraska	- - - - -	198
R. W. LOUIS ZIEGLER, Grand Orator—Washington	- - - - -	213
HON. R. T. W. DUKE, JR., Grand Senior Deacon—Virginia	- - - - -	223
REV. HENRY G. PERRY, Illinois	- - - - -	235
BRO. S. M. YORAN, Grand Orator—Oregon	- - - - -	239
M. W. JOHN HODGE, Grand Master—New York	- - - - -	250, 253
R. W. MANOAH B. REESE, Grand Orator—Nebraska	- - - - -	259
R. W. GEO. M. McCONNELL, Grand Orator—Illinois	- - - - -	266
BRO. A. G. CLARKE, Grand Orator—Nebraska	- - - - -	282, 289
R. W. R. S. DEMENT, Illinois	- - - - -	295
W. JAMES ALBERT ZABRISKIE, Grand Orator—Arizona	- - - - -	311, 315, 320, 325
BRO. ROBERT W. HILL, P.G. H.P., Indian Territory	- - - - -	331
REV. A. T. WOLFF, D. D., Grand Orator—Illinois	- - - - -	347
REV. H. R. COLEMAN, Grand Chaplain—Kentucky	- - - - -	354

TABLE OF CONTENTS.

XV

BRO. JOHN T. HICKS, Grand Orator—Arkansas	- - - - -	362
REV. GEORGE C. LORIMER, D. D., Illinois	- - - - -	370, 381
W. L. LEONHARD W. COLBY, Nebraska	- - - - -	396
R. W. O. M. SPENCER, Grand Orator—Ohio	- - - - -	411
R. W. W. S. HOOPER, Grand Orator—Illinois	- - - - -	422, 437
BRO. JOHN ARTHUR, Grand Orator—Washington	- - - - -	452
W. L. MARK W. WILCOX, Grand Orator—Nebraska	- - - - -	456
REV. THOMAS W. BARRY, Grand Chaplain—Kansas	- - - - -	464
W. L. HENRY E. HIGHTON, Grand Orator—California	- - - - -	472
R. W. WILLIAM E. MASON, Grand Orator—Illinois	- - - - -	480
BRO. C. A. BRIDEWELL, Grand Orator—Arkansas	- - - - -	486
BRO. JOHN H. B. LATROBE, P. M. P., H. P., Etc.,—Maryland	- - - - -	495
BRO. GAYLORD J. CLARK, Grand Orator—Nebraska	- - - - -	508
REV. HOWARD T. WIDDEMER, Grand Chaplain—Connecticut	- - - - -	517
BRO. FAY HEMPSTEAD, Grand Orator—Arkansas	- - - - -	530
REV. B. R. BAXTER, Missouri	- - - - -	537
R. W. JOHN C. BLACK, Grand Orator—Illinois	- - - - -	545, 555
BRO. H. L. HOSMER, Grand Orator—Ohio	- - - - -	563

M. W. JOHN L. LEWIS, P. G. M.—New York	- - - - -	578
R. W. O. H. IRISH, Grand Orator—Nebraska	- - - - -	595
BRO. A. JONAS, P. G. M.—Illinois	- - - - -	610
HON. JOHN W. MCGRATH, Past Grand Master and Chief Justice of the Supreme Court of Michigan—Michigan	- - - - -	620
BRO. HUGH MCCURDY, P. G. M.—Michigan	- - - - -	634
BRO. ALBERT G. MACKEY, M. D., Grand Secretary—South Carolina	- - - - -	638
M. W. ALBERT G. BRICE, Grand Master—Louisiana	- - - - -	650
BRO. GEORGE DAVIS, Grand Orator—Illinois	- - - - -	664
BRO. LUKE A. LOCKWOOD, Past Grand Master and President of the Masonic Charity Foun- dation of Connecticut—Connecticut	- - - - -	673
BRO. A. W. GOFF, Grand Orator—New York	- - - - -	683
BRO. HENRY L. FISH, Grand Orator and Past Grand Master—Nevada	- - - - -	698
BRO. WILLIAM H. MORRIS, Grand Orator—Nebraska	- - - - -	704
M. W. OWEN SCOTT, Grand Master—Illinois	- - - - -	714
W. BRO. HENRY S. KALEY, Grand Orator—Nebraska	- - - - -	718
BRO. BELLAMY STORER, Grand Orator—Ohio	- - - - -	725
REV. WILLIAM SMITH, D. D., Provost of the College and Academy of Philadelphia, Pa.	-	736
BRO. GEORGE W. ATKINSON, Grand Secretary and Past Grand Master—West Virginia.	-	747



H. E. Thompson

Jewels of Masonic Oratory.



ORATION.

BY HON. R. W. ADLAI E. STEVENSON, GRAND ORATOR, AND EX-VICE
PRESIDENT U. S. A., AT THE ANNUAL SESSION OF THE M. W. GRAND
LODGE OF ILLINOIS, HELD AT CHICAGO, OCTOBER 6, 7 AND 8, 1896.

Most Worshipful Grand Master and Brethren:

I am deeply impressed by this august presence. I count it indeed high privilege, upon an occasion so fraught with interest, to be permitted to address the chosen representatives of more than fifty thousand Free and Accepted Masons.

My words are to those who sit in high places; who bear lawful authority in the seven hundred lodges that make up the Masonic jurisdiction of this great commonwealth—

“To you who hold a nobler office upon earth
Than arms, or power of brains, or birth,
Could give the warrior kings of old.”

And what shall I say, Most Worshipful Grand Master, of the wonderful Brotherhood, whose honored representatives are now gathered about me. Need I speak of its origin,—of its antiquity,—of its history?

When and where it first had its being, we may not know. But who can doubt that in the shadowy past, in an age when history was yet unborn, "in low vales, and upon high mountain tops," its mystic rites were practiced.

"*Anno Domini*" are the significant words of Christendom—representing the masterful period whence events find date in our calendar. And yet, this Fraternity, not then in its infancy, witnessed the coming of Him "who spake as never man spake before." In the words of an eloquent brother "this Fraternity was old when the soldiers of Cæsar landed on the shores of Britain; old when Alexander carried the civilization of Asia to Europe. It antedated Rome and Athens, the years of Confucius, Buddha, David, and Solomon. And who can know but the Grand Master of the long ago may have tested with plumb and level the foundation stones of the Pyramids?"

While this continent was yet untrod by the foot of civilized man, Freemasonry had an existence. When that mighty army, gathered from all parts of civilized Europe, marshaled under princes and kings, started upon its first crusade to the Eastward there marched in its van chivalrous knights from the temple, to assist in reclaiming the tomb of the Savior from the profane touch of the Saracen. This institution has witnessed the rise and fall of many of the once mighty kingdoms of the earth. It has seen nations perish, and their memory lost to history. The very marble erected to perpetuate the memory of the illustrious sages and warriors of antiquity has crumbled to dust; the names it sought to rescue from oblivion are forever lost in the shadows. But this Order, despite the ravages of time, has come down to us through a long succession of ages, with its signs and its symbols, its significant ceremonies, its creed of universal brotherhood, all unimpaired.

What of its history? Wherever civilization, in any of its phases, has found an abiding place, there has Freemasonry erected its altars. Following close in the wake of civilization, even in its crudest form, it has come down the ages, the witness of the mightiest events known to history.

Masonic anniversaries recall no memories of war—of bloody strife. No orphans' tears are mingled with its festivities. Their approach is along the gentle pathway of peace.

The Masonic Order is eminently conservative. It is antagonistic to whatever would needlessly overturn or destroy existing institutions. Marshaled under no party banner, advocating no party policy, and as such the adherent of no particular form of government, it has during the

rolling centuries been a potent agency in compassing the welfare of the state. In all countries and times it has numbered among its adherents, the representatives of whatever was best in the existing civilizations. At all periods its membership has included advanced advocates of social order, of stable government, of religious toleration.

"America is the child and the heir of all the ages." In our colonial days, an invaluable inheritance from our English-speaking ancestors across the sea was the institution of Freemasonry.

It was Wendell Phillips who said: "Races love to be tried in two ways—first, by the great men they produce; second, by the average merit of the mass of the race.* Tested by this rule, and what shall be the judgment of the great arbiter as to the institution of Freemasonry, since its first altar was builded in the Western world? In how far have its principles, its tenets, become a part of the civilization which for two centuries has illumined every page of American history? Tested thus, and what of the individual, what of the mass, in the famous land that was the dream of Columbus?

It is said that in Venice there is sacredly preserved a letter written by Columbus, a few hours before he sailed from Palos. With reverent expression of trust in God—humbly but with unfaltering faith—he spoke of his past voyage to "that famous land." He builded wiser than he knew. His dream, while a suppliant in the outer chamber of kings, and while keeping lonely vigil upon the deep, was the discovery of a new pathway to the Indies. Yet, who can doubt that to his prophetic soul was even then foreshadowed something of "that famous land," with whose history, tradition and song his name and fame are linked for all time. Was it Mr. Winthrop who said of Columbus and his compeers: "They were the pioneers in the march of independence, the precursors in the only progress of freedom, which was to have no backward step." In the modest words of the great navigator, he only "opened the gates," and lo, there came in the builders of a new and mighty nation.

How significant the words "the builders." Was it Mirabeau who said "words are things?" In God's own time, brave men and women, of our own language and blood, following the pathway of the great navigator, set sail for "that famous land." The Puritan landed at Plymouth, the Cavalier at Jamestown. Then followed the struggle with the untamed forces of nature, with savage beasts, and yet more savage men. Then the public defences were set up; then were builded the rude temples of learning and of worship, and in time the first Masonic altars were erected.

It were a needless task to tell how, with the historic spots I have mentioned as starting points, a continent was reclaimed and peopled; how, from the Atlantic seaboard, the streams of population steadily flowed to the great central valley, and to the western limits of the continent. Is it too much to say that the institution of Freemasonry has proved a potent co-worker with schoolhouse and church in the wonderful achievements that constitute the warp and woof of our civilization?

Tested again, by the rule I have indicated, what of the individual member, and what of the institution? In the brief time allotted, I could hardly name the illustrious brothers of our craft who have been such potent factors in the work of building a nation. Two names, illustrious for all time—the one of Puritan, the other of cavalier descent—stand in bold outline upon the pages of history. The monument at Bunker Hill will serve to remind the on-coming generations of the courage, the lofty patriotism, of Joseph Warren, the first Grand Master of Massachusetts; illustrious as a soldier, no less illustrious as a Freemason. No monument is needed to recall to future ages the name of Washington. And yet this, the greatest of men, after having by his sword achieved independence for his country, and later, by wise counsels, aided in formulating the great compact, which for more than a hundred years has held states and people in bond indissoluble; Washington, after laying down the great office to which he had twice been elevated by his grateful countrymen, thought it derogated nothing from his greatness and dignity, to wear the insignia, and preside over the deliberations of a lodge of Freemasons. On the 18th of September, 1793, the corner-stone of our national capitol was laid, as the old chronicle reads, “by our Worshipful Brother, George Washington,” wearing the sash and the apron that had been wrought by the hands of the wife of the eminent patriot and Freemason, the Marquis de Lafayette. Truly, Warren, Franklin, Washington, Lafayette, are names to conjure with. What Mason does not glory in such kinship?

During the early manhood of some who now hear me, there yet dwelt within the borders of this commonwealth, survivors of the noble band, who at Tippecanoe had achieved final victory over the fierce savage and his allies—thus securing for all time to the hearthstone of the frontiersman safety and peace. A splendid county in Illinois will bear to future ages the honored name of one of the knightliest of the fallen heroes of that dread conflict—Colonel Jo Davies, illustrious as statesman and soldier, equally illustrious as Grand Master of the Grand Lodge of Kentucky.

There are yet living honored members of the Fraternity, who remember something of the fierce excitement that more than sixty years ago swept over many portions of our country. A candidate for the presidency of the United States was supported upon the single issue of deadly hostility to Freemasonry. With pride we recall the historic fact that the respective leaders of the two great political parties then in existence, Henry Clay and Andrew Jackson, had each in his adopted State held the high office of Grand Master of Masons.

The waters of Lake Michigan chant the eternal requiem of Douglas—"great in life, greater yet in death"—more than fifty years ago the Grand Orator of this jurisdiction. To such men there is no death.

"To live in hearts we leave behind, is not to die."

In his wonderful essay upon Bacon, Macaulay thus arraigns the philosophy of Aristotle: "Suppose that Justinian, when he closed the schools of Athens, had called on the last few sages, who still haunted the portico, and lingered around the ancient plane trees, to show their title to public veneration; suppose he had said; 'A thousand years have elapsed since in this famous city Socrates posed Protagoras and Hippias; during this thousand years the largest proportion of the ablest men of every generation has been employed in constant efforts to bring to perfection the philosophy which you teach. That philosophy has drawn to itself almost all the sap and vigor of the human intellect. What profitable truth has it taught us? For our race, what has it accomplished, during all these centuries?'"

Standing in the twilight of the nineteenth century, what is the answer of the Freemason to the question, "What has your Order, hoary with age, accomplished? What your title to public veneration?"

Then might it be answered: In the ages when the blackness of paganism shrouded the world, when cruel torture was often a part of religious rites—even then there gleamed through the darkness light from Masonic altars. In the ages when idols were set up for worship in the temple, when the many bowed the knee to Baal, the Craftsman knew none other than the true and living God. At a period much less remote, when notwithstanding the advancing strides of modern civilization the world yet knew little of religious toleration, the creed of the Mason was "the fatherhood of God, the brotherhood of man;" his faith, the living words of the Prince of Peace; his charity, "as broad and general as the casing air." Eschewing every semblance of sectarianism, on every altar was found "the Book," in every lodge room the blessed symbol. It was his belief that the

only acceptable worship was such as found holy sanction in the high court of the individual conscience. All that he claimed for himself he unhesitatingly conceded to his fellow.

Responding yet more explicitly to the inquiry, What has been accomplished? it may be said that the Masonic Order, from a feeble beginning, "a little cloud no larger than a man's hand," a century and a half ago, is now confessedly a potent factor upon the North American continent. In Illinois, yet in the first century of its history as a state, there are seven hundred Masonic Lodges, with a membership exceeding fifty thousand. In the United States, near fifty jurisdictions, with an aggregate membership of more than seven hundred thousand Free and Accepted Masons.

Every Mason is free-born. In the ancient days this expression was one of deep import. There can be no compulsion; but every seeker after light comes "of his own free will and accord." There is no test for admission, involving the wealth, social position, or mere attainments of the candidate. Our faith is voiced in the immortal verse of our illustrious brother:

"The rank is but the guinea's stamp,
A man is a man, for all that."

In the lodge room, as in the grave, "all ranks are leveled, and the shepherd's crook is laid beside the scepter."

The Masonic creed is brief, and all-embracing—"the fatherhood of God—the brotherhood of man." No man can be a Mason unless he be a believer in the living God. No fatalist or atheist can cross the threshold of the lodge room.

This order knows no sect. "It is the helpmate of all who seek the truth, the right, and the light." In this connection I may be pardoned for quoting the closing lines of the confession of faith of the old poet:

"Let pridish priests do battle about creeds,
The church is mine, that does most Christlike deeds."

It has been truly said "the Masonic institution is a great fact." Whether, like the English constitution, the slow growth of centuries, or whether, in the words of Gladstone, like our own wonderful compact, struck off at a given time from the brain and purpose of man," it is not ours certainly to know.

Was it Lieber who said: "Great truths approach slowly. As the ancients said of the avenging gods, they are shod with wool, so of great ideas in history. Great truths always dwell a long time with small minorities, and the real voice of God is often that which rises above the masses, not that which follows them.

This we know, as a great fact the institution of Freemasonry descended to us, and so may it descend to the generations to follow. As we have received so may we impart to those upon whom will be cast the responsibility of maintaining its autonomy, its integrity, its lofty spirit, and thus preserving the ancient landmarks, during the century upon which we are about to enter.

Mighty things have been wrought out in this the latest born of the nations, during the century now drawing to its close. And yet, it has been well said, "We are entering upon a new era of which the twentieth century will be the beginning, and for which the nineteenth century has been a preparation." What our eyes behold is but the earnest of things more glorious yet to follow. Progress is the law of this American race, which stands for all that is best of all the races. Truly, it is a race that knows no rest. Was it Macaulay who said, "A point which yesterday was invisible, is the goal today, and will be the starting-post tomorrow." Something of what is now dimly foreshadowed may be gleaned from the words of an eloquent churchman: "We can not but believe that a singular mission is assigned to America, glorious for ourselves, and beneficent to the whole race—that of bringing forth a new social and political order, based more than any other that has heretofore existed, upon the common brotherhood of man, and, more than any other, securing to the multitude of the people social happiness and equality of rights."

Can it be doubted that in the fulfillment of this prophecy, the accomplishment of the stupendous work, for which one hundred years has been but the period of preparation, the institution of Freemasonry will prove a potent factor?

This Fraternity, with its wonderful organization, extending to every part of our domain; numbering among its adherents representatives of every calling known to human life—the toiler for daily bread, no less than men of letters and of great affairs;—its living faith the sublime code whose inspiration was drawn from the awful lessons from Sinai, and from the gentle message from the Mount; its ritual the marvel of the ages; its ceremonies, its mysteries, its language—such as only the craftsmen may know; thus equipped, thus inspired, this wondrous Order will be in the forefront of the appointed instrumentalities that upon the trestle board of the outstretched years are to work out the deep designs whose accomplishment will be the upbuilding, the elevation, the ennobling of our race. As in the past, so in the on-coming years, this institution will stand for stability in government—the antagonist of needless change; for religious toleration—the freedom alike of belief and of unbelief; for the largest measure of lib-

erty—liberty regulated and restrained by law. It will stand for all that the sure test of time has shown to be best in what makes up the warp and woof of our splendid civilization. In a word, the sublime mission of Freemasonry will be accomplished, in part, by conserving, not destroying, what it has cost our race the sleepless endeavor of centuries to achieve.

Beautifully it has been said: "The future is lighted for us with the radiant colors of hope. Peace shall reign supreme."

Most Worshipful Grand Master and brethren: "How beautiful on the mountain are the feet of him that bringeth good tidings; that publisheth peace." The last words of the wonderful exclamation of the inspired writer is text sufficient for many discourses upon Freemasonry. "We have broken with the past," and for own land is it too much to say, for the future "our greatest interest is peace." Recalling the words of Bastiat, that "the ogre war costs as much for his digestion as for his meals," may we not believe that the potent voice of the future will be that from study and hall rather than from field and camp? For the achievement of independence and safely garnering up its priceless fruits; for the vindication at a later period of national honor; and yet later, for the maintenance of national life, appeal was had, and justly, to the dread tribunal whose symbol is the sword. And yet who more than the craftsman, whose creed is universal brotherhood, will hail the coming day when the nations shall learn war no more forever, the day that ushers in the eternal reign of peace.

With the wonderful modern appliances that science has contributed to the art of war, it were impossible that in the future the controversies of nations should be settled by wager of battle. The agencies for the destruction of property and human life are so tremendous that they will be invoked only in cases of dire necessity. The court of war will indeed be that of last resort.

"Ring out the thousand wars of old—
Ring in the thousand years of peace."

More potent today than at any period of the world's history, are the instrumentalities for good. Let each Craftsman realize his responsibility, his high privilege, in these earnest days, of bearing some humble part in working out the great designs that look to the purification, the uplifting of mankind. With such aids, such inspiration, the world will, with the rolling years, grow better—the sum of human happiness will be increased. Truly, the future is resplendent with hope.

"Out of the shadow of night,
The world moves into light,
It is daybreak everywhere."

ADDRESS.

BY M. °. W. °. FRANK TILFORD, GRAND MASTER, AT THE ANNUAL SESSION OF
THE GRAND LODGE OF UTAH, HELD AT SALT LAKE CITY, MAY 3, 1880.

Brethren:

In the crystalline skies and from the hoary mountains, draped in their mantle of snow, Nature smiles upon our work. With the impressive rites of our Fraternity and to the exultant swell of joyous music, we have laid the corner-stone of a Temple designed for the worship of the God of Nature. We have poured the corn, wine and oil, our ancient emblems of Plenty, Joy, Gladness and Peace, on that stone, and placed within it the casket containing a memorial of the event and ceremonies of this day. The hour, the place and the services in which we have engaged, carry the reflective mind across the abyss of centuries to scenes and actions in far distant lands.

In the morning of time, and long before the races of men had emerged from their tribal relations, the sounds of the Masons' labor were heard. With such implements as the forest, the spoils of the chase and the quarry afforded, they performed their allotted tasks. Then began the earliest attempts at monumental architecture. They consisted of mounds of earth, solitary upright stones, tables of rock and circles of the same material, often enclosing vast areas dotted with similar objects. These rude monuments, erected at a time and by peoples over whose history rests the pall of everlasting silence, are found in every land. They stand on the plains and mountains of Europe, amid the desert of the Orient, and in the shade of the primeval forests of America. They bear no design, and have no device or inscription to explain their origin or purpose. They are the weird and voiceless relics of a remote and unremembered past. We can only conjecture that they were intended to commemorate some important event and aid in transmitting the tradition of it to future generations. Long after the commencement of historic time such a custom prevailed, for we read in the holy writings that a leader of Israel placed a stone near the sanctuary where the Most High had spoken to His people, and said: "Behold this stone shall be a witness unto us, for it hath heard all the words of the Lord." At last the creative genius of a mortal, whose name or birthplace is unknown, conferred on his race a blessing like to that of the fabled

Prometheus when he brought to earth a spark from the celestial fires. With an inspiration almost divine he discovered a mode of transmuting the dull ores of earth into lustrous metals, and fashioned them into the manifold tools and implements of labor. The light that shone from the first forge of the prehistoric age was the grandest illumination this world has ever witnessed. We can imagine that the bright-eyed spirits of art, science and of myriad industries beheld its rays from their starry home, and amid the heavenly symphonies of shining orbs winged their flight to a planet which now wooed their embraces. With the Iron Age architecture assumed the exactness of a scene, while it retained all the graces of art. In the valley of the Nile we find the earliest achievements of architectural genius; efforts which in grandeur and massiveness are unrivaled and which may endure till Time shall be no more. In a narrow strip of inhabitable land, extending from the river to the rocks and deserts, Temples, Tombs, Pyramids and Obelisks rise in sublime vastness, the wonder and glory of the world, and the admiration of the ages. What mechanical agencies were employed in their construction, or what tools were used in tracing the inscriptions which are carved on their walls are mysteries which the researchers of science have failed to solve. The great pyramid of Ghizeh, far higher than any edifice which modern art has builded, and dwarfing by comparison the most spacious cathedral of Europe, carries the imagination beyond the period of authentic history into the twilight of tradition. When our continent was peopled by nations that have vanished like shadows from the earth; before the Israelites had escaped from thralldom and placed the oracles of God near the waters of Siloa; ages before civilization had dawned on the banks of the Tiber or the shores of Greece, this pyramid and other tombs and temples of the Nile had witnessed the silent march of the centuries as they sped onward to the eternity of the past. Hundreds of generations of men have toiled and passed away—empires have arisen, flourished and died—creeds, systems and dynasties have disappeared, leaving no trace on the sands of time; mountains have been upheaved by volcanic fires of the globe; islands have emerged from the depths of ocean and sunk beneath its waves; flaming worlds have shone in the firmament and wandered from their orbits into night and chaos—and yet, amid all changes and revolutions, these monuments have stood in their imperishable and unchangeable majesty on the confines of the mighty desert.

On reflection we can readily trace to their proper cause the peculiar characteristics of the works of Egyptian masonry. The vast and shadeless deserts, the Nile with its turbid waters flowing from mysterious and unexplored sources to the sea, the sea itself—all surrounding, unfath-

omable and unknown—were types of the illimitable and eternal. Egyptian architecture received from the influence of such scenes, form an expression. It was an inevitable result. Hence arose the structure whose massive strength and gloomy vastness have defied the power of man and the elements to mar or destroy.

At a much later period of the world's history and in the Isles of Greece we behold architectural efforts, in style and design, as divergent from the sombre monuments in the Valley of the Nile, as the versatile genius of the Greek differed from the gloomy mind of the Oriental builder. The happy temperament and brilliant fancy of the former revelled in the adoration of the beautiful. He delighted in every form of art and in every manifestation of Nature that pleased the senses or charmed the imagination. He peopled the rivers, groves and mountains of his native land with beings of more than mortal loveliness. He heard the glad voices of his joyous deities in the rush of the waves, the rustle of the leaves, the murmur of the winds, the music of the waterfall, and embodied his poetic conceptions in sculpture, architecture and verse, that lives when the works of his plastic hand are in mouldering ruin. The Grecian temples in their freedom, lightness, grace, and variety, reflected alike the ideal character of the religion of the time, and the intellect of the people. The glory of Greece has departed. The same sun that gilded the gardens of Attica, and the plains of Marathon, shines now on the ruined walls and desecrated shrines of her temples. Land of philosophy, song, poesy, and eloquence, whose immortal spirit illumines and instructs a world, how art thou fallen, and yet how lovely in thy desolation! Roman, Goth, Moslem, and Frank have ravaged thy fields and robbed thee of thy treasures of art, but happily none can tear from thy brow the amarathine wreath of fame, or pale the glorious memories of the past.

“No earth of thine is lost in common mould,
But one vast realm of wonder spreads around,
And all the muses' tales seem truly told.”

Rome in the style of her temples imitated, with very slight differences, Grecian architecture. Her architects essayed at one time to improve on the beautiful original and gave to the world the Tuscan and Composite orders. Vain attempt to rival in marble the magnificent conceptions of Greece! The Doric, Ionic and Corinthian pillars, with their graceful shafts, capitals and exquisite mouldings, upheld and adorned the temples of gods throughout the empire. To Rome, however, the civilized world is indebted for the introduction of the Arch. The Greeks and the Egyptians

were either neglectful or ignorant of its uses and principle. The Romans employed it not only to embellish and improve their cities, but carried it into distant provinces, and by its aid constructed bridges across wide and rapid streams for the passage of their victorious legions. In their forums with splendid architectural porticos; in their theaters and amphitheaters, which could seat armies; in their mighty aqueducts through which the waters of rivers were conducted to their cities, the genius of the Roman people asserted its superiority, and left models for the nations of the present day to admire and imitate.

With the fall of the Roman Empire in the West there arose another order of architecture. It indicated a new era in the world's history. In the fourth and fifth centuries the Goths and other races poured from their Northern homes upon the doomed provinces of Rome. No human power availed against their resistless march. From the shores of the German ocean their camp fires extended to the walls of the Imperial City. Among these warlike nations what is known as the Order of Gothic Architecture had its origin. It was introduced by them into the North of Italy in the fourth century and remained unchanged until the Crusaders at a later period engrafted upon it the designs of buildings which they had viewed with delight in the Mohammedan and Saracenic lands of the East. In the tall spires, pointed arches and delicate traceries of the Gothic architecture we see the influence of fancies that had been moulded by the lights and shadows of the forest—by the overarching branches of the grand old trees, the caves with their sparry columns and by the mountains with their dark gorges and beetling crags.

The Greeks dedicated their temples to the protecting deities of a city or state and displayed in their adornment a poetic character and speculative tendency. The Gothic races on the contrary designed their religious edifices for the worship of a personal, ever present God by the individual man. This idea predominates in the plan of every cathedral of the mediæval ages, and is perhaps today the distinguishing trait which renders the Gothic architecture for devotional purposes more suitable than any model from antiquity.

Our Brotherhood operating in lodges of labor, and extending through all lands, builded many of the noblest structures of the Middle Ages. Freemasonry was in those days of violence the ally of religion and assisted the Church to represent in forms of enduring beauty and grandeur the sublime hopes of the soul aspiring to God and immortal life. Freemasonry, however, achieved its grandest triumph when organized and directed by the wisdom of Israel's King; it erected the first temple on the

sacred mount. No discordant sound of metal was heard at its walls, towers and pinnacles arose into the air like an embodied dream of loveliness. During seven years the work continued beneath the cloudless skies of Palestine. When at length the purple glories of departing day were reflected from its dome, he who beheld that vision might well exclaim:

“A star is trembling on the horizon’s verge;
That star shall glow and broaden on the night
Until it hangs divine and beautiful
In the proud zenith.”

Our Brotherhood has ceased to be an operative institution. The implements of the craft are no longer employed in actual labor. They have become symbols of speculative truth, and speak to the mind of laws and duties the observance of which will render our lives pure and harmonious and our characters firm and symmetrical. We may not regret the change. It was a modification demanded by the progress of civilization and the improved conditions of society. Throughout the world Masonry is to-day doing a nobler work than when its Ancient Craftsmen builded their stateliest columns. The Masonic institution itself is more wonderful than any edifice which it ever constructed from the perishable materials of earth. It has an unspoken language older than any living language of Christendom. It has survived wars and revolutions, and is now silently ascending to loftier planes of usefulness. It looks to the heavens for its model, and in its work imitates the Divine plan of Nature. The Sun draws in vapory tributes the moisture from the ocean; the invisible winds carry it in clouds over the globe and distribute in refreshing showers the liquid treasures of the skies. In like manner Masonry draws its strength and resources from the deep sea of human sympathies, and employs them to redress the wrongs and relieve the sorrows of humanity.

And now before we return to our several walks in life, let the holiest aspirations of our hearts unite and cluster around the edifice which will rise above this stone. May the lightning and tempest spare its walls; may the music of happy voices and the anthems of praise resound beneath its dome; may faith and peace, like ministering angels, illumine its altar, and shed their benign influence within its portals; and may the shadow of ages pass over this valley ere the eyes of man shall behold again the memorial of our work.

ORATION.

DELIVERED BY J. Q. GOSS AT OMAHA, NEB., JUNE 19, 1867.

M. . W. . Grand Master, Fellow Craftsmen, Ladies and Gentlemen:

In standing before this vast audience, composed of many whom we, in Masonic language, term "profane," of the representatives of the Fraternity of this State, and I have no doubt, of many others—skillful craftsmen—representing the Fraternity at large, but not members of this Grand Body, I feel that the duty assigned me is one of no ordinary magnitude, and were it not that I have been schooled in the Masonic lesson of obedience, my feelings would have prompted me to have declined the honor of being your orator on this occasion.

I shall not, at this time, urge upon you the necessity of becoming Masons, or ask you to unite yourselves with the Fraternity, for this the regulations and spirit of Masonry forbid; but in obedience to the commands of the Grand Lodge, and in accordance with a custom of our Order, on occasions like the present, I stand here to address you upon the principles, the aims and object of our institution.

So much has been said and written about the antiquity of Masonry, that no one, not impervious to the charge of being a mere "copyist," would attempt, on such an occasion as this, or indeed at any other time, to trace the Masonic institution through all its periods of prosperity and adversity, from its inception to the present time. In relation to the date of its origin, permit me to say, that it is so far back in the remote ages of the past that the precise time cannot be determined. This is sufficient proof, if proof be necessary, that Masonry is not of modern origin, that it has passed through its periods of prosperity and adversity, and it stands before you to-day with the traces of age upon its brow, yet marked with none of those signs and evidences of decay, which age generally produces.

I shall not, then, on this occasion, delve into the subterranean caverns of the dead past, and, from amid the rubbish and ruins of antiquity, exhume musty records, and from their time-stained pages decipher those mystic characters and letters which tell of the mysteries of the Gymnosophists of India, of the Persian Rite of Mithras, the Egyptian of Osiris and Isis, the Eleusis of Greece, or of the Scandinavian and Druidical Rites, of the Gothic and Celtic tribes, and adduce these as proofs of the antiquity of

Masonry, for however much we may search those vaults of antiquity, translate the dusty records of dead centuries, and decorate and beautify the walls of our Masonic temple with the fragrant garlands of poesy, or with traditions and legends of the days of yore, it will avail us nothing, unless we know what Masonry is, and what are its principles and teachings.

In leaving those empyrean heights, intended only for the flights of genius, and contenting myself with traveling in more practical paths, and an examination of the vital, living present of Masonry—that in which we live and move, and with which we have to do—I ask your indulgence for the brief time allotted me on this occasion.

Masonry is founded in the very wants of the nature of man. When the human emerged from the hand of the Divine Being, there was implanted within him a desire for society and for social intercourse. The declaration of God, that "it is not good for man to be alone," applies as well to every individual and to all classes of society, as it did to Adam in the garden. Through the ages that have rolled into eternity since God created man, and looked upon everything that He had made, and pronounced it "very good," down to the present, this longing for social intercourse has maintained its position in the human breast, and inspired man with noble aspirations and desires to elevate himself and his fellow-man in the scale of moral and social being. It is true that there are some who have none of those Heaven-born aspirations and longings within their bosoms, who are content to grovel in ignorance, and who seek not their own good or the welfare of their race. Such as these can never become Masons. It was but the beatings of the pulsations of our common humanity that laid the corner-stone of the Masonic temple, that has placed block upon block in the walls of this stupendous edifice, and that will continue to infuse life and energy into the hearts of those who bow at its altars, until the temple shall be completed in all its parts—the keystone having been placed in its proper position—a monument to the wisdom of its founders and builders—its pillars being strong and enduring, and "beauty" being inscribed thereon in indelible characters.

Man should not live for himself alone, for he is a member of one great family or brotherhood, each member of which derives its support and assistance from the whole, and is therefore a dependent being. This dependence of the parts is true of all created matter, and is beautifully exemplified in all the works of the Sovereign Architect of the Universe, as proclaimed in the dignity, peace and harmony of nature. The animal world breathes out gases for the vegetable kingdom, and in turn exhales or stores up those elements that are essential to animal health and vigor. Every mountain

slope supports its own herbage, and from the gentle rains which fall from heaven to moisten their surface, the little rill is formed, which flows into the vale below and feeds the herbage there,—thence it flows onward and still on, until it reaches the boundless ocean, whose waves wash every shore, and upon whose bosom is carried the commerce of the world. The warm gulf stream that flows from the sunny regions of the equator to near the polar coasts, softens the winds of that arctic region; the poles, in return, send forth their vast array of icebergs, which, floating onward, at length reach the torrid zone, and there serve to temper the fierce tropical heat. Thus we find that, by the harmonies of creation, selfishness is condemned, and that from the interwoven service of nature each department gives and receives a corresponding benefit.

The harmony of nature is produced by the organization and order which over all prevails. The idea of organization is in fact connected with that of order. This is true of societies as well as in nature; and the more perfect the organization, the greater the harmony. It makes no difference how discordant the elements of which a society is composed; if there is perfect organization, entire harmony exists therein. This is beautifully illustrated in Masonry; within our lodges may be found men of every shade of opinion, political and religious; yet, notwithstanding those differences, peace and tranquillity abound; and while assembled in the lodge room, at least, "brethren dwell together in unity." There is a reciprocity of brotherly kindness, which springs up in the hearts of those who in deed and in truth are Masons, that time cannot obliterate, and that circumstance can never change. This has been fully exemplified during the strife from which our country has just emerged. When hostile armies met in deadly conflict—when the fiercest passions of hate and revenge were aroused—when the clashing of arms and the booming of the cannon were heard—when the shrieks of the wounded and dying saluted the ear on every hand—above all these, Masonry asserted her sway—the mystic sign was not unheeded. It checked those unholy passions of strife, envy, hatred and discord, which, but a few moments previous, had crushed out all the ennobling qualities of the man, and rekindled within the bosom of those hostile combatants, those feelings of brotherly love and affection which Masonry inculcates.

We do not claim for Masonry that it is of Divine origin. It is an institution founded by man, upon those divine principles which underlie all that is truly noble and good in humanity. Its object is to educate man, and to develop him to the fullest extent in all those faculties of his nature that tend to harmonize the human family, and to elevate mankind to the

highest attainable condition to which it is possible for human agencies and institutions to raise him. Its teachings are pure and holy, designed to fill the soul of the initiate with higher conceptions of those duties which every man owes to himself, to his fellow man and to his God. He is taught that to himself he owes the sacred duty of refraining from all those indulgences which tend to impair his faculties and degrade his being; to be temperate in all his desires, and chaste in all his actions, and to place such restraint upon all his affections and passions as shall most effectually free his mind from the allurements of vice.

To his fellow man he is taught to act upon the principles of brotherly love. From the time when he first crosses the threshold of the Masonic temple, through all the forms and ceremonies of the three degrees, until he becomes a full brother among us, and as long as he continues to worship at the Masonic altar, he is constantly reminded that it is his duty to practice brotherly love, relief and truth. Love to his fellow man, and especially to the brotherhood, is strongly inculcated; and he is taught that the unity and harmony that pervades the universe should form conspicuous elements in the human character. To the individual who has been fully prepared at heart to become a Mason, how beautifully sublime must fall upon his ear the exhortation to "behold how good and pleasant it is for brethren to dwell together in unity." He learns that

"There is a calm in friendship's hour,
There is a spell when hearts unite,
There is a magic in that power,
That leads to better worlds of light—
That cheers the soul with heavenly ray,
And tells about a peaceful home,
And, 'mid the gloom of sorrow's day,
Says softly, 'brighter hours will come.'"

This unity constitutes the secret of the permanence of our Order. At our communications, all those subjects which tend to produce discord and contention are strictly forbidden. Political partisanship is forever debarred, and cannot enter within our walls. In this respect, Masonry is indeed peculiar. The founders of the institution, and those who built upon the foundations so skillfully laid, have ever solemnly declared that this prolific source of bickering and strife should never enter within her doors. How truly good and pleasant, then, is it, when the heart has become careworn and chilled by the beating of pitiless storms of adversity, to enter there, where "kindred hearts in fond embrace doth meet." When the

angry waves of the troubled ocean of political contests have tossed us about, and almost made shipwreck all the faith, hope and charity that once existed within our breasts; when fierce prejudices and passions have been engendered, how good and how pleasant to enter the lodge room, where this fruitful source of jarring discord cannot enter, and where heavenly peace is a welcome and delightful guest.

In religious matters, also, Freemasonry holds itself aloof from any and all attempts to control the opinions of its members. It is true that we recognize the existence of Church and of State; but we also recognize to its fullest extent the fact that were we to go farther than this, were we to point out the party to which those who become associated with us should belong, were we to lay down the principles or tenets of a religious faith and practice to be observed and believed by all, we should endanger the very existence of our Order. In religion, therefore, where religious denominations *begin* to construct their systems of faith, Masonry halts. Here her path lies in a different direction from theirs. Denominations, or religious sects, adopt a theology peculiar to the views of their founders, and to these views their devotees must subscribe; while Masonry demands from its disciples a recognition of a simple and primitive faith in Deity, an acknowledgment of, and a pure simple trust in Him as the author and giver of all good—those principles in which all men who are not atheists agree—leaving it to their own consciences as to their application of this faith to their daily walk and conversation; thus reserving to itself the sacred mission of propagating the principles and true ideas of brotherhood of man as extended as humanity itself, and of uniting in the bonds of friendship and love those who otherwise must have remained at variance, and possibly at enmity, with each other. In the lodge room, then, we may truly say that

Earth's distinctions vanish here;
We know no race, nor sect nor clan,
Only the brother tried and dear;
Only the Mason and the man.

Hail, holy, happy brotherhood!
Truth, love and friendship bind in one
Hearts that are true, sincere and good,
By thy refining influence won.

There are certain prominent points of Masonic duty, of which no Mason can be ignorant, although he may not be acquainted with all the minutiae and ceremonies of the Order. The peculiar traditions and doc-

trines which are included in the lectures may, by him, have been unexplored; but the principles of Brotherly Love, Relief and Truth—of Faith, Hope and Charity—have all been inscribed upon his tracing-board in such bright, indelible characters that he cannot be uninformed as to his duties in relation thereto.

The true Mason is continually seeking opportunities for the exercise of those virtues of which I have just spoken, and which have formed so prominent a part in his Masonic education. He knows his duties, and knowing, seeks to reduce them to practice; for with him Masonry is a living *reality* and not *theory* alone. It is in the practice of those virtues that he delights for he has learned that in doing good there is much joy. Is a brother afflicted and distressed, his hand is ever ready to aid and assist him, and to relieve his wants and necessities. The blessed influences of brotherly love and charity—twin daughters of Heaven—prompt him to those noble deeds of benevolence which give joy and gladness to many a weary, sad and sorrowing heart.

Masonic charity is not limited to simple gifts and contributions of money or other tangible material of worldly goods, although these, when necessary, are right and proper, and are included within the term of charity. The being who is compelled, by the force of adverse circumstances, to beg from door to door, feels grateful for a crust of bread or other food with which to appease the cravings of hunger. Thanks are uttered for a pair of shoes to protect the feet, or a coat to shield the body from the chilling blasts of winter. He calls these acts charity, because they alleviate his bodily sufferings and provide for him the necessities of physical life. True charity, however, extends beyond these, to *all* the wants of the great brotherhood of mankind. Have the cold and pitiless storms of a selfish, unfeeling world beat upon the heart, charity throws around it her broad mantle of brotherly love and affection, which warms and infuses into its whole being new life and animation, and as the genial showers and summer sun cause the face of nature to smile and look glad, so the drops of genial affection and the rays of brotherly love, beaming from the benign countenance of one whose heart is prompted by the honest impulses of genuine charity, cause the soul of the recipient thereof to overflow with gratitude and joy. Is a brother led astray by the erring propensities of his nature, this charity prompts the true Mason to gently remind him of his faults, to whisper good counsels in his ear, and to aid and assist him in all his efforts at reformation. She bends over the poor fallen brother, and with her broad mantle hides from the inquiring and condemning gaze of the world the self-inflicted shame and degradation, and at the first dawn of returning reason,

she lifts him again to his feet, and by the gentle allurements of affection, endeavors to lead him back to the paths of rectitude and self-respect. She enters the house of mourning, and there, unto the saddened heart that has been bereft of some loved one by the cruel hand of death, she presents the cup of sympathy and affection, and pours the oil of consolation into its bleeding wounds.

This is the charity which envieth not another and which puffeth not itself, which is kind and forbearing, full of long-suffering, and goodness and truth; and this charity every Mason should practice.

It is to be feared, however, that there are some who become members of the Fraternity for the benefit they expect to derive from it, rather than from a desire to confer blessings and benefits on others. They are advocates of brotherly love, when that love is to flow from another's breast towards them, but which kindles within their own hearts no sympathetic spark of love and affection. They believe it to be a duty to relieve the distressed, and who more distressed than they? They hope that great good will enure to *them* from their association with Masons, and above all they believe that charity is the greatest of Christian graces, and they have also learned that "charity begins at home." Such men have no sentiment in common with the teachings and spirit of Masonry. Within their breasts there pulsates no emotion of pure love. They live for themselves, and for themselves alone; and their hearts, if any they have, are like the glaciers of the Alps and the icebergs of the arctic seas. I thank God that but few such ever darken the doorway in the Masonic temple; and those few soon find that the lodge is no place for them, and they soon cease to frequent our assemblies, for the heartfelt greetings and fraternal communions there enjoyed are but torments to their uncongenial natures.

Faith, Hope and Charity are so interwoven that they cannot be separated. They are stars which give light and lustre to the Mason's pathway here, urging him onward to the exercise of the noble principles of the Order to which he belongs. Faith lends to him her seraphic wings, whereby he soars above the transitory things of earth, and beholds the Great Architect of the Universe, and learns to adore Him as the chief good; while Hope points him to a home beyond the tomb. He has "faith in God, hope in immortality," and these engender within his bosom "charity toward all mankind." These stars shine with brighter lustre, as he becomes more and more in harmony with the teachings of Masonry. The poet has sung:

There are three stars of lustre bright,
Which cheer the Mason's conflict here,
And cast their pure and holy light
Across life's billows dark and drear.

The star of Faith, when doubts arise,
And veil the troubled heart in gloom,
Points to bright realms beyond the skies,
And lasting joys beyond the tomb.

When o'er life's ocean, rude and wild,
Our fragile barks are madly driven,
The star of Hope, with radiance mild,
Points to a harbor safe in Heaven.

When reckless of a brother's tears,
Down pleasure's slippery track we go,
The star of Charity appears,
And points us to that brother's woe.

Oh! brethren of the mystic tie,
Pure light upon our path will shine,
If on these stars we fix our eye—
"Faith, Hope and Charity divine."

Masonry is a permanent institution. Its existence dates far back into the annals of the past; and although empires and kingdoms have been overthrown, and changes and revolutions have taken place in Governments and in society, since it first had a being, yet Masonry still lives, having withstood the ravages of time, the shafts of persecution, through periods of prosperity and adversity; and to-day occupies a prominent position on the earth—yea, is has to-day a living, vital existence, and will continue to exist as long as time shall be. It stands forth to the world as a tried institution. She has been weighed in the balances, and "Tekel" has not been written against her.

Notwithstanding the ancient origin that Masonry can boast, the permanent character that she sustains, and the moral influence of her teachings, she has, in all ages, been assailed by her enemies, and the shafts of persecution have been hurled against her—yet without effect. We may congratulate ourselves, however, that organized opposition has long since ceased; yet there are still some who bring objections against the Order.

These objections have been met and answered, from time to time, until they have become stale; and, to Masons, it seems almost a waste of time to consider them. There are one or two, however, that I will at the present time briefly consider, coming, as they do, from a source that deserves some attention, and also to combat any idea that may be entertained of their truth. Some of our clerical friends (?) have, not long since, asserted that "Masonry teaches infidelity." We, who belong to the Fraternity, know full well that this charge is utterly unfounded; but coming, as it does, from those who profess to be ministers of the Gospel of Christ, and who consider it to be their duty to warn mankind against all attempts to overthrow the influence of the Christian religion—and in this work we bid them Godspeed—some might be induced to believe the charge. Let us first inquire as to the means of knowledge of those who thus testify against us. Are they now, or have they ever been, Masons? If not, they know nothing about Masonry, except so much as they can derive from sources that are open to all who do not belong to the institution. All others, then, have as good an opportunity of judging as they. Read, then, our Masonic literature—our Monitors—which give all that is connected with the ceremonies of Masonry, that instructs the candidate as to the principles of the Order. View the class of men who are Masons; look at them, as they appear before you to-day, and tell me if they are not men who rank as high in community as those even who oppose us. Some of our members are even ministers of that same Gospel of peace. Examine these things carefully, and you can readily determine whether the charge of "infidelity" is well founded. Masonry challenges your scrutiny in this as well as in everything or objection that is urged against her.

There are others who bring wholesale charges against Masonry because some of its members violate its teachings. Is one Mason intemperate in his habits, then Masonry teaches and encourages drunkenness. Does one Mason swear, then Masonry teaches profanity. And thus, from the misdeeds of its members, Masonry is brought into disrepute, and its enemies exultantly exclaim: "I would not belong to an Order that teaches or allows such practices as these."

Stop, one moment, my friend, and see what would be the result of your reasoning. Are you a member of some one of the Christian denominations? Do all who profess religion, or who belong to any of these denominations, live in accordance with the doctrines of Christianity? If not, then you must denounce Christianity, sever the ties which bind you to the sect to which you belong, and come out from among them.

Again: God created man pure and holy. He has laid down his laws for the government of the human race. He says that "no drunkard shall enter the kingdom of Heaven." He has commanded us to "swear not at all," thus forbidding intemperance and profanity; yet men in society and in the world, yea, even outside the Masonic ranks, become drunkards and are profane, thus violating the laws of the Creator, and committing those very vices that thou condemnest in Masonry. Go then, thou objector against Masonry on account of the misconduct of some of its members, and find upon this wide world some place—some lovely spot—where these vices do not exist, and there, perchance, thou mayest dwell in peace, with no compunctions of conscience on account of being associated with those who are contaminated with those vices. If thou canst not find so blest a spot upon this earth, let thy body take to itself wings and fly to some more congenial sphere, where sin was never known, for here thou canst not find a resting place, for those vices which thy soul so abhors, to a greater or less extent, cover every portion of this fair earth.

In conclusion, Fellow Craftsmen, let me ask you whether we, ourselves, are not, to a great extent, the cause of those objections against our beloved Order? And here, at the close of this session of the Grand Lodge, as we are about returning to our homes to engage in those duties which devolve upon us in our several stations in life, and which we as Masons are taught, "that we are on no account to neglect," let us ask ourselves a few plain, practical questions. Do we attend to our duties as Masons as we ought? Do we live up to the principles of the Order that we profess to love and cherish? Do we act towards ourselves, our fellow men and our God as Masonry has taught us we should? Craftsmen, be it ours to exemplify by our life and conduct, the noble principles of Masonry. Let us, in all our actions, make a constant application of those principles, that others, seeing our good work, may be constrained to acknowledge the utility of Masonry, and that our influence, silent, yet ever working, may draw to the support of our Order the good and true of every land. Take lovely charity by the hand; do whatsoever she commands, and sweet peace will dwell within your faithful breasts. The widow's tears will engrave in indelible characters the benefits of Masonry. The mother's heaving breast—the infant's cries—the orphan's thanks shall answer all objections against the Masonic institution. Learn then, my brethren, the art of doing good, of producing peace amidst the jarring elements of disturbed nations—of producing order out of chaos, and harmony out of discord. Learn to handle well the tools of Masonry—especially the "trowel," and with it spread well that cement of brotherly love and affection which pro-

duces no discord nor envy, but instead thereof, that "noble emulation of who best can work and who best agree." Then, when the dim lamp of life is expiring, when we are about to close our labors in the lodge below, to join the celestial lodge above, where the "Supreme Architect of the Universe presides," we shall feel conscious of having well performed our work—of having done good, square work; and we shall feel happy, knowing that we are in possession of the pass-words, which will gain us admission into that lodge of the just, the true and the good, being "duly and truly prepared" to become associated with those true craftsmen who have gone before.

If from our throbbing hearts shall flow
Pure streams of friendship, truth and love,
When we "demit" from the lodge below,
Brothers, we'll join the lodge above.

CENTENNIAL POEM.

"LUX ESTO."

BY REV. AND BRO. . ALFRED J. HOUGH, G. L. VERMONT, 1894.

"Let there be light," this cry sublime
Was answered at the birth of Time,
When rolling worlds, sun, moon and star,
Came robed in brightness from afar,
Dispelling universal night
With shafts of flame, "and there was light."

The echo of that ancient word
Our own majestic hills have heard,
And told it to the pines, and they
Have sent it on the breeze away
O'er meadow, stream, through vale and glen,
A whisper in the souls of men
On cloudy day, through starless night,
"Let there be light! Let there be light!"

The State was only three years old—
A lively youngster, strong and bold,
When Brothers Brownson, Woodbridge, Fay,
Smith and Brush, on an August day
In Manchester met; Masonic aims,
Far reaching, deathless as their names,
Had brought them in convention there,
And Nathan Brownson was in the chair.

Where ends the deed sincerely wrought,
The issue of a noble thought;
What immortality and might
Lies slumb'ring in a ray of light;
How little can the wisest know!—

That was a hundred years ago
These Brothers met; who dreamed that they
The stones of Masonry would lay

'Midst these Green Hills so deep and broad,
That when a century's feet had trod
Across the walls, their work would stand
Firm as our mountains, and as grand.

In Seventeen-ninety-four they met—
While our Masonic light was yet
A cherished hope, a kindling ray;—
“Looked to the East,” and saw the day;
As Master Masons, tried and skilled,
Prepared at once to work and build.

We meet with Eighteen-ninety-four
Inscribed above the Grand Lodge door,
Because the immortal five their own
Stamp gave to each Masonic stone.
Whatever stands, whatever falls,
Men build themselves into their walls,
And this Grand Lodge that lightly wears
Her hundred years, some semblance bears . . .
In her foundation work, to those
Who laid the stones on which she rose.

These men who wrought were gifted seers,
And built for the eternal years.
The hint that History gives declares
What grand Masonic souls were theirs.

At Bennington, Brush won renown
With the militia of his town.
Woodbridge, a graduate from Yale,
Had faced Great Britain's fiery hail
On many a field,—been present when
Burgoyne surrendered, sword and men.
As Mayor, Judge in Court Supreme,
Chief Justice three years, it would seem
He went with trained skill to lay
Masonic stones that August day.

In Smith the Grand Lodge saw the grace
And wisdom for the highest place

In her new halls, and set him there,
Four years in her Grand Master's Chair.
To Bennington, as "fifer" Fay
The soldiers led, and fought all day
When but a youth of sixteen years;
He later at the Bar appears,
Then on the Bench rare skill displays,
A leader in the State's young days.
Brownson, who occupied the Chair

At Manchester, great anywhere,
To Georgia passed, and though a son
Of Northern birth, distinction won
In his new home, served well the State,
Then ruled as her Chief Magistrate.
When such men came from camps and schools

To work with Master Mason's tools,
The Square for just proportions made,
The Level on all actions laid,
The Plumb each secret thought to try
Beneath the great All-Seeing Eye,
Their work Time marks not with decay,
As we behold it here today.

At Rutland, when the maple leaves
Were turning red, the harvest sheaves
All gathered in, Masonic thought
Was slowly into action wrought.
The five had grown to fourteen then,
The Order's master-minded men,
And in Convention met to frame
A Constitution, make and name

A Grand Lodge for the State whose sway
Her Master Masons should obey.
Five days they toiled with patient care,
Shaped true their work to Plumb and Square,
Set each new stone of strength and grace

The Constitution seems a part,
Fresh hewn, of some Green Mountain's heart,
Enduring, solid, massive, great,
A natural product of the State.
Borne on those Autumn winds would be
Its great words, "Independent," "Free."
The pen that wrote it strong and clear
Was dipped in Vermont's atmosphere.

So toiled these men of courage, might,
Assured that day must follow night,
That thought poured forth, with purpose high,
In noble deeds, can never die.
Light slowly came, but dawned at last,
The day appeared, the night was past,
And on October's fifteenth morn
The Grand Lodge of the State was born.

That was a hundred years ago,
Young freedom then had struck the blow
For brawn and brain that toils and thinks
And sent light streaming through the chinks
Of shattered walls; France burst through strife
Of revolution into life.

Chief Justice Jay, at Britain's gates,
Demanded, for wrong done these States,
Redress, and brought back in his hands
A treaty, just, to these new lands.
The voice of Freedom shook the earth
When this Grand Lodge came to the birth,
And ringing clear from height to height,
The cry was heard—"Let there be light!"

No Lodge could wreck and sink forthwith
Whose first Grand Master was Noah Smith.
He launched and steered his well built barque
As once his namesake did the Ark.
Nor would I here be held to mean
That to his craft came aught unclean,
Or that it once the kind contained
That filled the old Ark when it rained.

Our Noah took no beast afloat,
Except it was, perhaps, the Goat,
That frisky chap, with horns and beard,
By all good Masons loved and feared.

O'er placid seas, with favoring gales
To cheer the crew and fill the sails,
Chipman, the second Master, steers
The Grand Lodge barque for eighteen years.
To serve his age with gift and grace
A preacher stands in Chipman's place,
Proving at once to foe and friend
That Church and Lodge can meet and blend,
For Nye was still a man of prayer
In pulpit, home, or Grand Lodge Chair.
Whitney, Robinson, White and Wales
Brought each the faith that never fails,
To lead the Lodge, and held her true
In freedom's course, and so she grew.

To him who well her history reads
Each year is filled with noble deeds.
Now strength against the wrong she wields,
And now some minister she shields,
Like Robert Hastings, from the door
Of his church turned, for nothing more
Than seeing the Masonic lights
And joining in her sacred rites.

Well might the Lodge surprise express,
And she did then; how could she less?
That they who loved the Prince of Peace
Could not from strife and discord cease,
But by an ill-considered deed
Love's conquest of the world impede.
This was in Eighteen-twenty-four,
The light was here; it needed more,
But lingered long, and grew to less,
For lo! the Grand Lodge in the stress
Of battle shakes; the storm winds blow,
The night comes down, her light burns low.

To be a Mason in those times
Was to be charged with all the crimes
Enacted since the rolling sun
Looked down on Cain committing one.

But stormy times bring stalwart men,
Nathan B. Haswell was here then.
How was he built? Poured in a mold,
Molten and mixed, was granite, gold,
Iron and marble equal parts,
Bravest of brave Green Mountain hearts,
With little, if any, common clay—
Nathan B. Haswell was built that way!
Tucker was like him—these two men
Braved the wild storm that threatened then
To make these hundred years sublime
As leaves torn from the book of Time.

Designing men, from morbid thought,
The Morgan Myth to being brought,
And at Masonic doors was laid
A charge, the foulest ever made.
Killed Morgan? He came to his death,
Like other men—for want of breath.
The only Morgan this Lodge through
The State has sent, as though it flew,
With something of Masonic pride,
Is the Morgan horse that never died.
The anti-Masons had their day,
And like all anti's passed away,
Leaving a few that we may see
How thoughtless thinking men can be.

Englesby, Hall and Davis rise
In calmer days, with brighter skies
Above the Lodge, to grace her chair
And all her rifted walls repair.
To mention Bowman, Smith and Read,
Men pure in thought and great in deed;
A Butler, Meacham, Perkins, Hall,
Wing, Bacon, is but to recall

To this Grand Lodge the late and rare
Grand Masters who have filled her chair,
And brief the roll, for it appears
She had but twelve in eighty years,
And only twenty-four held sway
Since Rutland saw her natal day.

As age goes back to youthful things,
And streams return to their old springs,
The Grand Lodge with her hundred years
In touch with Manchester appears,
Finds in her chair a man of worth
From the fair heights that gave her birth,
John Harris Whipple, nobler name
Appears not on her scroll of fame.
In him all past Grand Masters meet,
Through him the honored line we greet,
The living cheer, and o'er the dead
Acacia sprigs in silence spread.

What of the future? Fair and bright!
The cry still rings, "Let there be light!"
Long as the radiant sun shall rise
To high noon from the eastern skies;
Long as the old Green Mountains stand,
Like sentinels, to guard our land,
While changing seasons come and go
To strew the flowers and sift the snow,
Through Winter's cold and Summer's heat
The Grand Lodge of Vermont shall meet,
Her chair the throne of grace and power
As it has been and is this hour.

Then, when tired Time has reached his bourne,
This Grand Lodge shall rise and adjourn
To other hills, in Summer lands,
Whose temples are not made with hands.

ADDRESS.

DELIVERED BY R. . W. . O. P. SPERRA, GRAND ORATOR, AT THE DEDICATION OF
THE OHIO MASONIC HOME AT SPRINGFIELD, OHIO, OCTOBER 23, 1895.

Most Worshipful Grand Master, Masons of Ohio, Ladies and Gentlemen:

These customs of celebrating with festivities and ceremony a great act performed, an extraordinary work accomplished, are as old as is mankind.

The crude records of savage life and the hieroglyphical archives of barbarous people and the history of more advanced civilization alike demonstrate and attest this fact. They are all in this respect actuated by the same feeling and governed by the same impulses. It is most fitting and eminently proper that all public edifices, and more especially and particularly those designed for advanced and continuing good, for the amelioration of the condition of man, for the promulgation of Honor, Truth and Justice, should have their dedication and their dedicatory ceremony; and although the ceremony may differ in act and speech, the spirit which prompts and underlies, and the motive which determines it, are alike unchanging and unchangeable.

My Brethren and friends, the history of Masonry in Ohio (to us the best in the increasing crowd of States) is coextensive with the history of the Commonwealth itself. Masonry is as old as is government; in fact, Masonry is government, and brings within its charmed circle, from its own power, order out of chaos, union from disruption, light from darkness, liberty and freedom out of slavery, structures upon ruins. In its origin, its principles, organization, and likewise in its administration, are to be found obedience to the laws of God and man, loyalty to country, compliance with established usages and customs, hope of immortality, charity for all mankind, and love for Brothers and Fellows. Without all of these attributes there can not be Masonry.

Demonstrating, then, the practicability and truthfulness of these principles, and in conformity with our duty as Masons, we are this day permitted to crown with fitting ceremonial the completion of part, at least, of the greatest work of practical Masonry in the history of Ohio. This day is a Masonic heirloom, and this event a rich Masonic legacy. Cherish and preserve it even as the Spartan cherished the olive-branch of the victor: No



O. J. Pena

man—particularly a Mason, and surely no Ohio Mason—can stand in the presence of his Grand Lodge, within the shade of this beautiful building, and not feel his heart grow more tender, and his breast fill and well up with sympathy, when he considers that within this structure will be fostered and perpetuated the beautiful truths of our profession; wherein Brotherly Love will prevail; wherein Relief will be furnished; and above all of these, wherein the highest type of Masonic manhood will be taught and inculcated, until the prattle of baby orphans becomes the stronger sense of maturer years.

Stop and realize what your enterprise has accomplished. Let the natural feeling assert itself, and thereby consider the importance and magnitude of the results to be obtained; that there will old men be protected; prostrate old age, with usefulness all gone, be cheered and comforted; and you, in your home, surrounded with family and comforts, can have that pure and better feeling that you have lived the life of a true Mason, and have aided in smoothing the life of your fellow men. But, again, within these rooms will be provided comforts for the widow—your widow, perhaps—who can tell? And thus, as God's beautiful sun shall rise on each succeeding day, and with its warmth kiss the dew of night from grass and flowers, from turret and roof; at the hour when the pure air of morning is filled with the joyous songs of happy birds; from within these walls will come forth the happy prattle of little children, orphan children, your children, perhaps—you hope not, but who can tell?—as they again commence the round of the day's duty and pleasure.

Masonry has, in erecting this beautiful building, and again in its dedication with the presence of so many of the Craft from all parts of the State, demonstrated that its teachings are fraught with thought and deeds of love and kindness, and that to be a Mason one must be willing to aid and succor his fellow men.

And now, my friends and my Brethren, as members of this great Fraternity, as Free and Accepted Masons, and belonging to an Order emerging from the dim uncertainty of the past, as members of this great and honorable institution that was born in the shades of King Solomon's temple, bathed in the inspiration of his wisdom, it has come thundering down the ages loaded with good deeds, and crowned with the gem of universal charity; and as it has, in the light of good and generous deeds, walked hand in hand with the Christian Church, it has aided in teaching the lessons that the Master taught, inculcating Charity, Truth and Justice.

As members, then, of such an Order, and with such a history, we complete this day, and at this time, one of its most impressive ceremonies; and

this completion of ceremonial work, this pageant, and this great intermingling of Masons, would be but an idle thing indeed did we draw no new lessons from it, or did we not anew become impressed with the many virtues our beloved Fraternity inculcates. When you stop to think that in the completion of this building you have finished the greatest single act of your history of the State; by dedicating this splendid building to its practical uses, wherein may be fostered those twin agents of civilization and progress—education and charity.

To-day this structure has had to pass the inspection of us all. We have examined it to see if it is complete in all its parts; to see if it has been completed plan-like and workmanlike. Satisfied with our examination, we have retired; and, figuratively at least, we have met in the Hall of Assembly the Grand Master Architect, and grasping Him by the right hand, in the joy of our hearts have exclaimed, "Hail, Raboni!" which is, being interpreted, "Hail Most Excellent Master!"

Masonry builds up character by the lessons taught from the Orders of Architecture. Let us see that these lessons may be exemplified in us. Masonry is what we make it, and we are no better as Lodges, Chapters, Councils, Commanderies or Consistories than we are as individuals.

We may never witness again a Masonic spectacle so interesting; for the years of human life are few and short, and fast they are speeding away; and the most splendid scenes, and the most august ceremonies that ever call us together on this earth, may serve to convince us more surely that we are to be summoned to a Grand Lodge other than this; and let us hope that the result of the examination there will be: "Well done! Thou hast professed little; but in actual good accomplished, in benevolent acts and deeds performed, the balance is on the right side."

The heat and burden of life's day of labor will soon be over, and we will be called upon to present our work. It will then be tested, and must stand the test of the great Overseer's unerring square. Let us make for ourselves a history that we were ever faithful in the performance of work and duty. Let us here and now make the resolution that we will ever strive to brighten the endless chain of Masonry link by link, as it girdles and encircles civilization, and so pass it on, and hand it down, without blemish and unbroken, till time and Masonry shall perish together. Let us, in doing this, build a Masonic Home in our daily lives.

Let it be built broad and wide; let us build it strong, substantial. Let it be builded on an everlasting and eternal foundation, thorough and solid, magnificent, rearing its walls as we place one perfect ashler upon another, and placing keystone and copestone with deeds of honor and duty; and

still more than these, let us adorn it with the pillars and pilasters of Brotherly Love, of Charity and Self-Sacrifice; and this done, our personal building will be the light, the admiration, and the blessing of mankind, even as this grand structure is now at once the gratification and admiration of the Masons of Ohio.

"In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part,
For the gods see everywhere.

"Let us do our part as well,
Both the unseen and the seen;
Make the house where gods may dwell
Beautiful, entire and clean."

ADDRESS.

DELIVERED BY J. A. M'DOUGALL BEFORE THE GRAND LODGE OF ILLINOIS AT ITS
SECOND GRAND ANNUAL COMMUNICATION, HELD AT JACKSONVILLE,
OCTOBER 4, 1841.

Brethren:

The occasion which has brought us together is one of deep and imposing interest. We are here the representatives of an institution about the temples of which have whistled the winds of more than thirty centuries; assembled, as was the wont of the brotherhood of old, to repolish the jewels of our faith, and brighten the links of that mystic chain that unites in the sympathy of friendship, in the practice of charity, and in the cultivation of virtue, the scattered members of our order throughout the world.

Who is there that can look along the line of receding ages, back to the time when the world's history fades into the dim obscurity of the long forgotten past, and behold emerging from that obscurity, with the first rays of the dawning light, the broad foundations of our institution; and watch its gradual extension, until within its walls are found citizens of every nation—votaries from every shrine, all speaking one common language, the language of truth, of virtue and of friendship; and then remember that this time-consecrated edifice has had no dependence upon physical existences—no association with political power—no connection with particular creeds; but was erected of the material of moral principle; by the labors of immaterial thought? Who is there, I say, that with the mind's eye, can take in this vast conception, and his pulse not throb, and his soul swell within him as he contemplates the sublime reality.

Time, the destroyer, in his eternal and continued work of devastation, has swept over cities; and the sands of what once were gardens, but now are deserts, cover them; the prone column, the broken obelisk, the mouldering pile furnish the only memento of their forgotten founders; empires after empires have grown into power and dwindled into nothingness; generations after generations have lived and flourished, and ceased to be. Physical man and his physical work are alike ephemeral; but the works of the eternal mind partake of its own indestructible essence. Thus, while the chisel of Praxiteles left no trace upon the things that be, of the perfection

of his art; the strains of the old blind man of Scia are to many as familiar now as when he himself struck his harp in the presence of his favorite heroes. Thus, while the beautiful fabric, which the Poet of Israel erected to his God, has been dust for ages, the music of his song still lingers upon the lips of thousands.

But all the productions of thought, all the creations of intellect, have not the like claim to immortality. Of the achievements of the human mind, as of the workmanship of the human hand, man naturally seeks to preserve that which is most perfect, most beautiful and most pure. Thus the subtle and mischievous speculations of the ancient sophists were forgotten, with the schools in which they were taught; while the beautiful and profound philosophy of Socrates, Plato and Aristotle yet lives on the page of learning, and in the admiration of its votaries. Thus the religions which stained their altar stones with the blood of human victims are remembered only with horror; while that faith, which asks as the only fitting sacrifice to the Omnipotent, the aspirations of a pure and unpolluted heart, is becoming the religion of the world. And thus, and for all these reasons, while empires have been creating and crumbling; false religions been promulgated and forgotten; while time has crumbled all that was physical into dust, and consigned most that was intellectual into oblivion, this institution has continued a connected and prosperous existence. The stormy surge of time, dashing against its whitened walls, but only rendering them more purely white. The revolutions of the earth shaking all other institutions to their fall, but only settling the foundation of this more firmly. It has stood for three thousand years, and stands now, *fitting and glorious emblem of the immortality of truth and virtue.*

To those, ignorant of the character of our order, this may seem but the veriest rhapsody—but unmeaning sound, signifying nothing. To the Mason, however, they are old, familiar truths, he need not be told of the antiquity of Masonry, he already knows it. He need not be told of the purity of its principles, he has already felt it. But aside from the lessons taught in our temples, the inquisitive and curious may learn the truth of all my observations from recorded and veritable history.

It was one of the peculiarities of ancient learning that it was taught in secret, and taught by symbol. The instructions thus inculcated were never reduced to writing, but registered only upon the tablets of the memory of the initiated; such was the case in the schools of the Gymnosophists, and in the colleges of the Egyptian priesthood. In these institutions were taught not only the mysteries of religion and the maxims of philosophy, but also

the rules of art. From them all the leärnnig of the East derived its source; in them existed the germ of the world's enlightenment.

The wise and magnificent Solomon had in his youth gathered the learning of the oriental world. In the language of inspiration, "His wisdom excelled the wisdom of the east country, and all the wisdom of Egypt."

He is supposed to have been not only master of the Egyptian mysteries, but familiar with the learning of the Persian and Chaldean magii; and when he conceived the design of erecting the temple at Jerusalem, the learning thus acquired he applied to the regulation, organization and instruction of those whom he engaged in the erection of that vast edifice; and it was thus that of the builders of the Temple of Solomon was established the first lodge, properly, of Masons.

From the East the learning of the Craft was transplanted into Europe by Pythagoras. As was then the custom among the lovers of learning, that philosopher spent a great portion of his life in travel; studied in the colleges of Egypt; visited the Gymnosphists of India, and acquired the learning of the Magii. Attracted by the reputation for learning and wisdom which had at that day placed Solomon first among the wise men of the East, he visited Jerusalem, where his own great reputation gave him access to all the institutions of that most remarkable people. Having acquired all the learning of his age, he returned to his native island, but finding its tyrant his enemy, he established himself in Crotona, in Magna Grecia, where, adopting the Eastern mode of instruction, he taught the rich and varied lessons acquired in his many years of travel.

Numa Pompilius, the second Roman Sovereign, was one of his disciples, and from him acquired those principles of government, philosophy and religion which distinguished him as one of the wisest monarchs of antiquity. After his accession to the throne, among other institutions he established the *Collegia Fabrorum*, or College of Builders; introduced into it the organization and mysteries of the Hebrew Lodges, and endowed its members with many privileges. So high was the estimate placed upon this institution by the Roman people that they afterwards extended, recognized and established those privileges by the laws of the twelve tables.

Thus patronized by the Government, similar institutions multiplied and early became dispersed through all the provinces of the Roman State. They, as it were, cultivated the soil which the sword had gained, and where the Roman arms brought desolation and death, they erected the monuments and taught the arts of a refined civilization. It is said that there was no town, at all important, no province, however distant, where members of

these colleges did not exist, until the downfall of the Western and Eastern empires. Numbers of them accompanied each Roman Legion; and when the Roman power established itself in Britain, the extensive works there undertaken drew a large number of the craft to that then remote province; the same was the case in France, Spain, on the Rhine and on the Danube. During the invasion and devastation of England by the Picts, Scots and Saxons the order nearly vanished in that country, but it continued to flourish in France, Spain and the Greek Empire, and from these countries the Christian Saxon rulers of England re-introduced it into their territories.

In the seventh century, Athelstane granted to his brother Edwin a charter for a Grand Lodge at York, which was then established and that prince became its Grand Master. This ancient temple, with its charter of twelve centuries, still continues in existence, and to it all due allegiance was rendered; and from it all Masonic jurisdiction originated, until the foundation of the Grand Lodge at London, by its authority and consent, in 1567.

During an age when science wandered not forth into the world's general darkness; when virtue was a word seldom used, save in the absurd refinements of the schoolmen, it was in these lodges that the votaries of learning, truth and virtue trimmed their lone lamps in secrecy and silence.

During the reign of Henry the Sixth, the Bishop of Winchester made a fierce, and for a time, a successful attack upon the fraternity. But that monarch, for the purpose of ascertaining its real character, was himself initiated into the mysteries, and so highly gratified was he with the pure morality and elevated principles inculcated, that he drew up in his own handwriting a series of questions and answers respecting the nature and tendency of Freemasonry, and vindicating the order from all the charges of its enemies. This manuscript was obtained from the Bodlien library by Locke, who transmitted it to the Earl of Pembroke, with explanatory notes. Such was the character of those questions and answers that Locke, after their inspection, determined to join the order; he afterwards did so, and became one of its most distinguished members.

Were it not that it would exhaust my own strength and your patience, it would please me to trace the history of Masonry minutely through those ages in modern Europe, where, ever and anon, the spirit of the arch fiend seems to have been unchained and let loose, fitted for destruction; times when intestine and foreign war made all Europe one great battle-field. Suffice it, however, that above the turbid waves of that chaos of government, of law, of religion, of all things, the ark of Masonry rode tranquil, like the

ark of old that floated into safety upon the surface of the stormy waters that swept the teeming earth with desolation.

And, as of old, the dove returned to that ark bearing the olive leaf, and telling of a curse removed, and of a land at rest. So, amid the struggles and corruptions of the old world, came the messenger to our temples bearing the olive leaf, and telling of a far-off land beyond the swelling waters—a land upon which the God of heaven had lavished his blessings—a virgin land, unshackled by the prejudices of “damned custom”—a land in which virtue might re-plume her wings, and intellect assume her empire. And toward that land of promise floated the ark of the Mason’s hope—there in the temples of freedom, erected her altars; and over all that fair land, and here! here! in this broad and fertile valley—here, where but yesterday the untaught son of the forest bent his knee toward the burning West, and, as the glowing sun veiled itself behind the gold and purple drapery of evening, worshipped in his fitting emblem the great spirit of the universe; even here hath she erected an altar! Brethren, see ye that the offerings be pure—that the altar fires burn brightly.

I would that I might pause here—would that the records of our country did not tell of that strange and extraordinary popular excitement, which, lashing itself into a political tempest, seemed to shake the walls of the Masonic edifice. But that tempest has now subsided, and it is vain to excuse the past. It may, indeed, have been a visitation wisely sent, and as the tempest serves to purify the atmosphere, it may have served to purify our temple. Masons are but men, and as too much prosperity may corrupt religion and debase morality, so it may taint the virtue of our order, and induce us to forget those pure and sacred lessons which it is the object of Masonry to teach, and the duty of Masons to practice.

The storm has passed over us—but the poison of its breath yet lingers in our moral atmosphere. Why is it? It is (with regret I say it) because Masons have not sustained, and, not sustaining, have not vindicated the purity of their principles. And here let me sketch some of the lessons and duties inculcated by Masonry. And first: no atheist can be a Mason. It is the duty of all not only to recognize, but to reverence the great Architect of the Universe—to worship that Almighty Power

“At whose nod, from discord and from night
Sprang beauty and yon sparkling worlds of light.”

He who can look forth upon the mysteries of creation, the teeming earth, which in that creation is but an atom; the infinity of worlds, which in their appointed orbits move on “through mazes eccentric, intervolved,

yet regular;" discoursing in their united harmonies the music of the spheres, as his soul aches intoxicated with infinity, sees no being mightier than himself, who designed the stupendous whole, and by his power sustains its vast complexities—has shut his eyes upon a truth stamped upon the face of the Universe. The Mason, whatever land or whatever faith calls him her own, is taught to behold the finger of Deity in all the beautiful and mysterious designs of his creations. To him

The voiceless lips of flowers are living preachers—

Each cup a pulpit—every leaf a book ;

Supplying to his fancy numerous teachers,

From loneliest nook,

Midst cloistered boughs, each floral bell that swingeth,

And tolls its perfume to the passing air,

Makes Sabbath in the fields, and ever ringeth

A call to prayer.

Not to the domes, where crumbling arch and column,

Attest the feebleness of mortal hand ;

But to that fame, most catholic and solemn,

Which God hath planned.

To that Cathedral, boundless as our wonder,

Whose quenchless lamps the sun and moon supply ;

Its choir the winds and waves, its organ thunder,

Its dome the skies.

To the laws under which a Mason lives he is bound to yield obedience. To the government he is bound to render his support. It is his duty, as a Mason, to be a good and faithful citizen. Towards his fellow men he is taught to exercise those virtues so beautifully comprehended within the golden rule, "Do unto others as ye would that others should do unto you."

Masons recognize all mankind as brethren ; children of common parents ; creatures of the will of one common God. They alone from time, beyond which the memory of man furnishes no record, have recognized that great moral as well as political truth, "that all mankind are born free and equal." Towards all they are taught to extend a willing and kindly hand ; to protect the oppressed ; to relieve the needy ; to support the weak ; to comfort and defend the widow and the orphan. They are taught to practice all the virtues—but above all Charity.

The mystic tie that binds a Mason to a brother is one that has its seat in the noblest, the purest, and the deepest feelings of our nature ; while its obligations are subservient to those which he owes to his God, his country,

and himself, they are of such power as to make all true Masons brethren—brethren in the truest and deepest meaning of that sacred word. Brethren, such as were David and Jonathan of old—bound together by the ties of a mutual confidence reposed, and mutual benefits received—bound together in the pursuit and practice of those virtues which palliate the ills and smoothe the rugged paths of life.

Strange! strange it is, that an institution thus calculated to warm the breast of the patriot and the philanthropist with generous emulation, should have become the object of a spirit of persecution that has had no parallel in the history of our country. A spirit that drank in the very gall of bitterness; which clothed itself in the very garments of destruction. A spirit such as rankled in the bosom of Saul, when, on his way to Damascus, he breathed out threatenings and slaughter against the disciples of the Lord.

In all our countries Masonry has flourished when nations prospered and where mind was free. In every land, where learning and virtue have arisen superior to intolerance and fanaticism, it has been supported by the wise and patronized by the great. Why, then, I ask, this fierce attack which has made its mark upon the history of the last half century? I will not speak of the demon of ambition that lurked beneath the priestly cloak of political anti-Masonry. I will not say that those fierce partisans “stole the livery of heaven to serve the devil in.” I will suppose they did it in their ignorance, and meant it not for evil.

But let us examine, for a moment, the points at which they attempted to assail the institution. “The Masonic fraternity is a secret association,” said they, “and all secret associations are necessarily corrupting.” Now, what is a secret association? Is it a body of men in possession of certain secrets which cannot be divulged? If so, then the Masonic fraternity is no secret association. It has no mystery so sacred but that every honest and upright man may become the possessor of it. The doors of the Masonic lodge are now, and ever have been, open to all the good and the virtuous who now seek, or who have sought, to be initiated into the Masonic mysteries. To the base, the profligate and the vicious only are they closed. Millions have entered, and I hope that millions yet may enter; nay, more, I would to heaven that the whole world were one great Masonic brotherhood, together practicing the precepts of our order. Then, indeed, would the Lion and the Lamb lie down together, and nations know war no more.

But aside from this, our association is one for the cultivation of virtue and friendship, and the works of charity. Are these pursuits such as men would advertise to the world? I know that, in this age of philanthropic effort and modest refinement, men have learned to improve on the practice

of the ancient Pharisee; and although they may not now, as of old, be found in acts of self-adulation at the corners of our streets, they are content to give only when their names are to be emblazoned in the public prints and they are heralded forth to the world as the very buds and blossoms of charity; and, as their intoxicated vanity gloats over the sounding paragraph, in the thrill of conscious admiration dancing along their every nerve, they have their rich recompense for their charitable deeds. Not so with the Mason in his charities. He practices them in secret; he calls no witness to admire the tenderness of his sympathies. Instead of seeking the gaping admiration of the multitude, he looks for his recompense in the smiles of an approving conscience, and in the favor of Him who, though he seeks to be worshipped in secret, has promised to reward them who worship Him openly.

But after all, what is there so obnoxious in the idea of a secret? Every individual bosom, as well as every family circle, is the repository of some, which it would be little less than profanity to expose to the gaze of the cold and the unsympathizing world. Societies, cabinets, governments, all have their secrets, which should be as inviolate as those of our order. Our legislature sits with closed doors; the convention which framed the Federal Constitution was in secret session from its commencement until its close. Why then, may Masons not have their secrets? Let those who raise the objection furnish an answer—I know of none.

Does anyone answer me, that the secret obligations of a Mason are inimical to the principles of liberty, or the precepts of religion? Let me ask that man, from whence he derived his information? Does he know that the charge is untrue? If not, let me refer him to the testimony of a galaxy of illustrious men—the purest Christians, the most profound philosophers, the most devoted patriots, that ever blessed or dignified mankind.

Let me point him to Newton, the Christian philosopher, the father of natural science—he who weighed the planets in their spheres, and revealed the laws which sustained the order of the universe. He for whom was written the fitting epitaph—

“Nature and all her works lay hid in night,
God said, let Newton be! and all was light!”

To Locke, the philosopher, who first resolved the human mind into its proper elements, determined its functions and combined their action. The Christian who, not content with the analysis of thought, became the powerful and triumphant champion of his faith, and the republican whose bold

and fearless attack upon the divine right of kings drew down upon himself a long and vindictive persecution.

Or, I will point him to the illustrious of his own favored land :

To him, whose voice first sounded the alarm of war in our eastern colonies ; whose own arm bore the first banner that ever dipped its crimson folds in the blood of the foes of American freedom. He who, upon the heights of Charlestown—*fitting altar!*—offered up himself the first sacrifice for his country—the eloquent, the patriotic, the lamented *Warren*.

To him the proscribed of tyrants ; the sworn enemy of kings, whose bold hand first signed the great pledge of American Independence—the venerable *Hancock*.

To him, a brighter star than ever glittered in the coronet of Greece ; a brighter star than ever glittered in the coronet of Rome ; the brightest star that glitters in the diadem of nations. To him, the first in war, the first in peace, and the first in the hearts of his countrymen—*Washington*.

To him, who left the land of his fathers, the wealth he inherited, and, in the darkest and most perilous hours of our Revolutionary fortunes, sought our standard and followed it until victory rested upon its eagles, and then returned to shake the rotten and crumbling thrones of Europe with the notes of freedom—*Lafayette*.

To Franklin, the patriot, who in the day of danger stood foremost in his country's councils. The philosopher who, grappling with the tempest, despoiled the fearful element of its destructive artillery.

To the learned and venerable Marshall, the father of American Jurisprudence.

To the names of Clinton, Livingston, Rittenhouse and a host of others.

And when I tell him that all of these illustrious names are inscribed as high upon the records of Masonry as they are upon the scrolls of fame—that all were prominent members of our order—that when Warren fell he was the Grand Master throughout the colonies—that Washington founded a lodge at Alexandria over which he presided until his death—that Marshall was for forty years and until his death master of a lodge—that Clinton was for many years at the head of the fraternity in the Union. And when I tell him further that not an officer of the Revolution, from the degree of major to that of commander-in-chief, but was a Mason, with one dark exception, that of Arnold—that during that eventful struggle not a battle was fought, not a victory won, not a trophy gained, not a deed of fame emblazoned upon the face of the national escutcheon, but the name of Mason mingled with the remembrance ; when I tell him all this, methinks the still living voices of those departed philosophers, statesmen,

patriots and heroes, as they arise from the closet council and ensanguined battle field, sufficient to still the voices of calumny forever.

What! an institution inimical to our Government to which Warren, Hancock and Washington and their whole army of compatriots gave their encouragement and support? An association immoral or irreligious, which numbered Locke, Newton, Franklin, Rittenhouse and Clinton among its members? A society over which Marshall and Livingston presided require obligations inconsistent with the laws and institutions of our country? Does it require my voice to pronounce such imputation false? Does it need my efforts to prove that perjury and falsehood is not written upon the brow of these, the purest men that ever lived in the tide of times?

Does any man now ask me to name the Masonic obligations that he may judge for himself without the intervention of authority? My answer is, they are a portion of the mysteries of our order. If he be an honest man; if he loves virtue, let him seek our temples; and if he does so in the true spirit, he will learn that to be a perfect Mason is to be a perfect man—true to his God, his country and himself. He will be required to take no step, to give no pledge, of the nature of which he is ignorant; if he sees aught of evil, as he advances, he may return and none will prevent him. But let me say, and assure him, that not one of those steps will be other than such as heaven and just men will approve.

Brethren: Members of an order which time has rendered venerable, which virtue has consecrated, which genius has made immortal; if one who is but an acolyte of your order may use the language of monition, allow me to address myself to you. The tongue of slander has assailed us—

“Slander, whose edge is sharper than a sword, whose tongue
Outvenoms all the worms of Nile, whose breath
Rides on the posting winds, and doth belie
All corners of the world.”

When hurled against the pure and sacred precepts of our order, the barbed arrows of calumny must fall innocuous; let us seek, by regarding and practicing those precepts, to render ourselves alike invulnerable. As we look forth upon the creation,

“And in the vast, and the minute, behold
The unambitious footsteps of the God
Who gives its lustre to the insect’s wing,
And wheels his throne along the rolling world.”

let us reverently render up the homage due to His Omnipotence.

As we look around us, and behold the great family of man pursuing their thousand devious ways, let us remember that all are brethren—having one common origin, destined to one common end—and as our hearts expand with the unusual sympathy, let its impulses be regarded as the dictates of duty. And, let us each for ourselves, remember that lesson which teaches “that the path of virtue is the way to happiness.” This simple truth is the great result of all the deductions of religion and philosophy; and while it is your duty as men, it is also your duty as Masons, to recognize its force. Follow, then, in the path of virtue; let your aspirations to heaven be grateful as the incense; your love warm as its flame; your charity diffusive as its fragrance. Let your hearts be pure as the altar, and your conduct as acceptable as the offering, and thus you will become pillars of wisdom, strength and beauty, adorning and upholding the majestic edifice of Masonry—pillars upon which it will continue to stand until that time, when amid the universal wreck, the dazzling brightness of the day and the deep blue of the empurpled night shall fade.

“When, like the baseless fabric of a vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great Globe itself,
Yea, all which it inherits, shall dissolve,”

when those who can meet the test of the Great Grand Master of the Universe shall be clothed in the garments of Immortality, and be permitted to enter that Lodge where He forever sitteth in the East.

ORATION.

DELIVERED BY R. . W. . AND REV. GEO. C. BETTS, GRAND ORATOR, BEFORE THE
M. . W. . THE GRAND LODGE OF NEBRASKA, ASSEMBLED IN ANNUAL
COMMUNICATION AT BROWNVILLE, N. T., SATURDAY, THE 24TH DAY OF
JUNE, A. . L. . 5865.

It is a time-honored custom among Masons, when met in grand communication, that one should set forth the principles of the Order—not to combat prejudice or misrepresentation, not so much to restore the wavering brother to a just and upright position, *not even* to strengthen the edifice we love, but simply that we may together contemplate the matchless symmetry of its proportions, the stupendous height to which it reaches; and by inculcating the duty of diligent watchfulness, to impress more thoroughly on our minds, and establish more firmly in our hearts, as individual members of the Ancient Brotherhood, those glorious maxims, and that hidden knowledge which distinguish us from the rest of mankind.

The interests of the Craft have gathered you together from all parts of our Territory, to review the past and take action for the future; and the column of "*Wisdom*," while it presided over your deliberations, has been nobly adorned by the counsels which experience dictated and affection for the Order presented.

Prosperity has been with you, and no confusion disturbs the Craft, and the sounds which greet you from the quarries tell only of vigorous emulation among the workmen, and the rapid growth of the temple under their skilful hands.

To you they have committed the task of putting together the work they have prepared, and well and skilfully has it been done, with a thorough appreciation of the responsibilities connected therewith, and nobly has the Grand Lodge acquitted itself. And still it is true, that while your well-doing must advance the glory and usefulness of the Order, should you prove recreant to your trust, it is gratifying to know that you cannot dim the lustre of its beauty or mar the dignity of its position. The honor of Freemasonry does not depend upon individuals. Its reputation is not based upon the conduct of its votaries; its foundations are cemented by the enduring principles of *right*, and its honor based upon the existence of the *Infinite*. Take away all that is external of the Order, destroy its

columns, and trail its ensign in the dust; let legislative enactments be hurled at its gates, and persecuting monarchs drive it from their kingdoms. When all the malice that human hate begets is expended, and pride and bigotry have trodden it under foot, Phoenix-like, it springs to life vigorous and strong, and true Masonic brethren hear the comforting voice proclaiming "*Because I live ye shall live also.*" As it regards no man for his wealth or substance, so it does not rely upon externals to perpetuate its existence. This is secured to it while "*Truth is mighty,*" and on its sublime tenets it rests the vast structure securely; confident that at the last, the glorious lesson of *Faith, Hope and Charity*, which it teaches, shall prevail, and that they who have seen "*The Light*" illuminate every step to the temple are the best guardians of its mysteries, and the most trustworthy keepers of the veils that hide the Holy Place from profanity. "*To attentive ears,*" "*instructive tongues,*" and "*faithful breasts,*" its honor has been committed, and not to the tender mercies of any monarch or community, however great or honored. And so it has endured and withstood the lapse of time and the hour of danger, and to-day stands proud and honored, supplicating no undeserved favor, dreading no earthly power, extending from pole to pole, and from centre to circumference, numbering at its altar the prince and the peasant, the courtier and the ploughman, high and low, rich and poor, who mingle equally on the chequered floor, without a feeling of restraint on the one hand, or of patronizing condescension on the other.

From the lofty pinnacle of perfection to which it has attained, it beckons us onward, and while we are led by regular, upright steps, through right angles, horizontals and perpendiculars, to mount the ladder whose highest round is bathed in Celestial light, we are encouraged and warned by the precept, "*That they only who trust in God,*" may venture to approach, fearing no danger.

What cause have we, my brethren, for gratitude to the G. . A. . O. . T. . U. . in this bright noon-day of civilization, when the arts and sciences flourish everywhere, and the refinement of intellectual cultivation is diffused over the globe?

That Masonry not only lives, but progresses with a rapidity that astonishes even its friends, while it confounds and terrifies its enemies. And in this general appreciation, this universal commendation of a fraternity at once so loved and hated, is there not pregnant cause for all rational men to give ear to its teachings, and all Masons to diligently examine their working tools that no rust dim their sheen?

We search the wide world over, but we search in vain, to find an association that dare call itself our rival. Lost in the ages of the past, no history tells the outer world where or by whom it was first established. The rocks of Judea, the pyramids of Egypt, resurrected cities, the abstruse sciences of the East, only tell us that it lived with them; and not until that masterpiece of beauty, the temple of our first Most Excellent Grand Master, at Jerusalem, was built, do we know of its organization. Here first, "*the Mighty Three, in Peace, Love and Unity*," resolved into a perfect system the scattered elements of the Order, and the particulars left us, and preserved to us, of that great work, are in the highest degree suggestive of the secret bonds that bind Masons to Masons, whenever met, of whatever country or kindred, tribe or tongue.

Succeeding ages have witnessed the triumphs of the Order. As time rolled itself away into eternity, the oblivion that ignorance and superstition assigned as the ultimate fate of Masonry, sought out its own tomb, and the dark shades of barbarism and the twilight of semi-civilization fled dismayed before the "*Great Lights*" that, compassing the world, presented "good work, true work and square work," to the astonished multitudes that had prepared themselves to sing its funeral dirge.

No persecution however bitter, no hate however terrible, no sycophancy however plausible, succeeded in destroying the principles that underlay the superstructure, of our temple; and, "unbiased by improper solicitations, uninfluenced by mercenary motives," it has raised its head proudly above the ruin of a thousand imitations that revolved around it—borrowing its brilliancy, reflecting its glory, but possessing neither themselves. And so, in its journey to its divine original, though "rough and rugged its way," it has distanced all competitors, while the "*beauty*" that adorns its several parts, and the "*strength*" that supports the whole, prove conclusively that infinite *wisdom* superintended its first efforts after life, and a beneficent Creator showered in blessing upon it, the beams of an unwavering and effulgent "*Light*."

To-day Masonry stands in all the splendor of an acknowledged monarch, whose sway is world-wide, and whose law is love; whose bond is the magnetic chain of clasped hands that encircles the earth, and whose points of order are those holy "*Five points*" that touch every obligation of man to man, and man to God, while the heraldry that emblazons the Masonic crest points us for applause, not to the world, but to the mysterious light that beams over the Mercy Seat in the secret place of the Tabernacle of God. To-day kings, princes and chiefs wait at our doors and humbly sue admittance on terms that must be tried by square and plumb

to the level of the chequered floor, and wherever Masonic light has been treasured, there the wisest and the best, the most intelligent and the good, have craved to stand where scintillations from its altar may fall upon them, quickening their understanding and displaying to their gaze the hoarded riches of our Arcana.

Dear, then, to every Masonic heart, must be the welfare of that temple whose sacred keeping is committed to his trust, and fervent and zealous must every workman be to preserve inviolate in peace and unity the ancient landmarks of the Order, and whether as Entered Apprentices, by the exercise of the cardinal virtues, *Temperance, Fortitude, Prudence and Justice*, or as Fellow Crafts, by the steps that bring you nearer to the goal, or as Master Masons, who, having traveled the weary road, now rest in the Sanctum Sanctorum, and contemplate the sublime lessons of its holy mysteries, you give your aid in erecting this edifice to God, remember for humility's sake, though proud the enterprise, that it is not the individual that gives glory to the work, but the work that reflects credit upon you. Let it be well done, then, so that the stones which this jurisdiction prepares may be presented without fear, to be tried by the unerring square of the Grand Architect, and that on each the mark will be found that will give it a place, honored and respected, among men, and accepted in the Celestial Lodge above.

Ho! worthy Craftsmen all,
Up, cheerily to your toil,
While strength is given;
Strike boldly for the right,
Drive error from your sight,
Grasp virtue with your might,
And trust in Heaven.

Far be it from us, my brethren, in these days when open and organized opposition, as such, is no longer employed against us, to abandon our stations, and forsake the strict duty which is the first great care of Masons when convened. Danger is no less imminent because invisible, and well we know that one misstep of ours at any time will infallibly draw upon us the maledictions of our foes.

The all-conquering genius of Freemasonry has made disreputable and contemptible any public attempt to destroy the temple which we erect. Yet not for this should the Tiler leave her doors, or the Wardens her gates.

There are duties that at all times demand our vigilant attention. To ourselves, our brethren, our God. The sacred principles of the Order are

themes to engage the *constant* attention of all true brethren, and in the practice of our sublime precepts the Mason may most profitably find employment. From the time that as Entered Apprentices we stood trembling before the Orient, the chart of duty has been unfolding, and each step onward opened before us increased and increasing obligations, the remotest of which was still within the charmed circle embroidered by the parallel lines that indicated the bounds of our duty to God and man, and whether we meet in *lowly vale* or on *highest hill*, while we tread the chequered floor we are equally illuminated by that Celestial Light that rescued the world from chaos and darkness, that attended the giving of the law, that rested in the Holy of Holies, that beamed on us from the altar of Masonry, and taught us that when there we consecrated ourselves to the purposes of *Brotherly Love, Relief and Truth*, there was no mental reservation that could hold back aught of the sacrifice.

Pledged to universal benevolence as the offspring of *Love*, what a holy mission is before us. Let us not mistake the voice that calls to us from the Grand Orient. My brethren, there is something deeper, holier, higher in these mysteries than the mere association of men in a meaningless, powerless symbolism, as some charge against us, and although good, but mistaken men may have supposed that our Order was simply a "Mutual Protection and Benefit Society," it is not enough that the error be corrected in *words*—*deeds* must speak for us. The *rough* must give way to the *smooth* ashlar, superfluities and irregularities must be trimmed away by the gavel of truth, and the cement of brotherly love and affection be spread by the trowel of peace; the square of uncorrupted virtue must be applied to all work, and unwavering fidelity demanded, that the service of God and distressed worthy brethren be the principal division of our time.

Masonry is a reality that stands invested with powers which no human art can take away. Her robe is the mantle with which we clothe ourselves. But alas! too frequently we imagine that in thus possessing her *vesture* we embrace *herself*. She is a divinity whose alluring graces beckon men to the grotto, where she shrouds herself in symbols to be seen by eyes, and understood by hearts, from which the scales of prejudice have fallen, and the cold, cheerless, suspicion of ignorance has been removed, and when the lights she offers for this holy purpose *fail*, is it any wonder that we find men imagining themselves gods, knowing good and evil, possessing the key to the secrets of our heart, walking in the light, and yet in whom that light is darkness—and oh! how great is that darkness!

Masonry is a reality; and it is *Divinity*, for the tried stone in the corner is its *head-stone*. The G.·A.·O.·T.·U. is the author of its *Faith*. The Lion of the tribe of *Judah* is its *Hope*, and *mankind* the object of its *Charity*.

Masons of Nebraska! another Masonic year is closed; another just begun. Notwithstanding the labors of the past, labor is still before you. A noble struggle is yours.

Fight with the arms of love,
Press to the Lodge above,
Never despair.
Our work is just begun,
Toil till your task is done,
Speed till the goal is won,
The prize is there.

And in your toil remember that—

“Heaven is not reached by a single bound,
But we build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we mount the summit round by round.”

The coming days call for earnest, faithful labor. The quarries of life for another year must resound to the stroke of gavel and trowel. Our young but rapidly growing territory is fast taking a noble stand beside other and older jurisdictions. Have faith, have courage, and be this your motto: “*Deo adjuvante non timendum.*” It is well to begin right—it is better to continue right—it is best to end right; but the right ending only comes through right beginning.

“Only in dreams is the ladder thrown,
From the weary earth to the sapphire walls,
But the dreams depart and the vision falls,
And the dreamer awakes on his pillow of stone.”

Let no untempered mortar mar the beauty of your work, or unskillful hands confuse the designs upon your trestle board. Remember that though in the quarries the sounds of preparation were heard, at the *temple* no noise disturbed the harmonious adjusting of the blocks. So in the Celestial Lodge silently but strictly is the record kept and when the Chief Overseer comes to inspect your work, let each mark be well defined and true, for—

—If imposters are
Mixed with the worthy *there*,
Let them beware
—Of the right hand.

The unseen influence of Freemasonry is abroad in our land. Thousands whose histories are never given to the world owe much to the Order, and the undercurrent of favor to the institution improperly directed may be as injurious to its interests, nay, more so, than the rancor of implacable enemies. We have much to dread; I think, from the indiscriminate admission of those who are popularly styled "*good fellows*." Choice of material is an essential qualification of the true workman, and he who has the glory and stability of the Order at heart will choose only such as he may never be ashamed to own. Still it is very pleasant to know that, abroad among men, there is to some extent an appreciation of the ties that bind us together, and a willingness to acknowledge advantages that have accrued to the profane, through the channels of Masonry. Who shall estimate its deeds of love during the past four years? What wounds it has bound; what tender hands it has furnished to the sick and dying; what tears it has chased away; what hearts it has gladdened; how many owe their lives to its obligations, and how many the sanctuary of their last resting place to its teachings?

Oh! Masonry! from thy Holy Altar the great light of God's favor has illuminated many a dark pathway, and many a rough and rugged road hast thou smoothed; burdened hearts have brought their sorrows to thy door, and went away forgetting them there. Blessed art thou, thou beautiful temple—thy minarets pierce the heavens above us, and cast no shadow upon the earth. "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, peace be within thee, for the Lord of Hosts is with thee, the God of Jacob is thy refuge."

Like a beautiful stream, rippling over the rocks and crags and pebbles of its channel, thou dost flow by every door, singing ever the same sweet song of untiring love, gladdening all hearts, while along thy course spring fresh and fragrant the flowers of beauty, innocence and truth, to adorn thy life and lend a lasting perfume to thy work of faith, thy labor of love. My brethren, I have done. A little while and you will gather up your working tools and part upon the square. You will go back to the duties of your several callings until the sound of the gavel in the Grand East again calls the Craft to account for its work. Let not the lessons of

these returning seasons be lost upon you, or forgotten in the busy battle of life. They each mark to us the rapid passage of time, and the nearing of eternity. They are pleasant spots in memory to which we turn, let us hope not so much as mementoes of the past as prophecies for the future; but each admonishingly points us to that last gathering that sooner or later will come. And then—what then? Then, my brethren, comes the examination and test. Look well to the East, and see to it that you possess the “true word” that gives admission to the City and Temple of our God.

And when with each of us the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, when the dust returns to the earth as it was, and our spirits to the God that gave them, may our work be approved, our mark accepted, and we raised to the Celestial Lodge above, where the Grand Architect of the Universe forever presides.



Fraternally yours, W^m H. Leptore.

ORATION.

A PLEA FOR THE TEACHINGS OF MASONRY.

AN ORATION BY HON. WILLIAM H. UPTON, A. M., LL. M. F. R. S. A., ACTING GRAND ORATOR, DELIVERED BEFORE THE M. : W. : GRAND LODGE OF WASHINGTON, JUNE 14, 1893.

M. : W. : Grand Master and Brethren of the M. : W. : Grand Lodge of Washington:

I share the general disappointment, that we are not to listen to-day, as was expected, to the gifted Grand Orator who delighted us last year; and I submit that, called upon on short notice to take the place of that accomplished officer, I am entitled to your indulgence, and should be excused for limiting my remarks to subjects which have particularly occupied my thoughts, instead of attempting the form of address more usual upon such occasions.

The subject I have chosen is expressed by the question "How can a knowledge of Masonry—that is, of the history, principles, teachings and purposes of our institution—be diffused among the brethren?"

I know this is a subject which seems to be regarded with profound indifference by many Masons; and I know how easy it is to acquire the reproach of being an enthusiast. But when I contemplate the long and honorable history of our fraternity, the incalculable benefits it has conferred upon the human race, and its incomparable moral and religious teachings, I feel willing to admit that the question, how to diffuse a knowledge of these things, is my chief thought by day, my dream by night; and when I see their value ignored or forgotten, or the Masonic duty of imparting them to the initiate neglected, I am filled with the deepest concern. I am, at such times, lead to appreciate the feelings of a young friend of mine from Kentucky, on a certain occasion, and I beg to assure you, M. : W. : Grand Master, that there is no politics in this anecdote I am about to relate. This young man was present at the organization of a mugwump club, formed to promote the reforms promised by one of the great political parties. He listened to speech after speech which eulogized the new democracy, the young democracy, the reform democracy, the coming democracy, but heard only apologies and sneers for the course

of his party in the days of Calhoun, of Jackson and of Buchanan. At last he could contain himself no longer, but, springing to his feet, exclaimed: "Mr. President, I am astounded at the gentlemen's remarks. I know nothing of this new doctrine—these sneers at the past; but I do assure you, sir, that through all my waking hours, when I am not reading my bible, I am meditating on the glorious history of the democratic party."

Such is my enthusiasm for Freemasonry.

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

It is idle to deny that deep and widespread ignorance prevails throughout the craft concerning almost everything Masonic except the ritual—the husk in which the corn of nourishment, or, if you prefer, the casket in which the precious jewels of the craft are enclosed. What proportion of the members of our Lodges could tell, for instance, within two centuries, the age of our oldest records? How many Masters have never read a line of the old Charges of a Freemason, appointed "to be read at the making of new brethren?" How many Masonic dignitaries know the symbolic significance of the cable-tow, or dream that it has any connection with that conversation in which the Man of Nazareth exclaimed to Nicodemus, "Art thou a master of Israel, and knowest not these things?" *Nay, what Mason in Washington will tell me the symbolic teaching of the forty-seventh problem of Euclid?

Some of the results of this decay of knowledge are too plain and too painful to dwell upon, but too pregnant with ill omen to be ignored. Interest in the craft flags; half of our members become non-affiliates, or cease to attend Lodge; young men are entered, passed and raised, and suppose they have learned all there is in Masonry, when they have heard the prescribed lectures; for one who has mastered the ritual, there is supposed to be *ne plus ultra*; the earnest seeker after light is disappointed and discouraged; our fraternity is compared with modern beneficial societies which have sprung up around us; or, worse than all, the Lodge and the three degrees of Masonry are regarded as mere stepping-stones, or entrance porches, to modern rites or orders which are laxly called "Masonic." Who of us does not annually see men, eager to deck their

* *Ars Quatuor Coronatorum*, III, 111.

feverish brows with a red-and-white or black-and-white feather, rush through the three degrees with the haste of a Fellow-Craft seeking a passage into Ethiopia, and with the indifference of Pilate when he asked, but waited not for an answer to that profoundest of Masonic questions, "What is truth?" And who of us, Masters and Wardens, is not to blame that such a condition of affairs exists?

The causes of this state of affairs are too numerous to be specified now; and are important only in so far as a knowledge of them suggests a remedy. Perhaps the trouble began as soon after 1723 as a Master was able to excuse himself for not properly instructing an initiate, by saying, "Explanations of all these" points may be found in ye book printed by Brother Anderson, "with which it is hoped you will soon make yourself familiar." Much was due also to the wrong direction in which inquiring minds were diverted by the charlatans who over-ran Europe in the last century and, to make a market for their side degrees, taught that "the Master's degree is incomplete," and that they, alone, possessed the "true word," and the genuine "secrets of a Master Mason." Their astounding success was due to an utter misapprehension of the very nature of our institution, and to ignorance of the finest allegory in Masonry, the sublime idea of the "Lost Word." The fiction that the Master's degree is incomplete is a vile abortion, begotten by deceit on the body of ignorance. No Mason who understands that "Masonry is a search for that which was lost," and appreciates the force of that finest of definitions, will expect ever to hear "the true word" from mortal tongue; for the word we seek is the Word which "was in the beginning with God;" the Word by which "the heavens were of old, and the earth standing out of the water and in the water;" and "the heavens and the earth which are now, by the same Word are kept in store."* Our search for a perfect knowledge of God and truth—the Alpha and Omega of Masonry—must continue through all time, perhaps throughout eternity. Here we know in part and we prophesy in part, and see through a glass, darkly; but not till this mortal shall have put on immortality shall we fully comprehend that Word, which to know aright is life everlasting.

Later causes which contributed to the neglect of Masonic learning, especially in the new states, were the absorbing anxiety to find that golden fleece of the nineteenth century, the mythical "pure Webb-Preston work," and to secure "uniformity" throughout our Lodges. The latter, not unimportant, object not only absorbed the funds and energies of young

* 2 Pet. III.

Grand Lodges having large territorial jurisdiction, but led to legislation which seems to discourage, if it does not prohibit, any instruction, while conferring degrees, beyond that contained in the prescribed work and lectures. In many foreign jurisdictions, as you know, no such restrictions prevail; but the Master is free, provided the essentials be not varied, to adapt his language to the intellectual capacity of the candidate, or the exigencies of the occasion.

But I am not complaining of this legislation. No man recognizes more distinctly than I the importance, nay, the necessity, that every Mason know and hand down to his successors the exact esoteric work which came down to him from the fathers; and, doubtless, the danger that the personal ideas and conceits of individuals might be indistinguishably mingled with the teachings of Masonry, renders some ironclad rule necessary, so far as concerns the esoteric work. But this forces us, either to leave the new brother untaught, or to seek other times and opportunities to impart the instruction which he might expect to receive when the degrees are conferred. Is it not too true, and too evident, that he usually remains uninstructed? From all over America comes the testimony that when there are no degrees to confer, Lodge nights are well nigh wasted. In our own jurisdiction, by a rough estimate, it appears that during the last year 500 or 600 meetings were held at which nothing was done; or, multiplying this number by the average membership of our Lodges, about 30,000 opportunities of receiving Masonic light were lost. As a result Masonic darkness and all the attendant evils of which I have spoken prevail in many quarters, and bode no good for the future of the craft.

How are these evils to be remedied? How is Masonry to be taught?

Many plans have been tried. In 1802 Schroeder, in Germany, devised a plan by which, without recognizing any degrees beyond the third, a society might be annexed to any Lodge, to which competent brethren might be admitted, and in which they might study, digest and render available for the Lodges, whatever Masonic truth is taught in any of the so-called high degrees. These societies, called the Engbund, or the Divisions of the Master's Degree, have a simple form of initiation, and two grades not recognized as degrees. They still flourish in some German grand jurisdictions, and the Grand Lodge of Holland, which has at last emerged from the "toy soldier" phase of its existence and reverted to pure Masonry, recognizes their value and importance. Probably nothing of the kind is available here; but this plan is suggestive of the fact that brethren who are Master Masons indeed should, like bees to the hive, bring to what some style Blue Lodges, all they glean concerning Masonry

in any field. Omitting, of course, as worthless anything which we find in Chapter, in Commandery, in Council, or in Consistory, which is inconsistent with craft Masonry, if any such thing there be; omitting, as foreign to the royal art, all matters of mere chivalry; omitting modern inventions, and the vagaries of individual teachers, we who belong to any of those societies should bring to our Masonic home all that we learn in them which pertains to the symbols or teachings of the Lodge; for, as Albert Pike observed, "Degrees, if worthy to be called such, are only vehicles for instruction."* And we should never forget that, as the Masonic Lodges—Grand in particular—to which our first allegiance is due, claim and have supreme and exclusive jurisdiction over the whole *corpus* of pure ancient Masonry, while other bodies of Masons may use, they can acquire, as against the Lodges, no title to anything which the Grand Lodge rightly recognizes as a part of the body of Masonry.

Another plan for teaching Masonry was attempted by that earnest student whom I have just quoted; and, although he declared that it ended in failure, it may be reverted to as confirming the view I have just expressed. It may surprise some present to know that the great rite, to which Albert Pike devoted a third of a century, was to him but an instrument, not an end. But he himself tells us, "I very seriously doubted, thirty-two years ago, whether the ordinary Masonry had in it the essential requisites for perpetuity. * * * It was in the hope of doing something to give it vitality and save it from decrepitude and dotage, decay and decadence, by endeavoring through the degrees of a higher branch of it, to elevate the Blue or Symbolic Masonry, that I engaged in the work which has chiefly occupied me during these thirty-two years; and now I see that, so far as the Blue Masonry is concerned, I have effected nothing."**

He saw that while he had aimed to establish a school in which the wisest and most earnest Masons would pursue a graduate curriculum of Masonic study, few of his disciples sought to learn what he had to teach; that many of those who did, doubted his conclusions; that the great majority cared little for anything but the outward marks of distinction; and, worst of all, that thousands of profanes who had never been first prepared in their hearts, attracted by tinsel and titles, became identified with our fraternity. From this experiment perhaps we may draw the conclusion that, though we may build up societies great and valuable in themselves, they

* Letter, Pike to R. F. Gould, May 7, 1889, *Ars Quatuor Coronatorum*, IV, 135.

** Pike to Gould, June 19, 1889, *Ars Quatuor Coronatorum*, IV, 136.

can render craft Masonry little service if they lead even the thoughtless to suppose that any badge of distinction exists among men more honorable than the lamb-skin apron.

I think the most important step ever taken towards the diffusion of Masonic knowledge was the founding in London, in 1884, of the Lodge *Quatuor Coronati*. That Lodge, which numbers among its members such men as Gould, Hughan, Speth, Rylands and Lane, and in its correspondence circles most of the leading Masonic students in the world, devotes itself exclusively to Masonic study. It is no exaggeration to say that its publications, and those of its members, are of more Masonic value than all else that has been printed in English for a century.

While it is not possible for us to form such a Lodge, even in our larger cities, we may enjoy the results of their labors; for, at a cost of 10s. 6d (\$2.56) per annum, any Lodge or Mason may join their Correspondence Circle and receive copies of their invaluable "Transactions," and there is not a Lodge, or a Masonic student, in this jurisdiction who can afford to neglect doing so.

The work of that Lodge is general in its character; but other associations have been formed, less ambitious in aim, and quite capable of imitation by us in all our larger cities. For example, the Wakefield Masonic Literary Society, formed in Yorkshire, England, in 1889, declares its aim to be, "to take Masonry out of its rutty and dry routine of the formal ritualism of the various degrees; to stimulate a desire to enquire into the history, archæology, and essence of Masonry, and to solve or explain the many anachronisms and difficulties which are constantly presenting themselves to the minds of thoughtful Masonic students and searchers after light and truth;"** to enable Worshipful Masters "to get out of the crabbed and narrow text books, *which are the bane of Masonry*," and qualify them to perform "their bounden duty" of satisfying the minds of those who enter our Lodges expecting to obtain knowledge and intellectual development.

But it is within our Lodges that the most effective work can be done; and to the live Worshipful Master who wants to begin practical work, I would make two suggestions: *First*, start a Masonic library in your Lodge. Do not wait for the "mossbacks" to approve, or stop to conciliate the chronic grumbler, but persuade the brethren to buy a few books. You can make a fair start even with \$25. For about \$50, you can secure

* *Ars Quatuor Coronatorum*, v, 235.

books (17 volumes), which perhaps the best living authority* has prescribed as constituting a "Masonic curriculum" for the student who wishes to put himself abreast of the Masonic knowledge of the day. Then a few volumes added annually will make Masonic ignorance, in your Lodge, no longer a necessary evil, but a willful offense.

Next, restore the social element in your Lodge, and have no more meetings at which "nothing was done." Do this by having some kind of Masonic instruction, with music, if possible, and a bite to eat, at every meeting which is not occupied by work. Of course, you will stir up opposition. Brethren will denounce you as "a violator of the landmarks." Masons will declare that you have no right to use Lodge funds to buy refreshments. But let not ignorance dismay you. Let them appeal to the Grand Lodge, if they refuse to be enlightened otherwise, and we will pile up Masonic precedents for you higher than the M. W. Grand Master's head; for most of the Lodges in Europe, and hundreds in America, usually have a banquet at every regular meeting. But let Masonic instruction be the chief purpose of these meetings. Let Masonic problems be discussed by appointed brethren. Let well informed Masons, educated or uneducated, deliver written or oral addresses on any Masonic subject; or, when such addresses cannot be secured, let something be read from a Masonic book. The old "Charges of a Freemason," or an extract from Preston or Hutchinson, will be new to many, and interesting to all. It will surprise you what interest will be taken in these meetings. They are but a return to the ancient practice. Masonry was taught by symbols, because these appeal to the eye, and Masons will always respond if you appeal to their senses, especially to seeing, hearing or tasting. You cannot make a horse drink, and, perhaps, you cannot make the majority of men or Masons read. But universal experience shows that they will listen. Every Mason has an attentive ear. Supply the instructive tongue, and you will find them quick and eager to learn. We have tried this during the last year in the Lodge to which I have the pleasure of belonging, and its success is so great, and its benefits so marked, that I do not hesitate to say that were I to be Master during the next year (as I shall *not* be), I should make it a feature second in prominence not even to degree work. Interest is awakened, knowledge of the deep meaning of our mystery is imparted, appreciation of the design of our institution is engendered, Masonic light is diffused, Lodge meetings become attractive, and dormant members awaken and join in our labors.

* G. W. Speth, in *Ars Quatuor Coronatorum*, III, 116.

I have offered these disconnected but, I hope, practical suggestions, because I conceive an American Grand Lodge, in its generation, to be a practical body, met for the purpose of considering the needs of the Craft, rather than to listen to fine rhetoric or word painting; and because I believe we ought, as did our ancient brethren, to do something more for newly made Masons than to turn them loose with hardly a hint of the deep meaning, true value and real purposes of our mysteries. "Universal benevolence, brotherly love and truth, acting by the square and living within compass," are indeed most vital tenets of Masonry; but they are not the limits of our duty. These include presevering, and passing to our successors unimpaired, a *knowledge* of the sublime teachings and symbolism which are our heritage from time immemorial, and which give our beloved institution a value infinitely above that of all other organized bodies.

Let us be ever faithful to this high and sacred trust, that we may merit the blessing of T. G. A. O. T. U., and be worthy to be addressed as

"Sons of light,
Who, in your fair abodes of peace and truth,
With allegory deep and symbols old,
Set forth, in rites mysterious, all that man
May know, learn, fear or hope."

ORATION.

SOME PHASES OF FREEMASONRY.

DELIVERED BY HON. WILLIAM H. UPTON, A. M., LL. M., F. R. S. A. GRAND ORATOR, BEFORE THE M. :. W. :. GRAND LODGE OF WASHINGTON, JUNE 11, 1895.

M. :. W. :. Grand Master, and Brethren of the M. :. W. :. Grand Lodge of Washington:

Our M. :. W. :. Grand Master will bear me witness that I accepted his appointment to the office which I now hold with the utmost reluctance. I should have preferred never to hold any office in this body. I believe that on the floor of the Grand Lodge—as a free-lance—bound to no one by ties of gratitude for past favors, deferring to no one for favors to come, a man who loves and studies Masonry may be of service to the craft.

Moreover, my tastes are merely those of a student. My interest in Masonry prompts me to pry into its history, its mysteries, its symbolism and its antiquities; but I have not learned the art which entitles one to aspire to the orator's wreath. Hence I trust it shall be forgiven me if I shall find nothing to say to you that is not old, or shall fail to suppress the enthusiasm with which the contemplation of the antiquities of our institution inspires me.

There is more or less temptation, upon such occasions as this, to attempt to say something useful and practical. I propose to resist that temptation as far as possible; but as some things which I may say will disclose a partiality for historical studies, I may here say just a word in answer to a question actually put to me a day or two ago. The question was:

"Do you mean to assert that your musty books and crow-tracked manuscripts throw any light on the practical questions of the day which arise in our Lodges and Grand Lodges?"

To this I reply, "*Any* light?" *All* light.

What is the particular practical problem which demands solution? Is it the question of printing the secret work? Go read, in the MS Old Constitutions, the caution given the candidate when he took the "Great Oath of the Masons," and the solemn words of that oath 400 years ago.

Is it whether a lodge may use its funds for a banquet? Peruse the "Old rules of the Grand Lodge at York, 1725."

Does it concern some claim to exclusive territorial jurisdiction? Learn from history how it was by treaty, and treaty only, that the Grand Lodges of England, Scotland, Ireland and Holland became bound not to set up lodges in each other's territory.

Are the fate of important measures, pending in Grand Lodge, and the distribution of offices and honors, made a matter of bargain and trade and dicker until we are reminded of the lobby of a political convention? Read what the "Old Charges say about "private committees" and "private piques and quarrels;" or recall the unselfish and dignified action of Grand Master MONTAGU when the DUKE OF WHARTON was set up as his successor.

Is it whether a lodge is regular? Read what the Grand Lodge of Scotland said in 1747 of lodges founded in Turkey.

Is it perpetual jurisdiction; or compulsory affiliation; or Grand Lodge omnipotence; or "androgynous Masonry"?

Who that understands the history of Masonry before 1750 believes in any of these things?

In a word, I am convinced that a thorough knowledge of the antiquities of Masonry is not only useful but absolutely essential to a correct solution of the commonest practical questions which arise in our Lodges and Grand Lodges; and such knowledge is made doubly necessary by the fact that some of our most popular Masonic text books were written by theorists, and are unsafe and misleading guides. "A frequent recurrence to fundamental principles is essential," as the constitution of the State of Washington declares, "to the security of individual rights, and the perpetuity of free government."

I have said my tastes are those of a student; and, if so, where better can they be gratified than within the portals of the Temple of Freemasonry?

For, whatever else she may be, Masonry is certainly a school. Her oldest surviving records give an account of the seven liberal arts and sciences, and declare their importance. She affords a model for all institutions of learning, in that she receives seekers after knowledge without regard to their race or color, their wealth or worldly honors, their theological opinions or political preferences, and makes *the truth* the ultimate end of all study. Freemasonry is a school in which, from a time whereof the memory of man runneth not to the contrary, the best, the wisest and purest of mankind have sought to solve the riddle of the ages and find

"all that man
May know, learn, fear or hope,"

But misunderstand me not. Freemasonry is a school, not a school-master; a porch, not a Zeno; a place for study, not a teacher. They speak carelessly, or from little knowledge, who declare that Masonry "teaches" this; or "teaches" that. She dogmatically declares little or nothing.

Her mission is to *preserve*, not to *propagate*, the divine truth which was committed to her. Recognizing the limitations, not less than the importance, of her mission; believing that no words from her are necessary as a substitute for the voice of God speaking with a thousand tongues to the heart of man, she has never cared to usurp the functions of the priest by teaching doctrine to the profane, and has ever found it sufficient to supply, in her Lodges, merely a rallying point for men already possessed of a belief in God.

Once admitted to that "calm and safe retreat," a Mason may learn or not learn; teach or not teach, as he pleases; but if he is desirous of learning, every Apprentice must choose his own Master, be that Master Paul or Cephas or Apollos; be he Jesus, or Moses, or Zoroaster, or Mohammed; be he Luther or Leo XIII; and every Master must teach the truth as it is given unto him, not another, to see the truth. • Freemasonry herself but lifts, for the initiate, a corner of the veil of Isis; and if he cannot draw it aside for himself he will never see her face; if he have not the attentive ear he will never hear the secrets from her lips. Freemasonry places within the reach of her pupil "tools and implements of architecture and symbolic emblems most expressive," but if he would learn to use those tools with skill, or understand those emblems aright, he must spend many a weary day in the quarry; many a long night before the master's trestle-board, and expect "*palmarum non sine pulvere*." Authorizing her every son to teach if he thinks he has a message for mankind. Freemasonry herself does not teach: or if she teaches at all, it is as Nature teaches, spreading before our eyes a thousand records that speak plainer than written books; bringing us where we can hear a thousand mysterious voices, each telling its own great secret; presenting new lessons to be apprehended by every sense; until the enlightened mind may apprehend the Potencies of God which in the beginning begot and still rule the physical universe; the heart, brought into unison with divine harmonies, is inspired by all those impulses symbolized to us by the word "brotherhood;" the attentive ear learns to hear the "still small voice" and the mysterious messages conveyed when "day unto day uttereth speech;" and to it a myriad of voices which proclaim

"The hand that made us is divine,"

speak not less distinctly than when, amid the Alpine storm,

“Every mountain now hath found a tongue
And Jura answers, through her misty shroud,
Back to the joyous Alps, who call to her aloud.”

“But,” does anyone, disappointed, exclaim, “Would it not be better for Masonry to speak with authority; to answer the great question which jesting Pilate put to the Man of Sorrows; to declare, to her sons at least, which if contending dogmas lead to sweetness and light, and which are false and pernicious? Is it expedient, or wise or safe to permit her sons, of different religions and opposite political beliefs, to spread abroad divergent views and inconsistent doctrines, without check or hindrance or censorship?”

We may well smile when we hear such interrogatories. We need not respond that Freemasonry knows no touchstone of truth; that she knows not where to look for a competent censor; that she knows no infallibility veiled in human flesh; that she believes error cannot stand before the blazing torch of reason.

Not thus need we answer. But for a reply we point back to the significant testimony of history:

We see the banks of the stream of Time strewn with wrecks of censorships and inquisitions; of racks and thumbscrews and fagots; with the corpses of priests and monarchs, of dead empires, abandoned institutions and outworn creeds,—pitiful and fitting memorials of those who have sought to shackle human thought and speech, and oppose the march of the mighty car of truth. But, while creeds and religions and empires have arisen, flourished and decayed; while doctrines which have swayed the world, and been maintained by the most brilliant intellect of our race, have sunk into contempt and dishonor; while *sic transit gloria mundi*, Freemasonry still survives. Upon her altar burns the same pure flame that was lighted in primeval time upon Har-Moad, the Mountain of the Assembly; in her lodges are known the awful mysteries which philosophers of old vainly sought to win from the mute lips of Isis. This, *this* is her answer to doubters; this, her defense of her methods. All, *all* that rested on human wisdom alone, has perished. She alone survives, unchanged and unchangeable.

In the popular mind, Freemasonry is commonly associated with the matchless ministers and cathedrals with which her sons studded the vales and hill-sides of Europe in the middle ages. And it is true that the Christian Church possesses few stately structures in Europe, around which our Lodges were not clustered while they rose. Nay, more; uncover the foun-

dation of Cleopatra's Needle and you find there emblems without meaning except to us. Pierce the pyramids, delve among the ruins of the oldest temples of India, aye, even of Birs Nimrod, and everywhere you find our mysterious Masons' marks. Or, if that be not enough, turn to the writings of Confucius, and find him attaching to the tools of operative Masonry the moral significance which they possess in our institution.

But, intimate and ancient as has been our connection with the builder's art, the labors of Orientalists, Egyptologists, philologists and others are constantly bringing to light new evidences that our record as temple builders is but incidental; and that the original chief *raison d'être* and mission of our fraternity was to preserve to posterity the sublime conception of the existence of a Supreme Deity. Mark my words: "The existence of a Supreme Deity." Not His name, or any particular dogma concerning Him, or even His attributes, except His existence and His supremacy; and not the existence or superiority of any local or tribal god, but of that

"Father of all, in every age,
In every clime adored
By saint, by sinner and by sage:
Jehovah, Jove, or Lord;"

the "Unknown God" whom the Athenians ignorantly worshipped in St. Paul's time; "The Supreme Ruler of the Universe" recognized in the constitution of the state of Washington.

This leads me to say a few words about certain facts which have been brought to light within the last year or two, which appear to me to throw some side-light upon the question of our identity with the secret societies of antiquity, as well as to quite overthrow one widely accepted theory of the origin of the English fraternity.

You know it has been quite usual to believe that our fraternity is the successor of, or identical with, or had its origin in, the guilds of stone-masons of England, notwithstanding the fact that this theory does not account for the existence of something very like Freemasonry a thousand years before those guilds arose; or explain the sudden disappearance of that something; or account for the existence in the Mason's guilds of peculiarities not found in any other craft guild.

Yet, after all, the theory was an exceedingly plausible one, and some parts of it seemed established beyond question.

The new evidence to which I have referred tends, in my opinion, to show that our fraternity existed before the stone-masons' guilds; entered into them—if you please, although the comparison is not quite exact,—as

the caterpillar into its cocoon; and in due time emerged again, as the butterfly from its prison.

In other words, it seems to show that the stone-masons' guilds, while they, like all other craft guilds, owed their general outlines to the earlier Social Guilds and Town Guilds which preceded them (and with which it is a grave error to confound the craft guilds, which were of far later origin,) owed certain remarkable peculiarities, which—it is universally admitted—distinguished them from all the other craft guilds, to the influence upon them of a certain secret fraternity—a fraternity which possessed a “system of morality, veiled in allegory and illustrated by symbols,” and which was never, in any age, composed exclusively of operative stone-masons.

If, when the guilds of masons came into existence, such a fraternity existed, composed largely of men connected with temple building, temple worship or the study of problems connected with religion, (or, to speak more in accordance with the customs of those times, connected with all three of these things), it would be inevitable that the leading members of the guild and fraternity would be, to a large extent at least, the same individuals; and the result would almost inevitably follow that in course of time, in the smaller communities at least, the fraternity and the guild would coalesce, and all recollection of the former distinction between them would be forgotten. The first certain glimpse which we get of English Masonry—say at the beginning of the fifteenth century—reveals, nearly everywhere, just such a body as this coalescence would form—a fraternity embracing nearly all reputable stone-masons, but not composed exclusively of stone-masons, and possessing a secret doctrine and the system of morality to which I have alluded—a morality the best and purest ever known among men; and also possessing written traditions of an existence far more ancient than that of church or state.

I have said the dawn of the 15th century revealed the existence of a society of this kind *nearly* everywhere in England. But in London a far different picture is seen.

The publication last year, in Brother Conder's remarkable book, “Records of the Hole Crafte and Fellowship of Masons,” of the records of the London “Company of Masons” discloses a remarkable fact—discloses what we might expect to find in a great city if our secret fraternity and the guild of stone-masons were originally separate societies; and one which I am unable to account for on any other theory.

It shows that the London Company of Masons—by far the greatest of all guilds of stone-masons; and the body which possessed within London all those exclusive privileges respecting the Masons' trade which were else-

where possessed by what I may style the *combined* society of which I have been speaking—a guild which had probably existed from the 13th century and which has continued an unbroken existence to the present day, *never possessed the secrets of our fraternity*. This fact is not new, but is a pregnant one when considered in connection with another fact disclosed for the first time by the publication of these records, namely, that from the date of the earliest extant record of the London Company—1620—there existed under the wing of the non-secret, operative guild, and meeting in its hall, *a lodge of our secret fraternity*.

How much earlier it had existed, there are, as I have said, no existing records of this Company to show. Inventories and other records of the Company show that the Lodge was in existence in 1666, (the year before the great fire), and in 1675 and 1682. They also clearly show that while the secret Lodge may have been composed exclusively of members of the non-secret Company, membership of that great guild did not admit to membership of the Lodge, and that many members of the guild were never admitted to the secrets of the Lodge. In other words, in all these years, in London the two societies,—the guild of stone-masons, possessing valuable trade privileges but no esoteric doctrine, and the Lodge of Masons, possessing a priceless estoery doctrine, but no trade privileges—these two societies, largely composed of the same members, and meeting in the same hall, *remained entirely and utterly distinct*.

Whether or not the separate existence, through so long a period of time, of these two closely connected institutions leads you, as it has led me, to a belief in their separate origin, the facts disclosed at least throw much light on the history of our fraternity just before the organization of the Grand Lodge in 1717.

Upon this subject, I cannot enter now. Let me say, however, that if Sir Christopher Wren, and the long line of eminent Londoners whom Anderson and other writers of fictitious history have styled Grand Masters, had any connection with "Masonry," it was with the London *guild* of builders and not, so far as we have any evidence, with our secret fraternity.*

On the other hand, it was into the secret fraternity that Dr. Stukely was initiated in 1721, "suspecting it to be the remains of the mysteries of the ancients;" and Elias Ashmole in 1646.

* I do not mean to deny that WREN, *late in life*, may have been initiated into the fraternity.

In 1666 occurred the great fire of London. The conflagration covered 436 acres. No less than 13,200 houses and 89 churches were destroyed. Rebuilding this great city furnished an unprecedented amount of employment for stone-masons for nearly two generations, and of course the London Company of Masons flourished. But when the work was finished, a vast number of workmen were without employment. About 1708, the Company, to keep up its membership, had to reduce its fees. Hard times with the operative masons no doubt affected the secret fraternity; and at last, in 1716, "the few Lodges at London"—we are told by our earliest historian—"finding themselves neglected by Sir Christopher Wren, thought fit to"—What? Elect a *new* Grand Master? No; "thought fit," as I interpret the record, to cut loose from the operative guild, and elect, *for the first time*, a Grand Master;—"thought fit," says the historian, "to cement under a *Grand Master* as the Center of Union and Harmony."

If not in the guilds, where did our fraternity originate?

I do not know. I am a disciple of the "historical school" of Masonic students. I am not only willing but anxious to discard those idle fictions with which romancers have marred, where they have attempted to decorate, our history.

I do not, therefore, ask you to believe anything that has not been proven; I do not ask you to admit that our fraternity is identical with those which cultivated the ancient Mysteries, or those which taught our truths before the Mysteries arose.

I do not assert it, because I can not prove it. But no man has disproved it. No known fact is inconsistent with it.

Impressed in the solid sandstone of the Connecticut valley are to be found to-day foot-prints made by birds walking in the soft soil thousands of years ago,—foot-prints which are the only surviving record that such birds ever existed.

The tops of our highest hills are scarred by deep scratches caused by the pressure and motion of glaciers which no human eye ever saw.

No bird track was ever found that was not made by a bird. No glacier mark exists on mountain top over which a glacier did not plow. No mason's mark was ever placed on the foundation stone of an ancient temple without a hand to carve it. The Book of the Dead, deposited beside a mummy a thousand years before Joseph went into Egypt, contains no Masonic secret which some man did not know when that book was written.

Asking no man to believe what is not proven, certain propositions may be stated as established beyond all question—not by the assertions of

Masons, but by the researches of the philologist and the Orientalist, and by the ripe scholarship of the world. Among these propositions are: That the conception of the existence of one Supreme Deity existed among our ancestors in their prehistoric home on the table-lands of Bactria before the Aryan separations and the migrations into Scandinavia, India, Indra and Babylonia—perhaps into China and Egypt; that that conception was preserved into, and in, the new homes of the migrating peoples as an esoteric cult, by an organization of men which can not be better described than as a secret brotherhood; that since the dawn of history there has never been a time when such a brotherhood, devoted to that sacred purpose, did not, under one name or another, exist; that although the written records of Freemasonry under its present name date back five hundred years, it has no record or tradition of an origin independent of that primitive brotherhood, or of a time when it was not charged with that same high and sacred mission; that although various religious systems which have arisen, flourished and died, or which still survive, and which have usually been intimately connected with us or our predecessors, have partly or entirely recognized the great truth which we defend, and have wrought incalculable good to the children of men; yet, in them all, human errors have in time become mingled with God-given truth, and their slender tapers have so fluttered in the contending winds of strange doctrines, or been so dimmed by the noxious gases of polytheism, pantheism, idolatry or anthropomorphism, that, in all human probability, but for the pure fire ever burning upon our altar, the light of truth might have perished from the earth; and that it is due chiefly if not solely to the fraternity (or, if you prefer, the fraternities) which we represent, not only that religious toleration exists, but that the conception of the Great I AM which was committed to the safe repository of faithful breasts before Abraham was, survived the polytheism of Babylon, of Egypt, of Greece and of Rome, and the skepticism and superstition of the Dark Ages, and to-day is not only comprehended and taught, clearly or dimly, by an hundred discordant sects, which have ever delighted to war and contend among themselves,

“—quite persuaded

That all the apostles would have done as they did,”

but survives in all its pristine purity in our Lodges.

Deny if you will that the history of those ancient brotherhoods is a part of the history of Freemasonry. But you cannot deny that the great mission which they performed, and the great truths which they preserved,

are the possession and heritage of the fraternity of Free and Accepted Masons.

"Free and Accepted Masons"! Where shall I find other words so sweet, so dear, so sacred or so pregnant as these, to the ears and heart of him who has learned the great truths which Masonry unfolds to the minds and souls of her worthy sons? Contemplating the mighty truths which lie behind her veil, forever concealed from the unworthy even should they gain access to her courts, her true votary finds that, like her twin sister Nature,

—"she speaks

A various language: For his gayer hours
She hath a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And gentle sympathy that steals away
Their sharpness ere he is aware."

ORATION.

BY R. W. JAMES W. BOYD, GRAND ORATOR, AT THE ANNUAL SESSION OF THE GRAND LODGE OF MISSOURI, HELD AT ST. LOUIS OCT. 11, 1883.

Most Worshipful Grand Master and Brethren of the Grand Lodge of Missouri:

Standing in the *footsteps* of so many able and eloquent predecessors, and in the presence of the representatives of Masonry throughout Missouri, it would be unnatural for me not to realize, to some extent, the responsibility of the hour. The different phases of the one great subject have, from time to time, been so ably presented, the field before me has been so well culled, that there seems but little left for me to glean; yet, having been honored with the appointment, you expect me to present a sheaf, even though I gather only what the great reapers have left by the wayside.

It has been said that every man's opinion of Freemasonry is elevated just in proportion to his knowledge of its history, symbolism and philosophy. If this is true, it would not be inappropriate for us to consider the most important of these—

THE PHILOSOPHY OF MASONRY.

For of what avail will be our art, symbolism, ceremonies, plans and aims, unless there is beneath them all a philosophic basis—a philosophy profound enough to adapt our Order to the demands of the highest interest of every civilized country, in every epoch of its history; as well as to the advancement of the true welfare of individuals.

We cannot all visit the seat of Solomon's Temple to survey that locality, but we may survey, with an intelligent eye, a structure more magnificent than was that spacious and symmetrical building. We cannot all spend our time in explorations about Mount Moriah, but we may explore the regions round about the Moriah upon which we profess to stand to-day. We cannot all examine the quarries where the stones were squared and numbered, nor the forests where the timbers were fitted and prepared for that celebrated edifice, but we may examine and understand what it is that now fits and prepares the timbers, squares and numbers the stones, making them living columns and shining pilasters in our grand, effective Institution.

That we may appreciate the problems with which Freemasonry deals, and the results which flow from its workmanship, let us enquire in what respect our Order is adapted to the development of the highest type of manhood, which is, indeed, the end of all philosophy. What is there underlying its forms, symbols and ceremonies calculated to redound to such a consummation? In order to answer this enquiry it is necessary to ascertain the characteristics of the material which is to be made ready by its workmanship for a place in its polished walls. The rough ashlar with which speculative Masonry deals, is human nature—the human heart, with its infinite capabilities, manifold passions, conflicting tendencies, recurring fears, and undying hopes. To adjust this stone, iridescent with the fires of immortality, and yet loaded down with a material body, is the work of our Craft.

Every man is a strange compound, a combination of two distinct natures mysteriously connected together, and yet constantly at war with each other. For our present purpose, one of these may be termed “animal,” the other “moral.” This animal nature is absolutely selfish; all its appetites, passions, inclinations and tendencies are selfish; and it develops itself without any assistance or culture. It needs no school for its tuition. Like the animal about us, it knows no higher law or rule of action than expediency or gratification. It has no regard for the right or happiness of others. “*Responsibility*,” “*obligation*,” “*duty*,” are words unknown to its vocabulary. Self is its motto, self is its end and aim, indulgence is its worship, gratification is its god. Shakespeare says, “love thyself last,” but it loves self first, last, and all the time. Again, he says, “Let all the ends thou aim’st at be thy country’s, thy God’s and truth’s;” but these ends it ignores; their claim it repudiates. This selfish nature is the source of all our unhappiness; it destroys happiness in him who yields to its control; destroys even his capacity for happiness, and causes him to disregard the happiness of those around him. The world’s history is little less than a panorama of wars, strife, bloodshed and misery—all the work of this selfish nature.

“Man’s inhumanity to man
Makes countless thousands mourn.”

But man is by no means an animal; he is also a moral being; endowed with a conscience, a spiritual illumination, a still, small voice within, whose call to duty may be ever heard above the wildest clamorings of appetites, passions and selfish tendencies. The latter may lash him with their enraged fury, as the angry billows lash the storm-tossed vessel; but, as it may ride

over the foaming crests of the maddened waves into the peaceful harbor ; so may he rise superior to the demands of his selfish tendencies, and pursue a course of rectitude in spite of their fury. *Here is the conflict:* These selfish tendencies, in their unreasonable demands for gratification, would disregard the true interests of the man, subject him to their tyrannical sway, and, finally, sink him into degradation and ruin ; while his moral nature is constantly urging him to deny himself ; to restrain these selfish tendencies ; to rise above their demands ; to obey the dictates of his conscience ; to follow a course of benevolence, and thus to be a freeman whom the truth makes free.

This is that battle of life which is waged in the breast of every individual. Than this, no more important battle is ever fought. Alexander conquered the world, and wept, it is said, because there were not other worlds to conquer. This animal nature conquered Alexander, and caused him to die in a drunken revelry in the streets of Babylon. Cæsar, fired by the love of country, led the Roman legions through a thousand battles to a thousand victories ; love of self—ambition—led Cæsar beyond the limits of patriotism ; induced him to commit the fatal act of placing on his own brow the crown of the Roman Government, and thus caused his sudden downfall. Napoleon unthroned kings and emperors of Europe, and held them captives at his will. His selfish nature—ambition—held Napoleon captive at its will, swept him beyond his appointed bounds, and thus caused him to be banished to the lonely island.

All along the pages of the world's history, we see where her poets, orators, philosophers, warriors and statesmen have gone down in this conflict, beneath the power of this fell destroyer of their best hopes and highest interests. Men everywhere, to-day, overcome the obstacles to what they consider success, then, yielding to the demands of this lower nature, utterly *fail* to fulfil any useful mission in life, and die unwept, unhonored and unsung, leaving behind them no fit memorial of the life of a rational, intelligent being.

Life's victory is, so to gain control of this selfish nature that it may be subordinate to a sense of duty to cultivate and develop the moral faculties so that they may assert their superiority, and thereby establish in the individual true manhood. And every institution, society or order is beneficial in its *ultimate* results just in proportion as it enlists, encourages and assists the individual to *fight* this battle, and to gain this victory.

But how is this grand result to be attained ? How is this victory to be gained ? Certainly not simply by good impulses occasionally flashing through the mind ; not by sudden outbursts of benevolence now and then ;

not by spasmodic fevers of charity which seize the patient only on state occasions—these can never constitute manhood. An occasional skirmish, or a dress parade, no matter how brilliant, will never gain the battle of life.

Character is to be found in the permanent disposition of the mind—in the governing purpose of the life—and this permanent disposition or governing purpose is the result of a deliberate, unreserved commitment of the spirit to the ends of worthiness. In order to overcome this innate, selfish power, it is absolutely necessary for the individual, at some moment, to commit himself, fully firmly, deliberately, unreservedly to the ends of benevolence. Without this commitment, there is no foundation upon which to build character. Without a governing purpose controlling the life, all deeds of benevolence are but desultory and, consequently, evanescent in their effects upon the actor. It is true that they may benefit the object, but, subjectively, their influence is lost, and their subjective influence is their only influence which tends, in any way, to make character. There is a great deal of this transient excellence in the world; subjectively, it is a mere shadow flitting across the landscape, nothing more. These purely impulsive acts of charity, which spring from no governing purpose, are like meteors which wildly shoot across the heavens, leaving behind them no trace of their short but brilliant career. These spasmodic displays of generosity may be beautiful in themselves, and pass current among men at a high estimate; they may be apples of gold, but their effect upon the actor is lost, because they are not *set* in pictures of silver, previously made ready to receive them—their effect upon the actor is evanescent because his mind has not been prepared to retain their reflex influence. Without this preparation, this committal, generous impulses and magnanimous conduct will fail to elevate to true manhood. Under such circumstances, magnanimous acts may be the finely sculptured pieces of delicately tinted stone, but they do not constitute the *beautiful* and *costly* Mosaic, which is the aim of the artist, simply because they are not set in a suitable background, previously prepared to retain them.

What the man needs, what the interests of his moral nature imperatively demand in this conflict with these selfish tendencies, is some institution, some individual, some influence which will lead or induce him to rise up in the might of his imperial nature and vow allegiance to its demands—to make this commitment, to form this governing purpose.

Show me an institution which demands, upon its very threshold, an unqualified commitment of its initiate to the ends of benevolence; which demands that he enter fully upon this contest, determined to wage an unrelenting war against this selfish nature; that he burn the bridges behind

him, and thus cut off every avenue of honorable retreat, and I will show you an institution founded in a wise philosophy. With this foundation for character laid, every act of virtue is a stone set in the wall; every benevolent deed has a permanent subjective influence; every act of charity elevates and ennobles the character of him who only thought to bless the other; all magnanimous deeds and charitable acts are now beautiful pieces of marble set in the mosaic of character; now every victory over self adds strength to the victor, and thus character grows and is developed; thus the individual passes out of the miasmatic valley of selfishness, ascends the shining heights of virtue, and there labors in the noble duties of manhood.

Compare him to the man who has surrendered to his selfish nature: In the ordinary affairs of life, the one is equivocal, unstable, untrustworthy; the other is honorable, true and worthy of all confidence. In the profession of medicine, the one is an empyric, falsely boasting an alleged panacea, with which he filches the last dollar from the despondent invalid; *the other* is the benefactor of his fellow beings, alleviating pain, annihilating suffering and allaying distress. In law, *the one* is a shyster, polluting this noble profession by his very touch; defrauding those who trust their interests to his care; *the other* is ever ready to protect the innocent, to shield the weak from the merciless demands of the strong, and to see that injustice be done no man, however humble or obscure. In politics, the one is a "ringster," full of deceit, false, "a thoroughbred fraud," seeking only self-advancement; the other is truthful, honorable, patriotic, seeking to advance his country's welfare; the one, by his conduct, says, "I have no use for any man unless I can use him;" the other, by his life, proclaims, "I am a man, and *whatever* is humanity is *akin to me*," and deserves my earnest co-operation in its laudable efforts; the one, as he often occupies positions of trust and honor, is like the moon, which reflects the unfruitful rays of a borrowed light, thereby deceitfully appearing to be a beautiful luminary, until the telescope is turned upon it, when the astonishing *fact* is revealed that it is only a dreary waste, a sepulchral orb, full of yawning chasms and horrible abysses of darkness, upon whose surface charred and desolate peaks rise in dismal chains, like foreboding phantoms—a world in which every principle of vitality has long since been destroyed by its own internal, desolating, volcanic powers—the other—in all the relations of life, abounding in generosity, magnanimity and true nobility—is like the sun, the real luminary of a grand system of worlds, which sends its rays of heat and life into every nook and corner of the surrounding universe, producing life, growth and development, thus causing all nature through-

out her endless gradations to resound with her thrilling songs of joy and gratitude.

But what influence does Masonry exert upon State? Is it adapted to the promotion of the true interests of every civilized country, in every epoch of its constantly changing condition? Is it peculiarly adapted to that end in our country at this time? Every age in a country's history has its own peculiar evil. The predominant evil of the last epoch is not the prevailing evil of this age, and the prevailing evil of this age will not be the chief evil of the next era. This leading evil of every age is simply the form in which the selfish tendencies of the people most strongly manifest themselves at that time. The hour forbids elaboration here, and I must confine my observations to two epochs.

What, then, is the characteristic evil of the present era? What is the predominant vice of our day? What is the evil which seems to be permeating the masses of our people and affecting all classes of our citizens; the evil whose baneful influences have reached even those who have been honored by positions of trust and power—an evil which is every day extending, which seems to know no abatement, which looms up like a portentous cloud, above our political horizon, which casts a foreboding shadow across our political sky, which, strange as it may seem to you, in this hour of peace and prosperity, even threatens to undermine our Republican institutions, and to destroy our civil liberty? It is that which has been designated as the root of all evil—"the love of money."

If there is a vice which can more completely than another extinguish the fires of patriotism, and paralyze the benevolent impulses of the heart, that vice is the inordinate love of gain. When this desire to accumulate wealth becomes so general and so excessive in any people as to lead them to regard lightly the means by which it is gained, then dishonesty invades all kinds of business, hypocrisy and deceit characterize the times, adulterations and counterfeits abound, "corners" and gambling speculations prevail, every man begins to suspect his neighbor, honesty itself is doubted, moral integrity hangs her head in shame and weeps over her own downfall, while civil liberty—the daughter of virtue and intelligence—wings her sad flight to realms more congenial to her own proud spirit. There was a time in our Republic when to show what ought to be done was to secure the adoption of that measure. How is it to-day? What measures are now adopted, and how are they secured? Let the legislative history of the last two decades answer. How many measures of doubtful expediency (not to say of doubtful honesty), involving millions of dollars, have marked this period? We live in a most magnificent country. Nature has lavishly

bestowed upon us everything necessary for our comfort and happiness. Our growth as a people during the first century of our existence is without a parallel in the history of the world. To-day, we rank as one of the leading nations of the earth. And yet, it is a recognized fact that the basis of all this grandeur and power, the palladium of our liberty, the electoral franchise is, to a considerable extent, controlled by money. It is a fact, strikingly suggestive, painfully humiliating, and fearfully prophetic, that a potent factor in our elections is money. Do we, as a people, love money more than freedom? Do we value gold more highly than honor? Has our material progression become a retrogression in the high qualities of moral excellence? Has partyism been substituted for patriotism? Have spoils, as the end of public measures, been substituted for public good? And do we, as a people, look with complacency upon these signs of the times?

The curse of our age is this fierce, excessive, absorbing mercenary spirit, which crowds out all higher and nobler motives; and which will, unless checked, prevent the perpetuation of our civil institutions. When the people of any country bow down before the golden calf, and worship at its shrine, the tables of the law of civil liberty fall from the hands of the greatest law-givers, and are broken into fragments. Civil liberty is, indeed, the boon of virtue and intelligence in the people; a blessing not gratuitously lavished upon all alike; a reward reserved for the intelligent, the unselfish; but never bestowed upon, or perpetuated to a people too mercenary to be capable of appreciating it. Nor is it any disparity to liberty that such is the case. On the contrary, its highest praise, its proudest distinction, is that an all-wise Providence has reserved it as the noblest reward for the development of our faculties, intellectual and moral.

The past abounds with illustrations: The Grecians were one of the most cultured, literary, brave and patriotic people of ancient times. Their literary productions are yet the admiration of the literary world, and their deeds of valor are to-day sung in every civilized clime. Yet, even this people became mercenary, selfish, venal, corrupt, and lost their patriotism to such an extent that even the burning eloquence of Demosthenes could not arouse them to a sense of duty; and their proud republic, after which our own was modeled, fell, not really by the hands of Philip of Macedon, but by its own internal weakness, caused by the degeneracy of its citizens. And who does not know that self-indulgence, voluptuous living, corrupt practices, private and public, in a word, the loss of virtue and patriotism in the Roman people, caused their grand governmental fabric, which once held the world in subjugation, to crumble to atoms beneath the attacks of the hardy sons of the North. Other instances need not be given. Civil liberty

is not, cannot be, maintained by bayonets, compacts, leagues or constitutions; it can stand upon no other foundation than virtue and intelligence in the people. History is full of warning, and will repeat itself, because we heed not its lessons.

And when the future historian shall write the history of our times, then the full effects of this evil upon our destiny as a nation will be revealed. It is, however, already apparent that the true welfare of our country now demands that all conservative moral forces be swiftly arrayed and called into active service to battle against the further development or extension of this giant evil; for upon the result of this conflict between this mercenary spirit and higher, better motives in the people, depends not only the future history of our own country, but even the destinies of all the ages yet unborn. If our experiment of self-government shall at last fail, that failure will prove a fatal blow to civil liberty throughout the world, and turn the wheels of progress back a thousand years. In this momentous conflict, what a powerful influence may be, must be, wielded by our Order! What a determined, uncompromising foe this vice finds in Masonry!

Even upon the threshold of this Institution, the candidate must rise above all mercenary motives; he must commit himself against this form of selfishness, and as he advances step by step in Masonry, if he advances in its spirit, he must rise higher and higher above this influence, so that to be a Mason, indeed and in truth, is to be found in the ranks of those who, by their manner of life, stand shoulder to shoulder in solid phalanx of opposition to the prevailing evil of our day.

While this evil overshadows us, there are in Missouri alone, not to mention the forty-five other Grand Jurisdictions in our country, more than five hundred altars upon which the vestal fires of faith, hope and charity never cease to emit their bright and hallowed rays.

While the world about us, to-day, seems determined to sacrifice everything for gold, there are, in Missouri alone, more than five hundred shekinahs burning with their unquenchable glory, from whose presence there go forth, not upon mercenary, but benevolent missions, messengers of good-will, to raise the fallen, cheer the faint, strengthen the weak, relieve the distressed, and to dispense that genuine charity, which, like mercy, brings its own recompense;

"Which droppeth, like the gentle rain from heaven,
Upon the place beneath; it is twice blessed,
It blesses him who gives and him who takes."

While the foundations of all our greatness and grandeur as a nation are being undermined by this overleaping love of self, there are, in Missouri, alone, twenty-seven thousand Craftsmen who profess to be learning, at our altars, these lessons of life which are calculated to elevate them above the poisonous vapors of selfishness, and to array them as living conservators of all that tends to promote civil liberty—as enemies to oppression, and as benefactors of the human race.

Had not Masonry come down to us from antiquity, we might reasonably conclude that it was organized for the especial purpose of combating this evil; but as it is of ancient date, we are forced to admit that at its origin there presided a philosophy wise enough to look down through the vista of ages, and to adapt it to the demands of the true interests of our country in this era of its existence.

But will our Order be directly antagonistic to the evil which will characterize the next epoch in our history as a people? What that evil will be, it requires no prophet to tell. There is more than one cause at work to produce the same result. This money-loving age will produce, and be followed by an epoch of Atheism. You, who live to witness the morning hours of the twentieth century, can then verify this assertion.

It has been said that every government is founded upon some religion. A system of morals based upon some religion, binding upon individuals, is necessary to constitute a State. At any rate, a wide-spread Atheism, such as I have indicated, produces disobedience to law, disloyalty to sovereignty, and engenders materialism, rationalism, socialism, nihilism, communism, and other false doctrines wholly inimical to constitutional government, subversive of civil liberty and destructive of true manhood. And this evil, with its concurrent vices, is the monster with which the next generation in our country must grapple in a deathly struggle. And, in my opinion, it will be a struggle between law and anarchy, liberty and despotism, order and plunder, happiness and misery. In this struggle, our noble Order will prove itself to be the powerful ally of law, order, liberty, happiness. When that conflict shall war fiercest, the silent Masonic banner will be the last to retire from the field; when Atheism shall have cast its deepest shadow, the Masonic altar shall yet be luminous with the effulgent rays of her great light when the night of the triumph of Atheism shall be the darkest, one of the last lights to go out in the opposing camp shall be the fire kindled upon the Masonic altar.

And, thus, Masonry will be the powerful conserving force, antagonistic not only to the predominant evil of the next epoch, but to the chief evil of every age of our existence as a people. But this feature of Masonry,

which is, indeed, its foundation, also meets and satisfies the chief demand of the human heart.

Ever and anon, through all the vicissitudes of life, we are prone to ask ourselves, What am I? Whence came I? Whither do I tend? Man cannot consent to believe that the earth is his only abiding place. He may reason himself into the well fed, well trained, well developed baboon, but his soul rebels against this false logic, and sadly cries out: Why then have I immortal instincts? Why were these longings for immortality implanted in my breast? Who placed them there merely to mock me in my solitude and desolation? Can it be that our lives are but a bubble, cast up by the ocean of eternity to float for a moment on its waves and then sink into nothingness? "Why is it that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering unsatisfied? Why is it that the rainbow and the clouds come over us with a beauty that is not of earth, then pass away, leaving us to muse upon their loveliness?" Why is it that the stars, which hold their festival around the midnight throne are set above the grasp of our faculties, forever mocking us with their unapproachable glory? Why is it that the bright forms of human beauty, whose lives here become a part of our own, will not always stay in our presence?

Has he, who graced our last annual communication with his presence; whose face, though gone, we still see; whose voice, though now silent, is yet ringing in our hearts, been consigned to an eternal oblivion? Is there no country where the heart can say: I am at home?

These are such questions as lie at the foundation of our happiness; they rise up before us like Banquo's ghost, and will not "down" at our simple bidding. What institution pretends to answer them? Ah! what means that letter "G,"

"That hieroglyphic light
Which none but Craftsmen ever saw."

It stands in the East, an ever-present answer to these recurring questions, impressing upon the mind of every Mason that he is born for a higher destiny; that there is a realm where the rainbow never fades, "where the stars are spread out before him like the island that slumbers in the bosom of the ocean," where the good and the true, who fall before him here like autumn leaves, will forever stay in his presence, even in that Grand Lodge where the Supreme Grand Master of the universe presides.

We have heard that Masonry is grand because she is old; but Masonry is old because she is grand. She has withstood the ravages of

time, the revolution of ages, the unrelenting crusades against her, because she is founded upon a philosophic basis. Masonry, is no insurance association; not disparaging or underrating the benefits of insurance, she has nobler, grander ends to accomplish. She is that imperial Institution which carries lessons of true manhood, devotion to women, loyalty to truth into every hamlet within our borders; she is that permanent Institution whose example has actually called into being almost every other benevolent order which exists today; she is that imperishable Institution which takes by the hand the Brother who has fallen in this battle of life, that kindly raises him to his feet again, that gently brushes from his brow the dust of defeat, and encourages him to go forth again to the conflict with renewed strength and a firmer determination to accomplish something in life; that noble Institution, which in the silent watches, unobserved, carries joy and gladness to the lonely and desolate of earth; that immovable Institution, which, by her tenets and cordial virtues, draws, unbidden, to her sanctum sanctorum the high, the low, the rich, the poor, and numbers them all alike, her own pledged sons and workmen; that imperious Institution, which, by her sublime principles, unswerving faith and noble deeds, challenges the admiration of all men.

We are Masons, not for what we may get, but for what we may attain, what we may do for others. This is her glory; this is what makes Masonry the synonym of charity throughout the civilized world; this is what will shed brighter and yet still brighter luster upon her fair name, as the centuries, one by one, shall be added to the past, even down to "the last syllable of recorded time."

ORATION.

DELIVERED BY W. . . BRO. . . JAMES S. GILHAM, GRAND ORATOR, AT LINCOLN, NEB., JUNE, 1882.

We are assembled here to-night as Masons. In this Lodge room we are builders, whatever may be our worldly avocations. Our Lodge is an organization of architects. All its memories, traditions, forms and ceremonies, its marks of honor and distinction, its symbols, from the trestle-board on which the first designs are traced, to the key-stone which supports the royal arch, the language of its moral science, its rules and aspirations are of constructive energy.

The aprons we wear are the stone-mason's aprons. Our Lodge is erected to God, not as the author of life or the source of law, but as the Supreme Architect. It traces its ancestry near Jerusalem, because of the great temple, the masterpiece of Jewish architecture.

The craft recurs thoughtfully to the pyramids of Egypt, and lingers among the columns of Acropolis, because they are the chief remains of ancient creative art.

No man may reach highest Masonic culture within our Lodge room until his mind has been divested of all thought and traces of the commercial life without its doors. The deeper meanings of Masonic teaching can be learned only by him in the privacy of our meetings, can assume the aims, experience and character of some great builder, some foremost architect in a creative age, from whose cultured mind, temple and palaces have been projected; by the cunning of whose hands the shapeless stone has assumed order, symmetry, individuality, capacity to gratify some want of human nature and decorate the waste of nature bareness with something beautiful and new fresh from the agency of God's sole viceroy on earth, creative man.

The ideal Masonic life is one of endless reproductive industry.

The aim of Masonic culture is to stimulate its members to live a life of ceaseless constructive activity, a life serene, because, without the hate and jealousies of competition, happy because the sweets of mental and mechanical creation belong to it without alloy, blessing man, not by giving a penny to the poor and waxing rich upon the aggregated losses of ten thousand, but by contributing to earth a substantial addition to its forms

of usefulness or beauty, not purchased from the toil of others' hands and minds, but springing forth from each man's thought and fashioned by his art.

The exercise of each man's creative faculties in the formation of the objects most desirable to him, is the only form of human labor which does not require man to look upon large numbers of his fellows as his victims, his rivals or his foes.

No man, save idiots and imbeciles, is born without the faculty to erect and make the various articles which his wants require or his trade demands.

The sweetest pleasures incident to work attend its wholesome, unbought, unslaved exercise.

To reproduce ourselves, our thoughts and fancies in objective realities in wood or stone, in words or colors, in melody or in art, independent of an employers' hire or a market's caprice, lifts labor from its servitude and sets it on its throne; removes its curse and restores to it its crown of regal dignity. The highest wants of man become his friends, the proper stimuli of his toil. They cease to be the means by which his brother tempts him to his ruin. Each man receives rewards commensurate to his labor, not doled to him from selfish, greedy hands, but each becomes his own pay-master, finding his fairest compensation; first, in the enjoyment of the forms himself hath built, second, in the buoyant healthfulness, inseparable from inventive labor.

To mankind toiling thus, no strife could rend asunder the bonds of human fellowship. For who would covet imperial palaces and pomp, if, that the thought of all the race condemned the owner to the hand of scorn unless his labor fashioned it. And who would lose the blessedness of giving to the poor and worthy, if charity were loosened from the bonds with which business necessity binds its open hands.

Relying chiefly on himself, man's moral judgment would burst the bonds with which commercial complications restrain its force. Manhood would cease to be compromised by complaisance toward evils that cried to heaven for redress, or complicity in wrongs which flush the cheeks with shame.

The untrammelled conscience would regain its power, and unwarped charity assert its might.

Individual vice and social outrage would shrink and cower before the free, outspoken condemnation of the moral judgment of the race. The richest minds, the ripest culture and the strongest wills, instead of struggling with each other for mastery over the poor, to acquire by purchase

the objects of desire, would invent unnumbered novelties to sustain existence and fill its hours with joy.

The possibilities of such a life no thought can guess.

Man differs from all below essentially in this, that he alone creates, constructs. The bird builds its nest by instinct; the beasts burrow their holes in the ground by instinct; and one nest and one lair differ not from others in glory.

Man alone has the varied wants, the changing caprices, the never satisfied desires, the ever growing aspirations, which nothing less than ceaselessly active constructive power can gratify. Man alone has the taste to discriminate, the judgment to distinguish, which only infinite variety can satisfy.

With constantly growing power, with constantly improving taste, with wants, desires, caprices outrunning satisfaction, with daily growing knowledge of the materials and the forces furnished to his hand, he stands on earth its sole creative agency. Here, if anywhere, man is in the image of his maker. Unspeakably august is the initiatory scene of human history, when the Omnipotent breathed into the sleeping man the breath of His divine life,—its joys, its aspirations and its power, and the creature thus inspired became henceforth creator,—a new force, a new judgment, a new choice in the divine economy, to work with multitudes of his brothers in the replenishment of earth with beauteous forms, and thus become coadjutors of him who breathes but to construct, and wills but to create. That, indeed, is not the highest glorification of Him who without end is building new heavens and new earths, which contents itself with sounding praises of His power and energy, but higher is it far to follow in His footsteps, and as He builds, constructs, creates in the illimitable spaces of His sovereignty, so act ourselves, and in our sphere image His glory with our finite power.

Direct effort on the part of every man to produce or evolve the thing or structure which satisfies his wants meets several serious obstacles.

First. The productions of different climates and different soils differ so essentially that exchange is rendered, if not necessary, at least convenient.

Second. The magnitude of some enterprises requires combination, while the perfection of many articles, chiefly tools, can be realized with ease only by some form of cooperation.

Third. Some natural wants of man require ministration at the hands of persons specially qualified; while everything which man uses or desires can be better made by special training for that purpose.

These considerations of themselves, while not necessarily destroying creative exercise by each man, suggest desirable and proper limitations thereupon.

Fourth. Every foot of land on which to stand, and every particle of raw material within the sight or sound of human life has been appropriated. Every man is therefore now compelled to seek the acquisition of some power by means of which to dispossess his fellows of the lands and raw materials which they hold by law and usage, and obtain the labor of the specialist.

Thus come into being our modes of business, and the intense specialization of modern labor, whose direct object is the attainment of this power.

Brute violence is prohibited by law, and governmental aggrandizement is prohibited by the constitution and an independent judiciary.

By the facts of life, money, diffused throughout the world, is convertible at the will of its solvent owner in lands, materials, labor and the fruits of labor. By reason of its circulation in all the avenues of life, its purchasing power holds in one hand the accumulated fruits of the labor of the past, and with the other reaches vastly forward to seize without resistance the product of all future labor. Could it be possessed with all the power it has when circulating, the world would bow complaisant at the feet of its possessor, and ask to do his bidding. But to be potent it must circulate. The power to recall it at stated times, or at his will, constitutes the wealth of one and imposes poverty on thousands; gives to one the means to buy, and inflicts on countless others the necessity to sell. To acquire this power, man, whether he choose or not, must toil, and plan, and scheme, and plot, with eye alert, with large discourse of cunning, or else exist a friendless vagabond, a houseless tramp.

Independent of simple drudgery, there are four honorable and legitimate modes of obtaining this result:

First. All the forms of loans by which one obtains the promises of another, secured by his lands and property to repay at stated times the money loaned, with interest or discount.

Second. By the exercise of superior shrewdness selling to one's friends and neighbors everything whose selling value is decreasing, and buying of one's friends and neighbors everything where selling value is increasing.

Third. Occupying and controlling some locality, instrument, facility, or department of exchange, crushing out competition, or pooling with competitors, thus becoming enabled to exact a moderate or immoderate

toll from all who wish to trade the products of their labor that they do not want for fruit of others' labor that they need.

Fourth. Occupying all the land, possessing all the materials which in after years man will want to use, fencing it in with title deeds, or bonds for deeds, and waiting until successive generations or emigration will leave large numbers homeless unless they buy this land,—powerless unless they buy this material.

Thus come into being monopolies of all kinds. Monopolies of land from the homesteader on the frontier, excluding humanity from his tract of sand and cactus with a receiver's receipt; the town site adventurer, hoisting his piratical banner over every cross-roads, post-office, county seat and railroad station, to the ducal owner of ten thousand acres and the owner of a city corner lot; monopolies of business from the merchant, hog buyer, lawyer of a country town, to those who hold within their hands the power to make or wreck a railroad, to build or dwarf a city, to bull or bear the markets of the world.

In the effort to acquire and retain these monopolies arises competition, fierce, destructive,—among farmers seeking to beat each other at the market, among laborers struggling to anticipate each other in getting service, among merchants enticing each other's patronage, among doctors and lawyers striving for each other's clientage.

To prevent the reduction of wages, prices, profits, tolls and charges by this competition pools are formed, from the trades unions, labor associations, professional fee bills, mercantile agreements, up to the rules of boards of trades and railroad schedules.

And the object of it all is what?—the acquisition of power. Not moral power, not intellectual power, not power over dead matter, over chaos or irrational force, but relative power,—power over men,—superiority, supremacy.

In these various modes of business are employed the distinguished talents, the ripe scholarship, the enterprise and energy of the race. Three-fourths of the waking hours of the intellectual forces of the age is consumed waiting in offices, lounging in stores, loafing on the corners, haunting saloons, measuring each other's strength, watching the market, looking for chances to buy at less than worth, waiting for opportunities to sell for more than worth.

And three-fourths of the teachers and preachers are teaching and preaching that success, superiority, supremacy of man over man, is possible to all, if only they will be good and virtuous, industrious, economical.

The result of it all is that the natural inequalities of life are exaggerated. One gets millions: millions lose their little all. Tens of thousands are wrecked daily. Westward the star of empire takes its flight. The suicides increase. Usury becomes respectable, and Shylock ceases to be a mere creation of genius. Defalcations are customary affairs. Debt impenetrable darkens the commercial skies. Dishonesty, exemptions, poor husbands and rich wives, bewilder lawyers. The reputable merchant sells poisonous adulterations for food. The dram-seller tempts man to his ruin for his gold. The burglar robs night of its sleep, and time-locks are invented for iron doors. Hard by the church is the lazar-house of infamy. Men grow gray unmarried, incontinent, respectable, waiting until success enables them to support families. Nuptials are celebrated for money.

Midst it all is the shriek of the ruined monopolist of land against the successful monopolist of carriage; the denunciation of the solvent banker by the insolvent borrower; the quarrels of statesmen over free trade and protection, and the owl-like gravity of the publicist and economist discussing the reason why millions are accidentally defeated in the terrible struggle for power over the industry and property of man, which to be power can be only held by few.

What is a competence but power to live, to gratify one's taste and satisfy one's wants without exertion of our own, but solely by the fruits of others', toil? What is wealth but power to buy the objects we desire, conditioned on the necessity of countless others to toil and sell the product of their toil?

Competence and wealth are incapable of general attainment. What is this cry of hard times that resounds with ever increasing volume through the length and breadth of the country? Poverty stands on higher ground than ever before in the history of man. it is better fed, better clothed, better housed. But poverty is as far from wealth as ever, because wealth is not a thing but a relation. Wealth is superiority, supremacy. Hard times is the shriek of the masses against mathematics. Educated to believe that wealth, superiority, eminence, were attainable by all, all have entered the race to attain these prizes, and the result is inevitably disappointment and defeat. Terrestrial wisdom cannot devise a scheme by which any power which the multitude may acquire over the industry of a few can be made worth toiling for, or worth preserving when attained.

In the midst of all, there is not a solitary man engaged in the production of a single form to subserve his needs or please his taste. While this is the case, rewards to all men commensurate with their labor are impossible. The highest creative energy is impossible. The highest con-

structive activity is impossible. Fraternal fellowship is impossible. Natural or rational equality is impossible, and the golden rule becomes senseless jargon.

I have chosen to depart somewhat from the beaten track on this occasion. First, for the novelty of journeying over rutless roads; second, to suggest the inquiry whether man's broadest life and highest culture can be realized in the present form of industry. Great is the contrast between our ideal and our actual life. Professing aspirations for purity without egotism, virtue with charity, growth without selfishness, and strength without oppression, the lives of the churchman and the Mason mock their pretensions with hideous satires.

Not alone in man's inherent weakness, but largely in the environment which limits and restrains his freedom lies the fault.

The daily toil of man determines his conduct and his character. So far as man has the strength, he will obey the rules which his business imposes upon him.

The ethics preached from the pulpit, the rostrum and the stage may be received with enthusiasm when uttered, but man refuses to allow them to rule his conduct, except so far as they are consistent with the attainment of success in the line of his industry. While the provision of sustenance and the possession of a home are made to depend entirely on successful competition, the habits, principles and characteristics requisite to competitive victory will be cultivated despite the maxims of morality or the precepts of religion. While all the objects desirable to man are attainable only by purchase with gold, gold will be sought by every art of cunning, by every mode of extortion, by every system of rapacity, by every means of temptation, by every form of robbery and theft. It is simply folly to assert that in competitive industry man can gratify his proper wants with innocence. The only object of competition is to secure to some greater rewards for labor, involving less to others.

If the rules by which these results were achieved were identical with the rules for mental and moral development, then competition would be the appropriate principle to stimulate evolution, and expedite the survival of the fittest. But thrift, economy, firmness, legal justice, shrewdness, border closely on avarice, stinginess, brutality, oppression and deceit, and the successful man needs often stand with one foot on each side the fence; and the best of us don't always care to let our right hand know what our left hand is about. While the habits requisite to industrial success are opposed to the most liberal generosity and largest unselfishness, it is useless to dream of virtue, of innocence, of brotherly love. There may be

union and fraternity among the few whose interests do not clash, but Masonry and the church have both shown how difficult it is to diffuse fraternal love among large numbers, rent with competitive conflict.

That all human labor should be creative or constructive is impracticable at present, and even undesirable. That it should be entirely competitive is still more undesirable.

First, it makes all toil servile. Not the toil of him alone who labors with his hands, but even the industry of all ranks and classes who work and scheme and plot for an employer's stipend or a market's profit.

The rush and enterprise and energy of modern times have done much that is good. They have carried along education, morals, religion, government and law. But business has made itself supreme over them, and the church, the state, morality and education have become its servants. Everywhere its maxims rule, everywhere its dictates are obeyed. Over the life of all its slaves it wields remorseless sway. Pity lifts its eyes to plead, and sadly turns from the stern necessity that will not look upon her face. Conscience parts its lips as if to speak, but her still, small voice is silenced by the imperious voice of business expediency. Charity extends her hand as if to bless, and business urgency withdraws it with the exaction of the widow's mite. Our business exacts implicit obedience to its rules, or inflicts the penalty of ruin. Yearly it crushes the hopes, breaks the spirits, and wrecks the bodies, minds and souls of thousands of its devotees. Its heel bruises the head of the unfortunate and weak. Day by day it robs us of our rest and joy, fills our breasts with hate and jealousy. It enslaves every mind and desolates every hearth and fireside. Daily we are banished from home and its loved ones, and at night home, sweet home, wearily watches our coming until the candle is burned to the socket, and we come at last with the frowns of business darkening our brows, and the cares of business biting our hearts, and the caresses of love are powerless against it. Labor such as this is slavery, although no overseer may crack his whip, and no master wield the rod.

Eight hours for our ordinary avocations. Eight hours for the service of God, eight hours for sleep,—half of our waking hours for work, half of our waking hours for relief of man and service of God, is the Masonic ideal.

Secondly, the powerful talents, the exalted minds that could create unnumbered forms to minister to the highest tastes of man are driven from their natural walk. One generation is not more creative than another. God is no respecter of persons, moons, or years, or centuries. Shakespeare is alive to-day. Angelo is on earth. Miltons and Bacons,

Raphæls and Titians go in and out among us. Ten thousand Edisons live within the borders of this land; ten thousand men like Morse, like Stephenson and Watt. But the spirit active to conceive the beautiful, and grasp the new, the genius quick to plan, contrive and execute is all engaged in buying hogs, shipping wheat, collecting debts, dabbling in real estate, loaning money and arranging freight schedules. If fortunate they buy a builded house, a painted picture, a written book, the refuse thought of an inferior mind; and if unfortunate, and two-thirds of them are, they strew the shoals of ruin with their wreck and leave on earth no token of their native power except its blasted prophecy.

The highest, the Masonic, faculty in man is unexercised, uncultured, unused. Never before, unless when Christ appeared within the borders of commercial Palestine, has the spirit of commerce been so diffused and so intense as at the present time. From the mountains to either sea there is no man whose labor is directly spent to gratify his wants. Even the farmer on the prairie buys the greater part of that which furnishes his table and his home, and everything he raises has been raised to sell.

In the cities no man has a thing for his own use, delight or comfort but that which has been bought, and all his time and energies are spent to please or force the wills of those who have the means with which to hire or with which to buy.

In this city of fifteen thousand people there are a dozen different styles of houses, and not one of them reflects the owner's taste or bears the impress of his character. The house tells nothing of the man within the house save that his bank account is large or small. I would rather live in a house that I myself had built, had decorated, beautified with the changing fancies, the added labors, of each day, costing a life of healthful toil, affording a life of pleasure, with a wife whose dress while womanly should be unlike all other women, as her mind and skill differed from all other women, than buy on time the finest second-hand home in Lincoln, and spend a life time in trying to earn the money to clear the mortgage debt, though in that house were a woman called my wife whose dress was made by Worth and every article she wore had cost a mint of gold.

This is a remarkable age. Remarkable because vastly in advance of the past by reason of two or three objects of man's creation. Remarkable because vastly beneath its own great possibilities by reason of our barrenness in invention. What has caused our vast superiority to the past? The inventive labor of half a dozen men, men whose counterparts are in this audience; men not superior in natural endowment to many in this room.

Watt, Fulton, Arkwright, Morse and Stevenson were not extraordinary men, they simply used the little genius they had.

What may be wrought by arm or hand of man from out the vast material and powerful forces at his disposal cannot be guessed, and in the present state of industry will not be known.

Nature has made an unalterable law that man shall not acquire the forms to nourish or to cheer his highest life by purchase, but only by the labor of each to produce the form that each desires to attain. With aspirations so to toil we have all been compelled to labor in occupations irksome, in modes nauseous, with means distasteful, with each man's genius fettered and each man's conscience gagged. The artist, the inventor in man is dead, the money-maker, the money-loser, the hireling only live.

Rightly viewed, there is a serious tragedy in each life. To every one who is not a brother to the soulless clod, there come the sternest trials of his strength and his integrity, when the faculty which distinguishes him from brutes, the builder, the architect within him, the true Masonic man confronts the obstacles that beset his path. The world demands of every man the rewards of creative energy before its exercise can be completed. Life demands, not work, but wages the chance result of work. Not ideas, fancies bodied forth in matter or in thought, but money, their market price. The ambition of each man to reproduce himself in objective forms of beauty or desire, is doomed to meet at every gate through which it seeks egress unto its proper work, the fierce assaults of modern competition. Ruthlessly, ruffianly, in the frenzied haste to comprehend and seize the petty mysteries by which higher wages may be earned, or money made—the building energy—the architect in every man is stricken to the dust.

The moral tragedy of each life is consummated in the extinction of its creative and constructive genius, in the mad eagerness to grasp the secrets of commercial power.

We, who believe Masonic promises, hope for a resurrection, not in heaven only, but on earth.

When modern struggle has reached the full meridian of its course, the master faculty of man, helped by the strong hand of our fraternity, shall be raised from the grave where the violence of business strife hath buried it and take possession of our lives once more.

The awakening mind, affluent with vast and manifold conceptions of higher usefulness and richer harmonies, and the hand more dexterous in its cunning with the implements of art, shall resume their labor to complete the unfinished columns of man's creative agency on earth. Man will

not be compelled, nor longer strive to compass power o'er his fellow-men, but each learning from each, mutually encouraging, mutually stimulating each other, shall labor in his several place and sphere; his individual wants suggesting his individual power, envolving from all the plenteous material furnished, with all the knowledge of creation's mysteries attainable, his several additions in art and architecture, in philosophy and literature, in poetry and science, and thus become God's fellow craftsman, working for the designs traced on the divine trestle-board, to transform immeasurable chaos into infinite order and variety. Then and then only, the creator, man, shall rise into the fullest fellowship with his creator, God.

In this hope, we gather in our Lodges, erected unto Him as our Grand Master, dedicated to that St. John who fled the busy marts of trade, choosing rather to clothe himself by his own hands with camel's hair, to feed himself with his own hands from the free bounty of nature; to find his shelter in the shades of Judea's brook, and there and thus proclaimed the coming of the Prince of Peace; dedicated, also, to that other St. John who spurned all power over his fellow-men, and was content to rest with trustful confidence upon the breast of everlasting Love.

Yielding to the forces of the age in which we live, we may continue to bow to the dictates of the mammon we despise. Biting our chains, perhaps, yet never loosing their hold, it still may be our lot to struggle on, until what the world calls success shall give us leave to retire from the strife; or what the world calls failure shall fling us broken and exhausted from the arena.

But separated from the weakness incident to its members, above the influence of the time-serving present, we have preserved and shall transmit this Lodge in all its original purity, with all its elements of strength and vigor. Where we have yielded, it remains unchanged; where we have fallen, it stands firm and steadfast; where we are mortal, it is immortal. High above the thoroughfares of modern life, in the silent watches of the night it holds its wonted sessions. Already venerated for its antiquity, and for the ripest thoughts of the great dead, whose spirits rule us from their sceptered urns, growing powerful by its earth-compassing sweep, by the increasing number of the great, the wise, the good, who are its humble devotees; powerful from its secrecy which guards it from the influences of the changing present, powerful from its exclusiveness which shields the dreamed-of truth, the growing principle, the shooting plant of human faith from the blasting cynicism, the withering criticism with

which small cunning and shrewd selfishness ever greet the first suggestions of a nobler hope and purer faith.

The Masonic faculty, in man, has been sorely pressed in all the ages.

In the darkness of the past, brute force and might of sword and spear subjected labor to bonded slavery. The feudal church and state repressed the grosser violence, and in their turn coerced the toil of man into their servitude. The builder met in secret. The tiled Lodge never died; the noble principles of liberty and equality were taught within the guarded walls with the emphasis of mystery, and received with all the zeal of devotion. From the lives of the members, the lessons learned, passed into the literature and sentiment of the day. The result was a free church and religious equality; a free state and political equality. To-day, the market rules and compels the mind and hand of man to minister to its caprice. We have faith in the persistency of Masonry. With confidence, we believe the day will surely come when the intellect, the culture, the conscience of the race freed from the market's power, will relegate the acquisition of its wealth to the menial spirits of the age, while they move onward in their royal course, enriching earth with novelty, and uplifting life upon the heights of loving emulation.

ORATION.

THE ANTIQUITY OF MASONRY.

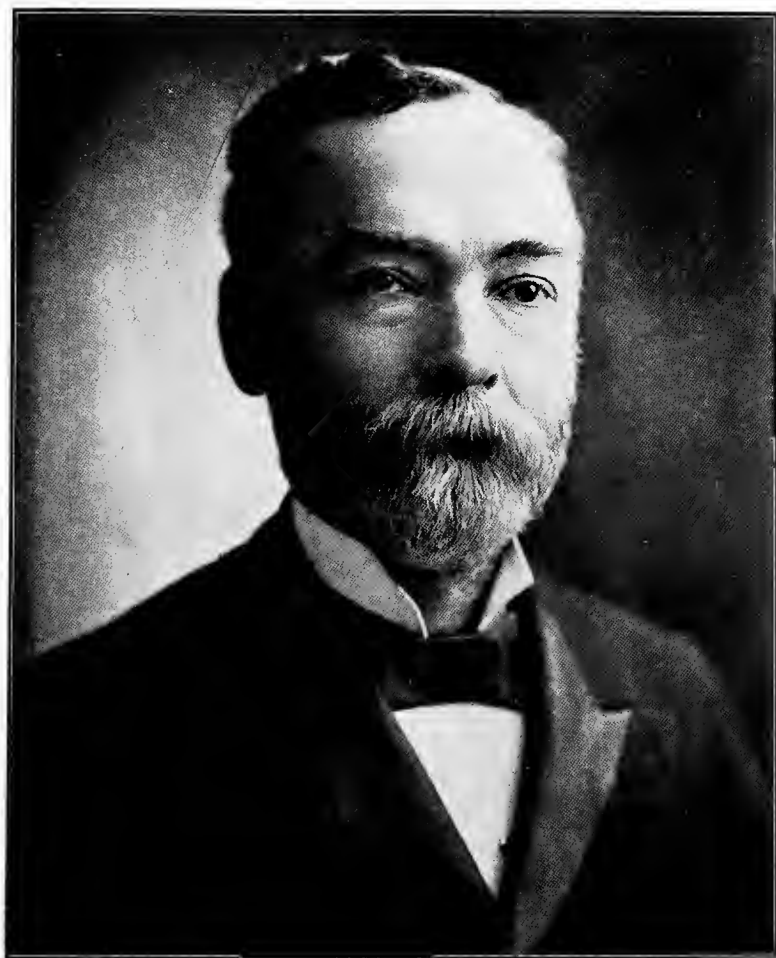
ADDRESS DELIVERED BY R. W. BRO. GEORGE W. WARVELLE, GRAND ORATOR,
BEFORE THE GRAND LODGE OF ILLINOIS, OCTOBER 7, 1891.

*Most Worshipful Grand Master, Grand Officers and Brethren of the
Grand Lodge:*

The regularly ordained grand orator having failed to materialize, the powers that be, unwilling to disturb the precedents that for half a century have prevailed in this Grand Lodge, have resolved that a substitute shall perform the duties of his office, and by some unfortunate combination of circumstances I have been selected as that substitute. I freely confess to you that I entertain but very vague and uncertain ideas of the duties and requirements of this office into which, at the eleventh hour, I have been installed, but I remember having read in the old books that it was a custom of our Masonic ancestors, after the labors of the Lodge had been concluded, to listen to an "entertaining and instructive discourse" by the grand orator. To entertain is not an easy task, while to be instructive is attended with even greater difficulties, but to be both entertaining and instructive at one and the same time is an undertaking that but few of us can hope to successfully accomplish, and I frankly admit my inability at the outset.

My general recollection of the annual addresses of my illustrious predecessors is that they were generally didactic in character, with a strong moral bent, a circumstance that may possibly be attributed to the fact that in most cases the incumbent of the office has been a clergyman; but I shall not take advantage of your helpless condition to inflict upon you a sermon or tax your patience with a rehearsal of moral platitudes.

During the few minutes that are allotted to me I propose to talk, in a plain, matter-of-fact way, on that time-worn and threadbare subject, the antiquity of Masonry. Possibly no topic has more frequently engaged the attention of Masonic orators or writers than the one now under consideration. Its elucidation has called forth the best thoughts of the brightest intellects of this and of past ages, and upon it the student and philosopher have written tomes almost innumerable, and yet, after two



Yours fraternally
Geo. M. Rawley.

centuries of research, thought, and discussion, it is the one topic of all others concerning which the great body of the craft entertain the most hazy, indistinct, and incorrect ideas.

LEGENDS OF MASONIC HISTORY.

The legendary history of Freemasonry locates its origin at or immediately anterior to the building of King Solomon's temple at Jerusalem, while numerous learned and industrious brethren have endeavored to demonstrate the fact of its existence for thousands of years prior to that event. Now, I do not propose to enter into any controversial arguments to show the truth or falsity of these claims, nor am I inclined to strike with iconoclastic hand the cherished idols and traditions of the craft. I only say that no evidence, to my mind, sufficient to substantiate the truth of these assertions has ever been brought to my attention, and every attempt to show a line of unbroken continuity between the temple-builders and the Masons of to-day has resulted, so far as my observation goes, in utter failure. And because we are unable to prove by irrefutable evidence that this Grand Lodge, sitting in annual communication on the banks of Lake Michigan, is the direct descendant and lineal successor of King Solomon's artificers at Jerusalem 3,000 years ago, no inconsiderable number of the craft have conceived an idea that we have no past; that our claim of antiquity is a fable, and that our title of "ancient" is based on no better grounds than simply priority over the numerous imitative societies that have followed us. But in reply to this I can say: If our claims of remote antiquity are doubtful, assertions of modern origin are absolutely false, and in making this statement I am prepared to fully sustain the position I have taken by evidence of undoubted authenticity. Freemasonry is an ancient society, with a long and honorable record, and the contemplation of its development from the guilds of humble artisans to the powerful, influential, and far-reaching organization of to-day is, to my mind, a spectacle of far deeper interest than all its mythic glory under the patronage of Israel's wise king.

Society in the tenth century was just emerging from the lethargy, gloom, and barbarism of the dark ages. Individual liberty so long restrained now began to be asserted; the liberal arts, for ages preceding the sole property of the church and confined to monastic communities, gave faint evidence of an existence among the people, and while the cloister still directed the hands of the workmen it no longer held him in a tenacious grasp. In the eleventh century the spirit of progress was still more manifest in the revival of commerce, the extension of manufacture, and

the cultivation of handicrafts, and about this time occurred the organization of the guilds of artificers, which were afterwards to play such important parts in the political drama. In the twelfth century these guilds had spread with marvelous rapidity over the greater part of Europe, embracing nearly every trade and occupation, and from that time until the present Freemasonry in some form has been a living, potential energy in the social life of the civilized world. Of the progress of the Masons' guild upon the continent of Europe, its trials, its triumphs, and its glorious achievements, time does not permit me to speak and I shall confine the remainder of my remarks to a very brief summary of its career in England, the birthplace of speculative Masonry.

PRINCIPLES OF OPERATIVE MASONRY.

From the best attainable sources of information it would seem that the principles of the operative art were derived from France and numerous examples of mediæval architecture are still extant in various parts of Great Britain, which bear upon them the name of the French master who directed the work. In England, as upon the continent, the early policy of the craft was shaped by the church, under whose protecting care it flourished and waxed strong, and the titles still employed in the nomenclature of some of the officers of the Lodge are directly attributable to the ecclesiastical supervision of that period.

It is a matter of congratulation for us that in tracing our Masonic genealogy, and proving our descent from the English craftsmen, we are compelled to rely on no doubtful theories or unsubstantial legends. Fortunately there exists authentic data in the shape of contemporaneous documentary evidence, upon which we may with confidence reply, and which fully confirms all our claims of ancient and honorable lineage. These documents, for the most part, consist of manuscript versions of what are known as the old charges, or the regulations for a government of the craft, and of these there are some thirty-one copies in existence of undoubted antiquity. They are deposited in the British museum, the Grand Lodge of England, and in the archives of its constituents, and may be seen by any person who may desire to investigate for himself the stability of our claims. The earliest document yet brought to light connected with the progress of Freemasonry in England is known as the Halliwell manuscript, dating from the fourteenth century—November, 1388—and is supposed to have been made in obedience to an ordinance of Richard II. calling for returns from the guilds and crafts. It is in every respect a remarkable document and the most precious heritage that has come down

to us. It is written on vellum, and its composition is in meter or a sort of rude verse. From international evidence it is supposed to be the work of a poet priest or monk of that day, a supposition that is strengthened by the well-known facts of early ecclesiastical patronage, and the probable dearth of clerical attainments among the workmen of that period. Here, then, we have authentic evidence 500 years old of the existence of a Masons' guild at that time in full and vigorous life, and in these days of mushroom societies with doubtful pedigrees, 500 years is not too short a period on which to predicate the term "ancient." The next in importance is known as the Coke manuscript, which, like the one I have just described, is contained within the archives of the British museum. It is in a fine state of preservation and its original cover of wood still remains, together with the rough twine connecting the vellum sheets, apparently as it was sewed 400 years ago. Then there is the Lansdown manuscript, dating from the sixteenth century, written upon three and one-half sheets of stout paper, and the parchment roll in the custody of the Grand Lodge of England, bearing date Dec. 25, 1583. There are besides a large number of other ancient documents, many of which bear evidence of being copied from others still older, all tending to indicate the existence of the society at a very early date.

These documents have reference to Masonry as an artificer's guild only, and such it continued to be until late in the sixteenth century. Prior to the year 1424 it was strictly an operative association, working privately with closed doors and sedulously guarding the secrets of the trade, and Scotch Masonry so continued long after it ceased in England. At this time, however, occurred a most remarkable circumstance that completely changed the character of the association as well as its future destinies, and to which we owe the fact of our assembly here to-day. It would seem that the power and influence of the trades union were not unknown even in those days and that our ancient operative brethren had arrived at a full understanding of its value, for we find that in this year, being the third year of Henry VI., an enactment was had called the statute of laborers, whereby Masons were no longer permitted to assemble as a body of operative workmen or to exercise their handicraft with guarded doors, nor were they permitted to fix the price of their labor or establish ordinances affecting apprentices. The object of the statute was to break up the guilds by denying them the benefits of combination, but, like many other attempts of suppression, the results were far different from the expectation, for, notwithstanding this prohibition, the society continued to exist as a benevolent and fraternal association, with its membership confined to

workmen actually engaged in operative Masonry. But during the sixteenth century, while it still continued to be a trade society, its benefits and advantages were no longer confined to operative Masons, and workmen in other lines were received, until finally in the century followed it became purely speculative, and men from every walk of life, including persons of rank, began to seek admission. During this period was engrafted upon it the system of mystical philosophy which has ever since formed one of its distinguishing characteristics, and about this time may properly be fixed the birth of modern Freemasonry as a system of morality, veiled in allegory and illustrated by symbols.

MASONRY IN THE SEVENTEENTH CENTURY.

The latter half of the seventeenth century was a period of turmoil and civil dissensions, and these, together with other causes, led to a partial disruption of the society, so that for several years it remained in a rather dormant condition. Many of the Lodges practically disbanded, and but little activity seems to have been manifested until what is known as the revival of 1716 and the subsequent assembly of 1717, out of which sprang the Grand Lodge of England—the mother of all Grand Lodges.

As the enactment of the statute of laborers marked an epoch in the life of Masonry, so the revival of 1716 marked another, and no event in the history of the craft is more replete with stirring interest. It would seem, however, that no minutes were kept of these early meetings, or at least none have yet been found for six years after this assembly, and the only information we possess of the transactions is contained in the edition of "Anderson's Constitution," published soon after by authority of the Grand Lodge. From these we learn that King George I. entered London most magnificently Sept. 20, 1717, and that after the rebellion was over, in 1716, the few London Lodges thought fit to cement under a Grand Master as the center of union and harmony. Therefore, they and some of the old brethren met at the Apple-Tree tavern, and having put into the chair the oldest Master Mason present (being the Master of a lodge) they constituted themselves into a Grand Lodge and resolved to hold the annual feast and assembly, and to choose a Grand Master from among themselves until they should have the honor of a noble brother at their head. Accordingly St. John's day, 1717, the annual assembly and feast was held at the Goose and Gridiorn alehouse; a list of candidates was proposed, and the brethren by a majority of hands elected Anthony Sayre, gentleman, Grand Master. And so at the assembly of June 24,

1718, it is related that after dinner Brother Sayre gathered the votes and proclaimed George Payne, Esq., Grand Master.

Thus matters progressed until 1720, when a noble seems to have been received, for at the assembly held on Lady day, 1721, John, duke of Montague, was named as Grand Master, and then, as the old records say, "They all expressed great joy at the happy prospect of being again patronized by noble Grand Masters as in the prosperous times of Freemasonry." From that time until the year 1738 everything passed smoothly; the craft prospered and all went well, but in this latter year occurred an event which may well be said to mark the third epoch in Masonry, being nothing more nor less than a schism. Now, if there is anything that we Americans firmly believe it is the doctrine of political unity. "United we stand, divided we fall," has long been a watchword, while, "In union is strength" is a principle instilled into us almost with the very elements of our being, and yet, paradoxical as it may seem, no small degree of the popularity and success which has attended this fraternity, as well as its wide diffusion in all lands, is due to the fact that English Masonry was a divided house for seventy-five years, for it was not until the year 1813 that the rival factions came together and formed the present United Grand Lodge of England.

I have thus, brethren, in a very brief, desultory and fragmentary manner endeavored to sketch the origin, progress, and development of Masonry as revealed to us by the authentic data now in our possession. If it lacks the romantic glamour with which it was clothed on its first presentation to you attribute it not to the unsympathetic nature of the speaker, but to the cold, hard facts of history. No royal mandate or princely fiat gave it birth, nor did it spring into a vigorous life with one grand impulse, on the contrary its beginnings were of the most humble kind, and its evolution from the primitive association of timid workmen, laboring under the shadow of the church, to the magnificent philosophical brotherhood that constitutes its organization in the nineteenth century has been the slow and constant work of nearly a thousand years. And let it be a matter of congratulation for us that we are unable to connect ourselves with the learned and mystical societies of the ancient world, for, by the light of authentic history, our path has ever been onward and upward, with no diminishing glories, lost arts, or forgotten knowledge.

ORATION.

PRE-HISTORIC FREEMASONRY.

DELIVERED BY R. . W. . GEORGE W. WARVELLE, GRAND ORATOR, BEFORE THE
GRAND LODGE OF ILLINOIS, OCTOBER 4, 1893.

Most Worshipful Grand Master and Brethren:

We live in a progressive age; the achievements of science and the developments of art give daily emphasis to this assertion. In many particulars we have outgrown the ideas of our ancestors, and in the intellectual advancement of the last twenty-five years this fact is nowhere more apparent than in the marked departure from the methods formerly employed in the treatment of historical subjects. Indeed, a new theory of history has been evolved, based upon the principle that nothing is now to be gained to the world's progress by concealment; that presumptions and opinions, from whatever source emanating, do not constitute facts, and that the duty of the historian is to display the past as it was, and not as he thinks it should have been or might have been, in order to fit the views, theories or beliefs of to-day. The force of tradition, so long exerted, has lost its effectiveness; the unverified legend no longer passes current as authentic data; critical inquiry has superceded complacent credulity and in the reaction many a time-honored myth has been destroyed. The entire complexion of modern historical investigation has been changed through the unearthing of old documents and records, the opening of closed archives and the publication of long suppressed evidence, and as one after another the hitherto inaccessible avenues of knowledge are laid bare to our inspection, we are arriving at clearer conceptions and more distinct views of the past than was permitted to our predecessors.

In no department of archæological research do these remarks apply with greater force than to the antiquities, customs, tradition and ceremonial observances of the Freemasons; and, while the past has as yet yielded up but a moiety of its hidden stores of learning, sufficient has already been obtained to cause a revision of our old beliefs and a practical rewriting of the history of the Craft.

It was the policy of the men who guided the destinies of Freemasonry at, and for many years subsequent to the revival of 1717, to envelop its origin with an air of mystery and to conceal, rather than make known, the facts immediately antecedent to that event. The early commentators and historians of the Craft, disregarding the means within their reach, all sought to invest it with a romantic glamor, by showing a descent from the learned and mystical societies of the ancient world, and a fabulous history was constructed to support the theories thus advanced. Its genealogy was traced, with ingenious details and lucid explanations, from the commencement of time, and imagination filled the gaps and bridged the chasms during the long ages that were supposed to have intervened. In a few instances some gifted seer, more wise than his fellows, with retrospective vision pierced the ever deepening shadows of the past and revealed the actual time and place of its birth; others, less bold but equally imaginative, have been content with finding it already in active life in the ancient mysteries of the far East, but, as a rule, the veracious historian has silenced cavil and carefully concealed his own lack of knowledge by ascribing to it an origin which "is lost in the dim mists of antiquity."

It is not strange that in this enlightened age the repetition of these old tales should have produced in many a feeling of revulsion and a general tendency to discredit all claims of ancient lineage and descent. Indeed, I have frequently heard it asserted, by many of the more skeptically inclined, that the assembly of 1717 was not a revival, but a birth; that the four old London lodges were but a pleasant fiction, and that from the fertile brains of Anderson and his conferees was evolved a social club, which unforeseen circumstances subsequently developed into a vast, far-reaching fraternity; and so, between the Scylla of blind credulity and the Charybdis of open skepticism the student of Masonic history must carefully feel his way with but little, I regret to say, to guide his steps or throw light upon his investigations.

Yet, notwithstanding the assertions of the skeptics on the one hand, and despite the fairy tales of the writers of imagination on the other, Freemasonry has a past; it has, to some extent, an authentic history, and its existence does extend to a time "whereof the memory of man runneth not to the contrary."

There are few subjects of historical inquiry that present to the investigator at any one period or point of time so wide and well defined a line of demarkation between the unquestioned and authentic and the doubtful or unknown, as that afforded by the so-called revival of Masonry in 1717. Since that time a fairly well established line of evidence supports the gen-

eral features of an accepted history, and but little room is left for disputation, but beyond it lies the debatable land.

For nearly two centuries Masons of all rites and degrees have been exploring this *terra incognita*; penetrating its concealed recesses and sounding its abysmal depths; but the sum total of all the discoveries thus far reported, exclusive of those graphic delineations drawn wholly from the inner consciousness of the writers, are a few manuscript constitutions of uncertain age, with here and there a casual reference in contemporary documents. But if the direct line of search has yielded little to reward the efforts of the seeker after facts, collateral inquiry has thrown upon the meager data thus far attained a strong side light that goes far to clear the mists of the past and enable us to form adequate ideas of Masonry as it existed prior to the historic revival. And one of the most significant of the lessons taught is, that we shall seek in vain for the lost records of a former grandeur or the missing evidence that shall connect us with an illustrious past, and while the proud boast of a noble ancestry may still be made, it is yet the nobility of labor and our highest titles came to us through the long heritage of toil.

I have no desire to pose as an iconoclast, nor to parade my humble opinions in opposition to those of the wise and the great who have preceded me; therefore, I do not say that Masonry has not existed in unbroken continuity for countless ages; that the Dionysian artificers were not our progenitors; that the Roman Colleges were not of our fraternity in the direct line of succession, nor that we are not legitimately descended from them. Indeed, a positive denial of these statements does not lie in the mouth of any man, but I can with safety assert that no proof to sustain this pedigree has ever been produced, and that the tendency of modern discovery leads to a contrary conclusion.

Our views and opinions with respect to the antiquity of the fraternity must, in a large measure, be shaped by the old manuscript constitutions to which I have alluded, and of which at least sixty are now known to be in existence. These are the only authentic memorials that have come down to us from the early Freemasons, and from the internal evidence which they afford much of our present knowledge is derived. These constitutions are all similar in general characteristics, and consist in the main of two parts, the first being a recital of legendary history, now called, for want of a better name, the "legend of the Craft," and the second consisting of what are popularly known as the "Ancient Charges," or the general regulations of the Craft. They are written on strips of parchment or vellum and are of various dates, known or surmised, from 1390 until the commencement

of the 18th century. The majority of these interesting documents show signs of long and active use, and would seem to have been actually employed in the work of the pre-historic lodges and to have been read to candidates at the time of their initiation. They prove beyond a doubt that the society during the three hundred years which preceded the revival of 1717, was not an ordinary guild like the Livery companies or other strictly operative associations, but professed to teach, and bound its members to the practice of a high morality, obligating them to be true men, not only in their relations to one another and those around them, but also in the observance of their duties to God, the Church and the King. They contain much that unmistakably stamps them as emanating from an operative society, however, and the conclusion now generally accepted is that they represent the transition period, when Masonry was passing from a strictly operative to a purely speculative condition.

The internal evidence so presented has itself been the subject of much speculation and widely differing opinion. Thus, these parts, which by way of introduction to the charges, recite the so-called "legend of the Craft," have been seized upon by the fiction writers as fully substantiating the traditions of our esoteric ceremonies, and to the casual observer this assertion may not seem altogether unfounded. The legend in question purports to be a history of the manner in which "this worthy Craft of Masonry" was founded and afterwards maintained, commencing with the sons of Adam and continuing down to the times of the later Saxon kings of England. But this "history," as will be seen on closer inspection, does not purport to be that of a society or guild, but is rather a summary, and not a very accurate one at that, of the general course of the building art or geometry, and attempts to describe its vicissitudes in much the same manner as might be done in the case of music, astronomy, or any other of the seven liberal arts and sciences. Indeed, it is not claimed in these old chronicles that a formal institution of the Masonic guild was effected until the time of King Athelstan, who, at the traditionary assembly at York in the tenth century, is said to have given then a charter, and at which time the charges and rules for the government of the Craft were formulated. Here then is the genesis of Masonry as revealed by its own writings; whether it be true or false I do not now assume to decide, but can only say that secular history verifies the time, if not the manner, of its institution. From the tenth to fourteenth century it remained a working-man's guild, differing probably in no essential feature from the other Craft guilds of the period and with nothing of an esoteric character, so far as known, except its trade secrets. During all these years it left no sign, and

for all of our information concerning it we are dependent on general history. In 1356 was enacted the first Statute of Laborers which forbade the congregation of artisans, who, it was alleged, were thereby incited to unjust and illegal demands, contrary to the spirit of the English Constitution. At this time, then, must be dated the first change in the character of the guild, and the earliest written memorial which we possess, the Regius Poem, is ascribed to a period about forty years later. It was not until 1424, however, that effective measures were taken to suppress trade organizations or assemblies of workmen, and from this period may be observed the speculative character and the growing tendency towards that system of symbolic philosophy which culminated in the formation of the Grand Lodge of 1717.

There are those, and their learning and ability commands for them the highest respect for their opinions, who, while repudiating the traditional origin of the Craft, nevertheless contend that the old constitutions clearly point to the existence of a symbolic or speculative society at the earliest date from whence they assume to speak. According to the theory of these savants it would seem that as early as the fourteenth century (the date of the oldest known manuscript), there was a guild or fraternity commemorating the science, but without practicing the art, of Masonry; that such guild was not composed of operative Masons; that the persons to whom the text of these manuscripts was recited were a society from whom all but the memory or tradition of its ancient trade had departed, and that certain passages may be held to indicate rather the absorption of a Craft-legend by a social guild than a gradual transition from operative to speculative Masonry by a craft or fraternity composed in the first instance of practical builders.* It must be admitted that there is something very fascinating about this theory, but the view is not considered tenable by the majority of Masonic students, and finds its adherents mainly among those who seek to avoid the very evident plebeian birth of the institution.

But whatever may have been the origin or anterior purpose of this fraternity matters but little at this time. Whether in its rude and primitive form it fulfilled the merely utilitarian purposes of a trades union, or whether rising to a higher plane it taught the workman that the tools with which he wrought were endowed with a symbolic significance in the shaping of his own life and character, is, after all, of but a trivial inquiry com-

* These views seem to be held by Bro. R. F. Gould, of England, and have been endorsed by the late Albert Pike.

pared with the momentous question—what is Freemasonry to-day? The pre-historic age lies far behind us, never to return; the present is ours and the future will be, and the record which we make to-day will itself become history to-morrow.

So let us live and act that by the Masonic application of the tools of our art we shall raise for ourselves an imperishable monument of virtue and morality, and when this living present shall have itself become the dead and distant past, the student of Masonic lore, standing as I do now and discoursing to the generations yet unborn, shall find in us an example worthy of all imitation, and derive a new inspiration from the contemplation of the faded but not forgotten glories of an historic past.

ADDRESS.

BY CHARLES SCOTT, GRAND MASTER, AT THE ANNUAL SESSION OF THE
GRAND LODGE OF MISSISSIPPI, HELD AT NATCHEZ, FEBRUARY 3, 1851.

Brethren of the Grand Lodge

Again you have assembled under the Constitution to counsel with one another, and legislate for the general welfare of our Order; and we should earnestly endeavor to keep and preserve in our deliberations that unity of feeling and sentiment which should characterize our intercourse as Masons. Peace and harmony prevailed amongst the workmen at the building of the first temple, which was planned by our ancient Masters and constructed by them under the guidance of Jehovah. Every piece of timber and every block of marble were nicely prepared and fitted to their places, so that when the work was finished, Mount Moriah shone with the glory of that temple, and was crowned with a beautiful Masonic symbol of Union and Friendship.

It is the source of much pride and pleasure to know that our beneficent institution is distinguished for its prosperity in every portion of the civilized earth. Its sublime principles and doctrines are productive of the happiest results on the moral and intellectual condition of the Craft, wherever they may be dispersed around the globe. The mystic lights are shining in all nations, while our rights and benefits are dispensed to all who are desirous, and are worthy and well qualified to receive them. But in no country is our Order more highly appreciated than in the American States. The voice of prejudice is hushed into silence. The spirit of party has ceased its ravings, while the strong arm of legislative tyranny is no longer raised to destroy the Holy House which our forefathers erected. Time, patience and perseverance triumphed over all opposition, and Free and Accepted Masons now fully enjoy the peaceful observance of their ancient rites and the sublime work of truth and benevolence. In every State of the American Confederacy the progress of Freemasonry is onward. The great body of the Fraternity is actuated by the noblest impulses, and are awakened to new convictions of Masonic duty and obligation. Dormant energies have been aroused to vigorous action, and a spirit of enlightened inquiry pervades the Craft. Eager to comprehend the

profound mysteries of the Order, many noble workmen are being led by the Greater Light, that they may explore the regions of moral philosophy and religious truth. The sun of Divine Revelation casts its luminous rays over our dark and degraded nature, but the great truth of the majesty of the Holy Scripture would brood over the restless waters, like some smiling angel with the light of heaven on her brow.

In the limits of our own Jurisdiction, Masonry has certainly assumed an elevated position. The Fraternity has greatly increased, and, with a few exceptions, we are assured that those who have been united to us are men of moral and intellectual worth. The unworthy should never be permitted to enter our temple or profane its altars. We should carefully scrutinize the character of every candidate for the mysteries; the strictest examination should be made into the history of his life and conduct, and no one should ever pass the porch of our mystic edifice, or enter the middle chamber until he has been duly and truly prepared. A Fellow Craft should not be raised to the degree of Master until his mind is fully invested with the principles of the preceding degree. If the first and second steps have been cautiously and considerately taken we may reasonably expect that he may be rightfully conducted into the Holy of Holies, and walk in that solemn retreat, and have his soul filled with our loftiest impulses. There are too many Lodges unmindful of their duties in yielding to the solicitations of candidates to be passed and raised. A little reflection will teach us that no one should be permitted to take the second degree until he be thoroughly grounded in the first degree, and in no case, other than one of emergency, should the third degree be conferred until the candidate has manifested suitable proficiency in the principles of Entered Apprentice and Fellow Craft. We know of a period in the history of our Order when the conference of the third degree was regarded as a mark of the highest honor, and when none but men of moral and intellectual worth could enter on the Master's carpet. The Entered Apprentice represents one who has commenced a great moral undertaking, and must call into requisition his best energies to reach that eminence, which few of the Craft have attained. It requires no great labor to obtain all the degrees of Ancient Masonry, to possess a knowledge of its ritual, and become familiar with its forms and ceremonies, but it is a stupendous work to learn and understand the deep and profound mysteries of our institution. Every one must be his own architect, and the builder of his own house. The great designs are laid out on the Masonic tracing-board, and he must pursue them strictly, if he would present a suitable specimen of moral work, with his mark upon it. There is being erected upon the

summit of the celestial Moriah a temple whose foundations are eternal. Its corner-stone was laid by the Grand Master of the Universe at the fall of man. It has been in progress for ages, and is yet unfinished. Its beautiful materials will be furnished from this far-off country; many immortal ashlers have been taken thither and placed in the massive structure, but many more must be prepared, marked, numbered and approved ere that temple can be finished, and its copestone brought forth with shouting and praise.

The Constitutions of Freemasonry have charged us to preserve inviolably the ancient landmarks; but how can we obey the injunction if we know not the boundaries of our moral domain? Our territories seem to be without limit, and bordering on the kingdom of the skies. Its metes and bounds can only be discerned by the spiritual eye. But these are peculiar marks of distinction by which we may be set apart from the world. There is a clear title to the region of light, which has been handed down from generation to generation:—an unwritten deed, which contains words of perpetuity, and which embraces all the sons of knowledge. We have certain universal laws which are regarded as landmarks. Our language and laws, our ceremonies and usages must be preserved. Ignorance, or the spirit of innovation, might mar the beauty and symmetry of our institution, whose foundation covers the grave of original innocence and whose structure rises sublimely above the ruins of death.

A spirit of improvement is abroad in the land. The political and moral worlds are in agitation. Literature and science have taken up their march, and wonderful are the developments of the age. Mighty are the interpositions of thought and the triumphs of principle, and let us not be unmindful of our Masonic duties. Survey the map of Masonry. It embraces the world. It is confined to no narrow circle. It has travelled, as did St. Paul, from the east to the uttermost bounds of the west. The science of our Order comprehends the social, intellectual and eternal welfare of man. It would make him fall in love with virtue. It would instruct him in the way of moral preparation, and point to the grave, that he might be reminded of immortality.

The governments of the earth are awakened to a lively and practical sense of the importance and value of mental culture. Austria, Prussia, Germany, France, England and many of the United States, have embarked in the magnanimous enterprise of public instruction. They have done much, but a vast field is open for further usefulness and nobler manifestations. The area of Masonic charity covers the earth. Our domain is broader than Europe or America. Our cause is that of civilization and

truth. The channels of charity are as multifarious as the moral and physical wants of the human race, and the rules and principles of our Order are adapted to every necessity and emergency. Regarding the human soul as in a state of progression to another and a higher region of existence, every nerve should be strung and every effort exerted to develop its immortal energies. The education of human beings, says an eloquent writer, considered in the most extensive sense, comprehends everything that is requisite to the cultivation and improvement of the faculties bestowed upon them by the Creator. Our moral wants may be said to be much greater in this life than our physical necessities; and it is our bounden duty to aid and assist each other in the time of need and distress. The principle of Masonic charity is not limited to a particular sphere. It would relieve the penury of the widow and respond to the cries of the orphan. It would carry comfort and peace to the bereaved circle of a departed brother. It would feed the hungry and clothe the naked. It makes provision for the poor, whom God has said we shall not always have with us. But charity is something more than all this. If it clothed the naked it would provide vestments of love, wherein the soul should be enrobed; if we should feed the hungry it would furnish food for the perishing mind. If a worthy member calls on us for assistance we are ever ready to afford it; if a widow or orphan of a deceased member of our Craft should signify a want it will be supplied. And how many of our brethren are too poor to educate their children; how many orphans are destitute of moral and intellectual instruction, who might be provided for by the Fraternity, if we would husband our resources and judiciously expend them for the purposes of education. Let us not argue the impossibility of providing an education fund. A willing and united effort will crown the enterprise with success. Where is the Lodge in our State which would not gladly set apart a portion of its dues for such a purpose; and where is the unaffiliated member of the Craft who would not contribute to so great and philanthropic an undertaking, and present his annual offering on the altar of benevolence? Other Grand Lodges have set a wholesome example. Kentucky, Missouri, Alabama and Tennessee have embarked in the cause of education. We will do well to imitate this course.

There are other subjects of interest which will, doubtless, challenge the consideration of this Grand Lodge, and to which I need not more specially direct your attention. May wisdom guide us in our labors. Let us be prudent and cautious in our deliberations. Freemasonry is a powerful instrument in the hands of enlightened Craftsmen to enable them to carry light and liberty to the benighted nations of the world. It is not

religion—it is not Christianity, though it furnishes many beautiful and splendid illustrations of Biblical truth. The Masonic Ladder, which is emblematical of that which Jacob in his vision saw, has three rounds denominated Faith, Hope and Charity. The genius of Masonry may teach us something of these Christian graces, and point to their celestial origin. But the word of inspired wisdom informs us that they are born of the spirit, and are a smiling offspring of a new creation—a trine of lovely sisters, with hands linked together, they form a part of that mystic circle, whose common centre is the God of the Universe. The excellence of fraternal unity distinguished the temple worship, and was manifested in the communings of the ancient people of God, when they assembled to praise his holy name; and Levites, on their return from captivity, entered the sanctuary and united in harmonious worship of their great deliverer and praised him with psalms of gladness. Then “Behold! how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard—even Aaron’s beard—that went down to the skirts of his garment, as the dew of Hermon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forever more.”

ORATION.

DELIVERED BY W. JAMES LAIRD, GRAND ORATOR, AT THE ANNUAL SESSION OF THE GRAND LODGE OF NEBRASKA, HELD AT LINCOLN, JUNE 20 AND 21, 1876.

Most Worshipful Grand Master, Wardens, and Brethren of the Grand Lodge, Ladies and Gentlemen:

In the hour allotted to us for general considerations concerning this vast Order, whose greatness is attested by the retiring and to be *tested* by the advancing centuries, between which, as a link in the chain of cause and effect, modern Masonry now stands, can we, as Masons, call the world to witness, that as Masons, we have shrunk from no labor; that we have been guilty of no prevarication; that we have feared no odium whatsoever, in the long warfare which Masonry has carried on with the crimes and vices, the destructive effeminacy, the enormous and overpowering influences of ancient and modern, eastern barbarian, and European violence and corruption? If so it be that in answer to this challenge, which meets us at the threshold of our undertaking, we can in behalf of Masonry render an answer—not smoothly spoken and full of lying prophesies, but which squarely responsive to the vast interrogatory as to how we have kept the faith, most honorable from its age alone, and more honorable from its inherent qualities of moral grandeur—say that, though born so far remote in time, that the light from which its primitive lodge fires were kindled, seems taken from the universal torch which the Great God spoke into being against the chaos of creation, and declared to be good—say, that, though its infancy was cradled in the savage arms of fierce revolutions, that rent with giant and brutish hand the traditionary chain of man's memory, and had power to change the very face of nature itself—say, that, as it now stands in fact of power by principle, it has ever stood a grand edifice among men—unshaken amid the ruins of empires and peoples, firm against convulsions that may be said to have staggered the great globe itself—if I say, abstracted from our individual unworthiness, this institution, as a moral force, can trace its course by right, luminous through time and the enshrouding ages of darkness—then, surely, we can say the meanest among us are ennobled by our connection with it, and sternly demand

for it not only the high consideration of those present, but of posterity itself.

In this discussion, I take it Masonry is to be judged—

1. By its antiquity;
2. By its persistency.
3. By its work.

The Masonry which is practiced to-day, dates from A. D. 1717, at which time, in London, England, it was first reduced from a moral and religious operative or working society, or corporation, to what it at present is—an exclusively moral and speculative, or philosophical institution. The Freemasonry of to-day is founded upon that of 1717, which is founded upon the principles of the Masonry of A. D. 52, introduced into Britain by the societies of Roman builders, attached to the armies of Cæsar, who, at that time, made the conquest of that country, and the charter of York, dated A. D. 926. These corporations, in turn, derived their origin from the colleges of Roman constructors, founded in Rome seven hundred and fifteen years before the birth of Christ, under the patronage of the emperor, Numa Pompilius. These colleges were independent, civil, and religious institutions, to whom was granted the exclusive privilege of erecting the public temples and monuments of Rome. These colleges, in their turn, were based upon the Dionesian mysteries, about that time introduced into Rome by the learned priests and architects of Greece. The Dionesian mysteries, or Grecian Masonry, as it may be called, would seem to have been derived from three general sources: the Egyptian initiations and learning as taught by the hierophants or sages of that country, schooled in the hieroglyphic erudition of the Egyptians; the teachings of the gymnosophists, or priest philosophers of India, and the Hebrew seers and kings and prophets. This would give to ancient Masonry an age of from ten centuries before the birth of Christ—that being the time when the temple of Solomon is said to have been erected—to thirty-one and thirty-two centuries before Christ, that being the time of the first Buddha (*Bouda*), to some one hundred and thirty centuries before the Christian era, counting from the earliest known Egyptian chronology.

The name “Freemasonry,” as distinguished from “Masonry,” dates from A. D. 287, at which time one Carausius, a Roman, set himself up as emperor of Britain, and who, to conciliate the Masonic societies, restored them to all their rights as independent bodies, anciently guaranteed to them by Pompilius. The term “Accepted Mason,” seems to have come from the habit of the old societies to induct into the mysteries of the order,

such men of consequence as were desirous of patronizing its learning, and advancing its material welfare.

The cold recital of the facts constituting the claims of this institution to great age, I see, moves no one. However, it shows you that the movements of Masonry have not been restricted to narrow bounds; it has not been anxious to deduce to-day the consequence of the premises it laid down on yesterday; some of its work may yet be deferred for ages, until the fullness of time shall come; its logic will not be less conclusive for reasoning slowly; so great a thing as providence moves through time as the gods of Homer through space—it takes a step, and centuries have rolled away. Age is not unlovely when crowned with wisdom; time is an attribute of excellence no less than labor. Yet, if you like not the skeleton at your feast, add the flesh and blood that thousands of years ago gave it beauty, and spread upon it the mantle of charity, which fifty centuries have not been able to rend, and which nineteen hundred years ago made Masonry the companion of your Christ, and then the skeleton of facts is lost in the outlines of a sweetly breathing majesty.

We present you with an Order professing high things, and which is being daily crowned with the homage of millions of men and women. History asserts its age to be greater than that of any living organization—born in the infancy of the earth, it has looked upon the unrevealed splendors of the evolving worlds of mind and matter. It has projected itself through hundreds of centuries, sowing from its almost immortal hands, as it advanced up the dim isles of time, the germs of exalted deeds. From the garnered truths by it let fall upon the fallow grounds of the ages gone, have grown the mighty facts of religion, and humanity, and freedom, that are to live through all the ages yet to be. From the dim æons of its early time there comes up a voice clearer, and stronger, and sweeter, than that of him who plead in the wilderness against the advancing feet of that one who never dies—a voice that utters words so high that they might seem echos from Sinais' transfigured mountain; words whose breathing bless the gathered brotherhood when the gracious master breaks the seals; and in the hushed and deadly silence of our midnight watch, speaks the never-dying word.

What means it, do you ask, that we claim our beautiful rites as ancient? It means that as men and Masons, we love holy and heroic things. Your churches break and eat of the body of our blessed Lord, and pour and drink his blood; we break from the body of his work, and our bread, so broken, we cast upon the bitter waters; we drink of the blood of his inspiration, and henceforth strive to bear our cross, if not as Chris-

tians, then as men. That was the era of the gods; Christ lived and died in those times; miracles were abroad; the heavens were not closed against the earth, but opened to admit the ascending truth and to loose the holy dove. That impulse which we should have received, could we have stood in that age, and from the deified man, drank direct the draught of life, Masonry, there standing, may have drank, and we here drink our vast resolves from it.

Ancient Masonry stood among its many monuments and heard the great Apostle proclaiming the one God to the so-called superstitious Romans; it was at Athens when Homer sang his hero songs; it is embodied in the sublime teachings of Plato, and upon its eternal truths the immortal Socrates composed himself to death; its untiring feet followed with healing civilization the bloody track of empire Cæsar's legions cleft across the Virgin waters of Gaul and Britain, and ever upon its uplifted front was written the salutations of perfect peace. And yet, Masonry is not to stand idly in our midst, as an altar upon which to devote with rhetorical incense offerings to those great epochs that have gone down to inhabit the sombre yet sublime sepulchers of antiquity, mid the clamor and *eclat* of the ages past; not yet, as a cross upon which to crucify the deficiencies of the present. The sun that lit the passage of the Roman's blade, and warmed the olive and flushed the vine of Greece, still dawns and does his wonted work; and yet, it is not the light that melted down the Attic skies that fills the land with life to-day—to-day shall man do his miracles—to-day is the hero, and the deity, and the endless succession of to-morrow's, gives added value to his sway. Not to exalt the past, but the present do we live; not to revive history, but to create it; not to muse in mournful contemplation amid the solitudes of time, weeping over the grave of heroic ages, but to be about creating an age of our own, remembering that man's struggle with self is ever in progress, and that to render any age or Order one of greatness, nothing is wanting but great souls—and first of all, by the aid of Masonry, to institute an heroic self-reform, which is the only lever that shall lift the social world.

(2.) THE PERSISTENCY OF MASONRY.

To the grand army, halted before the glittering minarets of famed Cairo, and speaking from the shadow of the gigantic pyramids of ancient Egypt, Napoleon, pointing to those lofty antiquities, exclaimed:—"Soldiers, from those summits forty centuries contemplate your actions." So we, as Masons, may exclaim, standing within this temple dedicated to the living arts, not forty, but fifty and eight centuries look down upon us.

Thus standing in this unseen audience of the ages, do we come to the discussion of the element of persistency in Masonry, which makes possible the grandiloquent assertion of its antiquity, and gives thereto the firmness of truth. According to accepted chronology we are in the five thousand eight hundred and seventy-sixth year of Masonic light.

To me, as a Mason, this length of life is full of great meaning. Remember, we are not speaking of the endurance of a name, of a style of architecture, of a school of art, of a system of mythologies; but of an idea; of a moral substance; so perpetual in its nature, and so uplifted in its living, breathing life, that it casts a shadow which continents and ages can neither obstruct nor efface. It is "the shadow of a great rock in a weary land;" the influence of a great force, which, while it may have given birth to heroes and martyrs, to reformations and civilizations, has never been too high to stoop to the unfortunate; but year on year, and age on age, in the name of Brotherhood, has bowed itself to uplift those trodden under foot of men.

The fact of years in stones and monuments, excites an idle curiosity—but what shall express the awe and reverence with which we *feel*, not hear, but *feel*, the presence in our minds and lives of a series of principles, whose embodiment amounts to the realization of the universal idea of moral grandeur, and which were originally formed in the rugged battles of fate where strength was born, and which, by virtue of their own sovereign power, called to their council men whose adherence to the grand and simple faith of brotherhood, has given to the awakened mind of all ages universal formulas of right, and founded in every Lodge at once a temple and an empire. It is not strange to the thinking man or Mason that the principles of Masonry should have arisen almost with the dawn of time and intellect. But, to those who have read its history, and the history of the world, it is matter of wonderment that it, or any other institution dedicated exclusively to humanity, should have survived the buffetings of the dark ages the preceding superstitious and idolatrous ones, and the succeeding persecutions of priests and kings, that pursued it for centuries with a brutal and deadly hate. Truly, no bantling order, cast upon the rocks of antiquity, and mothered like those fabled Roman kings, by the she-wolf's care, and often fostered, if at all, by men wild as the hawk and fox, could have power to run the race of centuries and hold as its own eternal patrimony, principles so soft and gentle, so grand and true, that they may have served to lead by the hand, mailed and embruted man, out from the clamorous age of iron into the calm one of peace.

Time, that destroys the vouchers of most systems, by the indomitable persistency of our ancient brethren, has been forced to spare those of ours. The belief of to-day becomes the tradition of to-morrow, and in another day that tradition, once so sacred to man, has drifted clear of earth and hangs a mist of clouds in the far heavens of antiquity, where crowned mythology guards her million gods, whose once substantial realms of faith and belief have vanished into fable. Again and again the tempest of restless mind has swept the fields of opinion, and blown away doctrine and creed, and church, and state, and law, like chaff. But, from this chaos, Masonry has always arisen, holding in its lion's grip the guarantees of a better life for all, to come from the adoption of, and adherence to, its immortal principles, full of aspiration, trust, hope, and the relentless purposes of good. These it has forever persistently maintained, sanctioned, and made venerable to all men. And these it renews and recreates perpetually, and by these its principles, impartial as the sunshine and the sweetly falling rain, and its untiring devotees, is, and has been, itself, always maintained, high above ignominious fall, eternal amid its true arts and worshippers, without other change than that of exalted progress.

The spirit of tragedy, strong in men, delights in the flow of blood. The mind tires of the invisible combats between time and principle, between permanence and the powers of change, between persistency and the demons of decay, and clamors for the sounding strife and the crimson blood, with which the old faiths are all baptized. Be it so! From Masonry's riven breast has flowed the rich, red tides that bear her ancient peaceful glories on, unto the many-voiced, unfathomed time. So long as this Order was content to toil, smoothing with incessant labor the rugged brow of primeval time, its history runs on in calm and ever-strengthening tides; but no sooner does it lift its bowed head, than at once against it are aimed the bulls of popes and the edicts of kings. For nearly a hundred years the mad skies of Europe shook with the thundering maledictions of the Romish church, launched against our Order; and the inquisition, and the rack, fattened the soil of Spain, Portugal, Italy, Austria, and the other nations of Europe, with Masonic blood; and throughout the old world, save only modern England, grandest of all the sceptered States, on every side, rose against this knightly order of the square and cross, the dark walls of superstition. But from that epic age of this society, as from that of all others, the spirit of a sublime resistance sprang from out the horrors of persecution as might a bright and purple flower from the midst of a pool of blood. The cumulative and persistent force of principles embodied in this Order, gave it, even in those times of violence, a force that broke

upon the hollow edicts of kings and priests with resistless power. In the ebb and flow of the vast forces of civilization then at work, the narrowness of those times was broken up and destroyed, even as pleasure boats upon a summer sea, overtaken by the tempests, are rent in pieces and their painted fragments given to clothe the nakedness of the rocks. The blow that was to have struck Freemasonry dead, and left it a lifeless relic upon the shores of history, but served to start the great Order from its inertia, and open for it an era equal to that of the whole earth, where to-day it walks amid the desolations of its enemies, and from their ancient thrones proclaims no more ignorant judgments of madness, but the high and mighty council affirmed by our ancient brethren and re-affirmed by the immortal God: "As you would that men should do unto you, do you even so unto them."

The triumphant endurance and extension of Freemasonry demonstrates that intelligence is not opposed to bigotry as bodies to bodies; ten little bigotries are not stronger than one great intelligence; intelligence and bigotry is a thing of the mind, and minds are opposed to minds in a highly different manner; one man that has a higher wisdom, a hitherto unknown truth, is stronger, not than ten men that have it not, or ten thousand, but than all men that have it not, and such an one, or such an institution, stands among men and nations armed with an ethereal power, as with a sword out of Heaven's own armory, sky-tempered, and which no buckler and no tower of brass can withstand.

We are talking of persistency as a quality. All truth is Masonic. Let history speak: The Barons persisted, and the great charter was proclaimed; Luther persisted, and the Reformation arose; Washington persisted, and America was free; our Masonic brethren of old persisted, and we stand to-night in the conscious train of their great days and victories behind. The majesty of unnamed martyrs fills the imagination with glory; the past sheds its light on our advancing order, and we are henceforth attended by an invisible escort of heroes.

(3.) ITS WORK.

In discussing the work of Freemasonry, we stand upon the solid earth. Before our path has lain among abstractions and memories and ideals—not unlovely, but high and sometimes distant and difficult of analysis. Principles of morality, qualities of brotherly love, powers of endurance, appeal to our imagination and awaken the slumbering poetic sense, as might the first sight of stars and planets, that, in the great nights, go sailing down the soft blue seas of Heaven, like celestial ships upon its

bosom, bearing their freight of burning beauty on to the unnamed ports of an unknown eternity. But we are no longer workers in dreams, but stern and angular realities. The path of our ancient renown runs backwards, and our faces are fixed towards the rising sun. The bed of our past glory affords no repose for the aggressive spirit of to-day. We, of the Nineteenth Century, have fallen heir to an immense estate—wide as the millennium. The legacy of **HARD WORK** is ours; and this that might be counted the adversity of the weak, is in truth the triumph of the strong.

And now, what is modern Freemasonry? A statement of its objects will be the best argument of its work. Masonry is a moral principle working through an organization of Lodges for the realization of the God-thought of peace on earth and good-will to men. It is the combination in one order of three sovereigns—that of right over force; of intelligence over prejudice; of brotherhood over selfhood. It is the gospel of social rights; a charter of manhood; a religion of to-day; a charter of humanity. "It aims to efface from among men the prejudice of caste; the conventional distinctions of color, origin, opinion, and nationality; to extirpate private and public discord; to mitigate the rigors of life, and to arrive by free and pacific progress at one formula of eternal and universal right, according to which every human being shall be free to develop every faculty with which he may be endowed, and to concur, with all the fullness of his strength, in the bestowment of happiness upon all, and thus to make of the whole human race one family of brothers united by affection, wisdom, and labor."

This definition truly presents to the mind no dwarfed and stunted creed; no fragmentary faith; no contemptible hope; no feminine ambition, born of romantic dreams and longings; but the stern reverse of this—a something titanic in its masculinity, having the stature of a God, and a strength that takes hold upon the stars and thrones. It presents objects heroic in the highest degree, and of a magnitude that might appal mean men and mean minds, but which can only serve to inspire true Masons, true builders of the eternal truth, with a resolution as omnipotent as are the obstacles to the upbuilding of all things mightier than men. Viewed in this light, what matters the vain glory of antiquity? Whether comes this vast order of the square, and the level, and the plumb, and the cross, and the star, and the sun—from Syria, or Chaldea, or the Egyptian priests chanting their sad and solemn rites beside the famed Euphrates, whose waters, fable tells us, flow from Heaven; or yet, from the Hebrew land of kings and prophets, whose temples outshone the sun; or from the Grecian academies, or the Roman colleges, or the German guilds, or British schools

of architecture? I care not whether the mysterious pyramids still testify of its eternity, or whether the Roman Sybils still launch the eternal word—For you know, and I know, that this, our faith, is a sublime and practical moral force, and we know that this moral force is the parent of all the earthly forces.

It is idle for Masonry to vaunt its virtues as wares upon the markets of to-day. From the doing of this we are forbidden, but I cannot repress the exultation with which I find in tracing the rise and progress of this principle of Masonry, that ever has it kept burning within the bosom of its Lodges the three great lights of Liberty, Equality, Fraternity, and ever has the heart of the true Mason opened in response to those magic names. Hundreds of men in the world's history, kindled with the immortal fire of these eternal principles, have caused rugged, steel-clad Europe to tremble before their words, calling millions up from out of the darkness of mental and physical slavery, into the glory of that great day which has ever shed its benign light over us. Hundreds of States, once known to history, seeking to gag the infinitudes of man's soul with the formulas of the divine rights of oppressors, and with the little superstitions of tyranny to fill the embrace of eternal progress, have been rolled up as a scroll and sunk from off the earth into forgotten graves. I say I cannot forbear to ask myself to whom do these glories belong, that shine so like stars in the heavens of history—to the imitators, or the inventors? For I am forever convinced that one of the grandest works of Masonry, fraught with all consequences of good, and that can never be known to men, is, that arising in the ages anterior almost to history, and organized for the propagation of art, morality, equality and freedom, that, notwithstanding the fall of Rome and the succeeding ages of darkness, in which well-nigh all intelligence was blotted out, this society has kept alive within itself, for the benefit of mankind, that spirit of exalted freedom which we see has since diffused itself, like a celestial warmth, among many nations, and is forever radiating its unconquerable light upon the dark horizons of oppression.

My brothers, two facts, like hands of God, uphold the world—two truths: the one is faith; the other, labor. In view of these two omnipotent things, the world lives, and we upon it. Faith and labor. The power to believe and the power to work, make the genius and assure the destiny of men and that of Masonry. Masonry can only continue great by reason of our possession of these powers. It has armed us with weapons such as never the knights of old could boast, the weapons of eternal truth, and we are to possess ourselves with the inspirations of its heroic faith; and then, with Sir Galihad, can we exclaim:—

"My good sword carves the casque of men,
 My tough lance thrusteth sure,
 My strength is as the strength of ten,
 Because my heart is pure."

Nothing is greater in Masonry than that it contains the springs of faith; the springs of faith, but not of any peculiar form of faith, not orthodox or heterodox; not devotion, or what is called piety; but faith in the validity of virtue; faith in the dignity of mind; faith in the supremacy of laws; faith in the essential worth of goodness; faith in the honor of labor and the abiding ties of brotherhood—a faith that takes hold upon the earth by the grasp of love, and the heavens by the hands of an unconquerable hope. This is the faith that abides in the profound depths of Masonry; and let no man say that he is a Mason until he has found it.

The faith of Masonry is the religion of *to-day*—not of the eternal days to come—but of the present and awful now. Our friends, the churchmen, teach a faith in the resurrection of the Son of Man. This we also believe, not as a thing to come to pass when the dead earth sleeps in the infinite tomb of worlds—but as we see it in the history of societies and men; and as the world has seen it in all the heroes and martyrs that live in the heavens of memory; not the resurrection of the Son of Man as a being, but as a quality, as a principle illustrating the spirit of love, as incarnated in us all, and made manifest through the beautiful consistency of a more holy life, as seen in sweeter laws, milder punishments, a more comprehensive justice, a more absorbing aspiration after generous qualities. The resurrection, not of the body, but of the spirit and will of the Son of Man, and, through this, of that of all men. This, then, makes the faith of Masons:—

1. "As other men have creeds, so have we ours;
 We keep the holy faith in God in man,
 And in the angels ministrant between;
 We hold to one true church of all true souls,
 Whose churchly seal is neither bread nor wine,
 Nor laying on of hands, nor holy oil,
 But only the anointing of God's grace.
2. "We hate all kings and caste and rank of birth,
 For all the sons of men are sons of God;
 Nor limps a beggar but is nobly born,
 Nor wears a slave a yoke, nor czar a crown,
 That makes him more or less than just a man.

3. "We love our country and her righteous cause,
So dare we not keep silent of her sin;
And after freedom, may her bells ring peace.
4. "We keep a faithful friendship with a friend,
Whom loyally we serve before ourselves.
5. "We lock our lips too close to speak a lie;
We wash our hands too clean to touch a bribe;
We owe no man a debt we cannot pay,
Save only of the love men ought to owe.
6. "Withal, each day before the blessed heaven
We open wide the chambers of our soul,
And pray the Holy Ghost to enter in.
7. "Thus reads the fair confession of our faith,
So crossed with contradictions by our life,
That now may God forgive the written lie;
And still, by help of Him who helpeth men,
We face two worlds and fear not life nor death—
O Master, lead us by Thy hand."

From these deeply laid foundations of a pure and generous faith in God, in man, arise the leaping pillars and gleaming walls, of that Lodge which ascends to the spiritual roof of the *eternal all*, whose crowning dome vanishes from our finite eyes in one great gleam and cloud of light.

The grandest idea of all this lesson in Masonry which I have been learning, is that this vast order sprang not from ancient kings, but from the working corporations. Antiquity had temples to Hope, to Fortune, to Faith, and to many beautiful deities; but none, in shame be it said, to Labor. I know not if the modern idolators of wealth and idleness keep a better faith than they of old; but to-night let us be wise enough to put Masonry forth as the champion of labor; for, was it not by the labor of masonic hands that the dead scriptures of the stones of Joppa took on the templed shape of a divine ideal? If the effete idea, held by some, of the indignity of this institution, by reason of its laboring antecedents, be not dead, then, in God's name, let us crucify it. If we read aright, God's command is: "Thou shalt eat thy bread by the sweat of thy brow." We have a society, while Masonry wears these glistening drops, whose majesty none will dispute, and the earth is too poor to match, out of all her crown jewels, this, our most ancient tiara.

Standing upon the Aventine Hills in ancient Rome, you could count hundreds of temples, monuments and obelisks erected by our ancient brethren and dedicated to the many gods of that imperial city and its all-conquering people—temples to Faith, to Hope, to Charity; temples to Courage, to Strength, to Fertility; temples to Love, to Prudence, to Beauty—until the mind, weary of the gleaming marble grandeur, turned upon itself to know the meaning of this manifold idolatry, and found, in answer, that IDEAS were gods among the ancients. Now her temples are razed, her columns broken, and only desolation broods among the ruins where once the speaking marble did honor to a hundred gods. This, then, be our work: not to awaken their deities as deities, for they sleep sweetly now in the arms of fable, but to revive and rebuild them as powers and principles and motives in our life; for the truth which they, with uplifted eyes, saw but in its bud, has bloomed for us, filling every grateful heart with fragrance and every hand with fruit.

The curse of all is untruth and its accompanying weakness. From thousands of hearts throughout the wide world, the constant cry goes up for truth, not adulation, or the dry nothings of flattery, but for the great, full-orbed truth, to shine above our hearts and homes and lodges, when the hand fails and the soul sinks, and the darkness comes despite the day, and the gaudy sun, blazing in the heavens of the universe, so far removed from us and our needs, that the solace of its eternity to be, reaches us for no purposes of consolation, and whose inspirations find us only through the dim and unsubstantial adumbrations of fancy, whose nebulous and starry nothings come down from the thrones and kingdoms of a grand and pictured hereafter, over electric lines of imagination that snap in twain in the vain effort to span the immensity that divides the real and awful now, from the mysterious dream beyond. The heart and soul of some, perhaps, within the sound of my voice, can bear witness to the truth of this: that days widen into years, and yet there comes no angel to the tomb where the hero-thought, where the god-genius of their lives, whose hands should be freed from the fetters of a base inaction, lies buried, with power to roll from thence the stone that blocks the coming forth of the celestial spirit. In vain the cry goes up to the universal all; in the mocking words of the old prophet, our gods do sleep—aye, and they sleep the sleep that knows no waking at the bid of mortal words, either of prayer or praise; and, savage as the thought may be, ever may that sublime slumber be unbroken, save by something more stern than the touch of aspiring dreams or the fall of idle tears. But Masonry has learned the secret; the enchanted heavens open to a knock, and the loyal gods respond when sum-

moned by a blow; out of the opened skies strength descends, and truth speaks to those who labor. Work—work is the divine word and power that bows the haughty heavens and subdues the defiant gods—not faith, nor works with faith; but works, and faith in works, will either open or destroy the heavens.

What Masons want, what the world wants, is not sympathy, not co-operation, not reform, not redemption, but strength. Power is what is lacking; not the power born of lust and gold and blood, but pure-hearted power, and clean-handed strength, given a healthy body and a healthy mind, and the working moral harmonies will gather around the character as bees about the flowers of summer.

A few words and I am done: This institution and order, then, is no artificial idol of a departed age, no ineffectual bauble born in superstitious darkness and religious dismay, no portentous relic of despair, born in the captivity or the wilderness, and dragged forth from the ruins of the dark ages; it is no deformed caricature of a once mighty image. No! it is the happy reverse of all this. Erected to God and dedicated to the holy Saints John, runs the legend written upon its very front! "It is the embodiment of all that would be perfect in the spirits and aspirings of men; and this its temple should be a place where the mind rises; where the heart expands, and the countenance is ever placid and benign. This is an institution whose favorite attitude is to stoop to the unfortunate, to hear their cry, and to help them; to rescue and relieve; to succor and to save; majestic from its mercy; venerable from its antiquity; uplifted without pride; firm without obduracy; beneficent in each preference; lovely even though in its frown."

Thus, those who rightly look, behold this institution, standing stately as a temple in one great grandeur by the act of God and man; one splendid fact, as though the whole of its vast completeness had been cast at one heat; one entire statue struck at a single blow. Thus, Freemasonry stands to those who rightly look, a kingly figure, compact and grand, and fronts with face of welcome a weary world; and in answer to the universal cry for help that comes up from the toiling world, it extends its lion's grip that shall prevail.

Finally: Now, that we have beheld this mighty institution, what is gained? Two impressions are upon us: one of how great it is possible for Masonry to be; another, of what an illimitable distance divides us as Masons from such greatness. As when you stand upon the dead level of the plain and look upon the mountains wrapped in their mantle of heaven blue, your mind is filled with proud reverence; but when you come nearer

and behold from their mighty bosom borne, marvelous minerals, and resources vast that utilize and grace the arts, your pride of country and of nature burts forth in resistless exultation. So when in history or in present time, you behold some revolution or institution towering high in just elevation above the old conditions of man or State, and when from it you see issuing truths that lift men from under the feet of empire or sin, and place them upon the divine footing of truth and justice, and when you find that the light from which this mighty moral, political, or religious conflagration, which consumes injustice as with celestial fire, and from its flames brings men and nations forth, ransomed, regenerated, and redeemed, was kindled first in the mind of some man or institution, whose great idea, so fraught with human weal, has been its crucifix, you are filled with high and immortal resolves; and as from some lofty eminence, view life no more as the battlefield of contending selfishness; and thus, filled with the holy calm that comes alone to the truly just, depart to seek the splendors of a better life—not alone in devotion to clashing States or glittering courts or sounding camps—but in a life to be henceforth highly dedicated to truth, unadorned, eternal, and omnipotent.

ORATION.

DELIVERED BY R. W. BRO. ISAAC CLEMENTS, GRAND ORATOR, AT CHICAGO,
OCTOBER 6, 1886.

M. W. Grand Master and Brethren:

When a person begins looking over the field with a view to preparing a Masonic lecture, he finds himself bewildered by the number and importance of the subjects that present themselves for consideration. Masonry grows with the study of it. The questions arise when, and where and how did it originate? Whence the name "Masonry?" What is its object? What are its methods? What its use? And as he seeks an answer to these questions the field widens before him till it seems almost boundless in extent.

If he turns to question of its origin, he finds himself at the very outset examining, not a merely benevolent organization, arising out of present necessities, temporary in its character and ephemeral in its existence, but standing at the portals of an Institution whose vista stretch far back to the dim twilight of earth's early morning, where history is lost in tradition, ceases indeed to be history, and becomes only tradition. He finds it, or something akin to it, existing as an applied science, as its name indicates, in the midst of the prehistoric civilization of the Orient, and he sees the work of its hands, standing to-day challenging the admiration and wonder of the world; which were old when Abraham, a wandering shepherd, trod the yet unpeopled wilds of Palestine. These works of art, temples, tombs, monuments, palaces, like mountain peaks gleaming in the light of the setting sun, tell of a day that is past. A day of civilization and enlightenment that had well-nigh reached its meridian before Joseph was sold by his not yet civilized brethren to the Midianites. A civilization the wings of whose commerce whitened every sea; whose architecture designed and erected buildings that modern times have never equaled; whose mathematics calculated eclipses; whose astronomy named the fixed stars, and gave the planets their places; whose wise men knew Arcturus, and the "belt of Orion," and "felt the sweet influence of the Pleiades," and whose other wise men two thousand years afterwards saw the Star in the East and knew it, and came and knelt at the manger and worshiped.

Turning to the question of its object, he finds that, as its name indicates, its object was largely architecture and building, but that in addition

to these there was a complete system of symbolic teaching; that scientific knowledge and moral instruction were thereby combined with practical skill and knowledge.

As to its methods, he finds this ancient organization, thus combining the instruction of the head and heart with that of the hands, taught the young student, through his instructors in architecture and in practical building, that every physical duty has its spiritual counterpart; just as the young Freemason is now taught by his Masonic instructor. Was the novice learning to form a perfect circle, he was taught that there is a higher moral circle that bounds the perfectly rounded human character; was he learning the use of the common gavel, he was taught that there is a spiritual gavel whose work it is to remove the rough and the wrong from the moral character; was he using the square and the compass, he was taught that there is another square to square his actions, and another compass to circumscribe his passions and keep them in due bounds.

And, indeed, from the laying of the corner stone, when he was taught to lay firm and sure the principles of right and justice as the foundation of his life, to the time when he beheld the master builder take the stone, "hewn, drawn and numbered" in the quarries, place it in its position, saw it fit neatly and perfectly in the place for which it had been prepared, and heard the whole building, from capstone to foundation, pronounced complete, perfect, without flaw or blemish. He was taught to so shape his life that it might be fitted, as a living stone, for a place in that spiritual building that they taught and believe the "Supreme Architect of the Universe" would erect in the eternal hereafter. And so the student finds that all through his work the young Mason was taught to apply the finishing and perfecting processes of his daily work—by symbol—to finishing and perfecting his own manhood.

Having thus learned something of the probable origin of this ancient Institution, its object, and its methods of teaching, the student turns to its precepts, and he finds them to have been intended, and still intended, for use in daily life. He sees them deeply graven on every stepping-stone as he moves upward, beckoning him on toward the infinite in good; deeply engraven on every stepping-stone as he moves downward, warning him away from the infinite in evil. And thus, in whatever direction he turns, he finds the field of thought and of work widening before him even as the possibilities of man widen before him. Hence, I have said, this student finds himself bewildered by the number and importance of the subjects that present themselves for consideration.

In thus looking over the field, it has occurred to me that a few thoughts based on the name of our organization might not be without profit to us, and have therefore selected the name "Ancient Free and Accepted Masons" as the subject for this lecture.

Such an address, of course, must be largely historical, and will involve an investigation of the much mooted, but ever unsettled, question of Masonic origin. In making this investigation it will be contended that in the midst of the most ancient civilization of which we have any knowledge, that of Egypt, the learning and wisdom of the nation, including architecture, practical building, civil engineering, astronomy, and in fact all the "liberal arts" as we know them in Masonry, were consigned to the keeping of certain organizations, reference to which has already been made, and that descended from these, in almost unbroken lineage, has come the Freemasonry of to-day. The points of resemblance, and the legitimate, logical conclusions are strong enough, it seems to me, to convince fair-minded men of the correctness of this position. In tracing the growth of the organization, also, the words "Free" and "Accepted" will each be found to mark important epochs of its development. Both enemies and friends concede greater or less antiquity to Freemasonry. Masons themselves do not claim to know the exact date of its origin. In fact they willingly concede that since the earliest dates of which they have traditional knowledge Masonry has undergone changes, just as municipal governments have done—brought about as necessary results of the growth and development of man. But they do not concede that these changes in any wise affect the landmarks, the principles or the peculiar symbolisms of Masonry. But they claim, permit me to say, that in these Masonry remains what it was thousands of years ago.

No, we do not claim to know the exact date of the beginning of Masonic organization. Our earliest authentic history simply shows the Institution, already in existence, fully organized and at work. Passing beyond the limit of authentic history, into the dimly outlined fields of tradition, we find that even here everything is not harmonious. Some of our traditions and ceremonies undoubtedly point toward the ancient Egyptian mysteries; others refer directly to the kingdom of Tyre, and Hiram, its ruler; and others, and by far the stronger, let me admit, refer to Palestine and the reign of Solomon as the time and place, and the erection of the temple as the occasion of the origin of the organization. So strong are the latter, in fact, that Brother Mitchell, in his history of Masonry, says: "All our talk about 'ancient landmarks,' 'ancient usages' becomes an idle tale, if Masonry originated before or since the building of the temple." Yet, not-

withstanding the recognized value of this authority, it would seem as if there should be some method of harmonizing our traditions and accounting for the apparently diversified origin of our ceremonies. This can be done on the theory here proposed, that is, that the Institution was cradled in the ancient Egyptian mysteries and modified afterwards, as already stated.

Let us examine the evidences. Premising that as yet we know comparatively little of these ancient mysteries, and are as yet but on the threshold of discovery in regard to this wonderful people, there are certain things that can be safely stated. We do know that the wisdom of Egypt was consigned to the keeping of the priesthood. Only certain selected persons were admitted to this priestly brotherhood, and of them long courses of study and initiation were required. Brother Rebold, Past Deputy of the Grand Orient of France, in his Masonic history says: "Among the Egyptians the priests formed a distinct class, and devoted themselves to teaching special branches of human knowledge. The youth, who by them were instructed, were initiated into the mysteries of religion, and during their novitiate formed an outer class or corporation of artisans who, according to the designs drawn by the priests, erected the temples and other monuments consecrated to the worship of the gods." Dr. Samuel Birch, one of the most noted English Egyptologists, and for a number of years in charge of the Egyptian and oriental antiquities of the British Museum, in the preface to a little work entitled "A History of Ancient Egypt from the Monuments," published by him, says: "The political constitution of Egypt appears to have consisted in a territorial aristocracy, at the head of which was the monarch and a powerful priesthood with richly endowed temples, in possession of the literature and learning of the race. * * * The priesthood was all powerful and divided into several grades." Among the priesthood that portion of them especially devoted to architecture were in high favor with the rulers. Egyptologists tell us that the king had his "Court Architect," and that this officer frequently intermarried with the royal family. One author tells us that "these architects were among the most honored people of the kingdom. They were admitted to close intercourse with the king, and their names and faces were engraved upon the stone monuments." Time forbids further references. But these show that the priesthood was a powerful body, divided into grades or degrees, with its secret method of initiation, possessing the wisdom of the country and imparting it only to their initiates. That architecture was of the first importance with them, ranking apparently higher than any other branch of knowledge; that the initiates into the secret, sacred mysteries were re-

quired to devote special attention to architecture and building; that they were organized into lodges of builders or masons and given charge of the work of erecting temples, monuments, tombs, etc., the designs for which had been prepared by the more advanced priests, their masters in the work. The drudgery of building was performed by the untaught masses, but the accurate cutting, the beautiful carving, the rare sculpture, the fine engraving, was performed by these young priests. This would seem to be reasonably strong proof for the correctness of the position assumed.

But let us go farther. In addition to these facts, the most doubting must admit that the remains of that civilization do show organized, well-directed, intelligent supervision and work. The pyramids were not built, the tombs were not fashioned, the temples were not erected, the engraving in lines so fine that the microscope must be used to detect it, on material so hard that the edge of our finest steel tools is turned by it, was not accomplished by an untaught, unskilled, ungoverned mob. These things show the highest order of skill and ability, a broad knowledge of the liberal arts, organization, system and harmony of action. One illustration must suffice.

Mr. R. G. Poole, a recognized authority, speaking of the great Pyramid, built at least 2,000 years before the beginning of our era, says: "Its height was originally 480 feet 9 inches, and the base 764 feet square." (It covers over 12 acres of ground.) "It is virtually a mass of solid masonry. * * The finer stone used for casings and lining passages was quarried on the other side of the river, ten miles away, and the red granite used for linings was quarried at Syene, nearly 550 miles away by the course of the river. The labor of quarrying these huge blocks of stone was enormous, especially when the hard red granite, which turns the edge of our modern steel tools, and yet was cut by bronze ones, had to be hewn out and cut into accurate blocks. The great Pyramid is not a mass of piled up stone. It is a model of constructive skill. A sheet of paper cannot be placed between the casing stones."

Now, think of it. A huge pile covering twelve acres of ground, five hundred feet high—a very mountain of masonry, in fact—cased with stone so hard that our best tools will scarcely make an impression on it; yet with these stones so accurately cut and fitted in place that with this immense weight resting upon them for forty centuries, there is not variance enough from the original position to admit the insertion of a sheet of paper between any two of them.

Another writer tells us that this Pyramid was built with such exact reference to the zodiac that at 12 o'clock precisely on the 21st day of June

—the summer solstice—the sun shines on every side of it, North, South, East and West, and that to a person standing exactly at the centre of the north side at that moment, the sun seems to hang like a star over the exact apex of the Pyramid. Heroditus, the Greek historian, tells that the work of building was carried on by relays of 100,000 workmen each. That each relay worked ten months and was then relieved, and that the total number engaged in the work rose far up into the millions.

Now, could this vast accurate work have been accomplished otherwise than by the most perfect system and thorough knowledge? Further, must not the superintendent, the foremen and overseers, have had some place of meetings, where they could have made their reports and received instruction from the master of the work, as the work progressed? Must not this have been some quiet place, retired from the 100,000 laborers encamped around? And what else was this place of meeting for the Master Masons, but a Masonic lodge? The necessities of the case required that just such a state of affairs should exist, and history strongly points to the fact of its existence. Thus our knowledge of the facts, backed by legitimate reasoning, warrants the conclusion—may I not say conclusively proves—that inside the priestly order four and five thousand years ago, were schools of architecture and building into which a course of initiation was necessary, and that admission was accorded not to all who might desire it, but only to such as were selected therefor?

But, further, let me refer to a few significant facts in connection with our ceremonies and symbols. First, as to the position and duties of the three principal officers of the lodge. The temple of Osirus, the Egyptian god of light, contained three principal stations; Morning the opening in the East, Noon the resting in the South, Evening the closing in the West. How similar to our three principal officers and their duties. Osirus on first appearing in the East was met by the hosts of darkness, whom he easily dispelled; at noon, they having rallied with additional force, a severer battle ensued; he again dispersed them; but in the evening, at the West, he encountered a still stronger force of the powers of darkness, was overcome, slain, carried to the East and buried, whence he arose again to begin the duties of the new day.

In the course of his initiation into the sacred mysteries, the novitiate was made to personate Osirus. I leave each Mason to “think on these things.”

The second section of the Fellowcraft's degree, with its instruction in the liberal arts, points very strongly to an Egyptian origin.

Permit me also to refer to one or two of our symbols. The ancient Egyptians worshiped the ram, assigning him the place in the heavens which the sun entered at the vernal equinox. It was to them the emblem of prosperity. Later in the season, at the harvesting, happy children climbed on the pet ram and rode him home, laden with the products of the field, his horns being hung with the fruits of the harvest. Hence our horn of plenty. Hence, also, possibly, our venerable custom of requiring the young Mason to ride the goat. One other instance must suffice. The early settlers in the fertile valley of the Nile found that annually there came a sudden overflow of the river, when they had to seek the adjacent high grounds for safety. This overflow occurs about the last of June, regularly; but they had no means or dates by which to designate the time. It was before any calendar had been established, and therefore no date could be assigned as the one when the rise would occur. However, they noticed that this overflow was preceded every year for a few days by a brilliant star showing itself in the east between dawn and sunrise. They named it "the dog star," since it was to them as a faithful watch dog, warning them of approaching danger. Now we have the "blazing star," whose teachings so closely correspond with this that we are almost forced to the conclusion that we obtained this symbol on the banks of the Nile. Time will not admit of further references, although they are abundant.

But admitting all that is claimed in regard to this ancient organization, you ask how does this theory harmonize with Masonic references to Tyre and his workmen.

Let us see. Some two thousand years before the beginning of our era Egypt was overrun and largely subdued by a foreign people. The native rulers were dethroned and the invaders installed their own rulers in their stead. These people are known as the Shepherds, and the era of their supremacy as that of the "Shepherd Kings." It was during their time that Joseph was sold into Egypt, and one of their kings was the Pharaoh to whom Joseph became prime minister; and one of their high priests, whose daughter he married. And it is not at all strange that this king, being himself of foreign blood and not of Egyptian ancestry, should look kindly on this wise youth from Palestine. These people ruled Egypt wisely. They had their own wise men initiated into the sacred mysteries, appointed to the priesthood, and taught in the learning and "wisdom of the Egyptians."

At length, after some centuries, the native Egyptians succeeded in throwing off the dominion of the invaders, driving them from the land and reinstating their own native rulers. It was one of those who, the Bible tells us, "knew not Joseph," and who enslaved the Israelites. The Shepherds

had treated kindly the kindred of Joseph, who had saved them from famine, and who, like them, were strangers in the land; the native Pharaoh's enslaved them. Now, our best Egyptologists, including Mariette, have decided that these Shepherds were from Phœnicia. But Phœnicia, as you are aware, was "the land of Tyre and Sidon." So that these Phœnicians, driven from Egypt, returned to their native land with their scholars learned in Egyptian wisdom, engineering, architecture, etc., and had nothing to do but to organize their priesthood, as in Egypt. And we have enough in our Masonic traditions and in Bible history to convince us this was done. Before their journey to Egypt they had been wandering tribes; now they were an organized nation, with an educated priesthood, and history tells us they soon after rose to the front rank as merchants, manufacturers and builders. Thus it would seem there is no difficulty in harmonizing these two sets of traditions, the latest Egyptian discoveries furnishing this, easy solution.

Let us now return to Egypt. Israel is in bondage; centuries pass; oppressions grow more terrible. At length an order is issued that all male children born to the Israelites be slain. A beautiful boy is born, and his mother, as I have no doubt tens of thousands of other Hebrew mothers did, tries to save the life of her boy by hiding him from the cruel murderer of little children. But he is discovered by the King's daughter, and, wonderful freak of fortune, if you choose to call it such, is adopted into the royal family. He is called Moses, and is known as the son of Pharaoh's daughter. One author tells us he became a priest of Heliopolis. These were at the head of the scholars of Egypt, and their reputation for wisdom and learning was world-wide. To them came Solon, Thales, Plato for instruction. Josephus tells us that Moses became a general in the Egyptian army; that at one time, as a large Ethiopian army was invading the land, and driving all before it, Moses was assigned to the chief command of the Egyptians, defeated the invaders, drove them from the land and saved the nation. Certain it is, at least, that all the knowledge that could be imparted to one of the royal family was imparted to him. All gateways of knowledge were open to him. He was exercised in handling and governing large bodies of men. He was being unwittingly prepared for the great work in reservation for him. "He was learned in all the wisdom of the Egyptians," says the Bible. But we have already seen that this wisdom was in the keeping of the "powerful priesthood." Moses, therefore, must have been one of them, as the historian states. The wisdom was taught orally, just as our Masonic teachings are to-day, for of books, as we know them, they were ignorant. Moses, then, was familiar with Egyptian wisdom, a

member of the learned priesthood, acquainted with their organization and their methods of teaching.

Now, having known no other means of retaining or imparting wisdom than that of a selected priesthood, would it not have been natural for him, when leading his people, to have selected a body of men, organized them into a similar priesthood, and have imparted to their keeping the wisdom he had learned in Egypt, especially the principles of mathematics, engineering and architecture, so that when they arrived in Palestine, the home of their father Abraham, to which they were returning, they would be able to again build up their waste places and fortify their strong places? Well, the Bible tells us that is exactly what he did do. He selected the tribe of Levi, his own tribe, and set them aside as a consecrated priesthood. Can it be doubted that this priesthood was taught by Moses the things he had learned in Egypt? Would he be willing that, so far as his people were concerned, this valuable knowledge should die with him? For what had he learned this wisdom, except that through him it should go to them? For centuries they had been kept in ignorance and slavery. When they arrived at home how could they, an ignorant mass of ex-slaves, do the work assigned them?

If, as we believe, Moses had been specially set apart and prepared as the leader of his people, and had been taught all this wisdom, which was so essential to them, as the scriptures are careful to tell us he had, he could not have kept it locked up in his own breast and been guiltless. The very announcement that he had it means that he had it for them. *They had it not for themselves; he, their guide, had it for them. He alone 'mid all that vast surging multitude was wise, and his duty to them and his duty to his God required that some means should be adopted whereby they should have the benefit of that wisdom when he was gone.* You who believe he was saved from death in infancy by miraculous power, and brought up in the very *sanctum sanctorum* of Egyptian knowledge, do you believe that all that wisdom died with him "on Nebo's lonely mountain," before the feet of his people had even touched the brink of Jordan, which yet rolled between them and their home? Brethren, it could not have been so. During the forty years in the wilderness, these principles so necessary to their welfare, defense and protection as a people, must have been imparted by some one, that it might be preserved till the occasion for its use arrived. And the persons to whom it was imparted must have been this priesthood, the Levites, his brethren. And I will go farther, and assert that when David was making the preliminary arrangements for building God's great temple, to be carried out by Solomon, he selected these same Levites to take

charge of the work, and that too because they understand the principles of the work.

Do you think this imagination? Listen. Says David, in talking to Solomon about building the temple: "There are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work." 1 Chron., 22d chapter, 15th verse. And immediately afterwards occur these words: "And David gathered together all the princes of Israel, with the priests and the Levites. And the Levites were numbered from the age of thirty years and upward, and their number by their polls, man by man, was thirty and eight thousand, of which twenty and four thousand were to set forward the work of the house of the Lord."

Where did these men obtain their knowledge of the principles of working in brass, and iron, and stone, and fine building save from the stores of wisdom obtained by Moses in Egypt, and by him imparted to their tribe during the journeys in the wilderness? It has often seemed to me that the whole history of Israel, from the time of Jacob to the time of Solomon, points to the grand consummation of Mt. Zion. That the long years of unrequited toil in Egypt; the making of bricks without straw; the working in iron, and brass, and bronze and stone, was but fitting them by toil and discipline for the work before them. Drilled and disciplined by labor and obedience, they were ready for work. And the Levites, taught by Moses the principles of engineering, mathematics, philosophy and architecture, learned by him in Egypt, were ready to design and superintend the erection of public works and public buildings in all their details, so that when the time came for the erection of the temple, the masses being thus taught to work and accustomed to discipline, and the Levites being so trained in their rules governing the erection of buildings, examining details, inspecting materials and superintending construction, the work could proceed. But one thing was lacking: skilled in theory as were the workmen, and extensive as may already have been their experience in building, Solomon needed some one with more practical experience, more educated skill, to superintend the finer and more delicate work in castings, mouldings, engravings and colorings. To the northwest of him lies the city and kingdom of Tyre, the fame of whose workmen had already reached Jerusalem. There is a traditional friendship between the nations. The king of Tyre is the successor, and probable descendant of one who as king of Egypt had befriended Joseph centuries before. Indeed, the wisdom of Joseph had saved both nations from destruction in that foreign land. Accordingly Solomon sends to Hiram, king of Tyre, for the needed help. It is readily

granted. One Hiram, a widow's son, a thoroughly practical, skillful man, comes and takes charge of the fine, intricate colorings, traceries and mouldings. Thousands of Tyrian workmen, skilled in hewing and cutting, go with Solomon's men into the mountains of Lebanon for cedar, and into the quarries for stone, and the work moves smoothly and harmoniously on, because superintendents and builders have all been taught in the school of architecture, studied the same rules and been governed by the same principles—the rules and principles that had governed the best school of architecture of that day, the architects and masons of Egypt a thousand years. Nor can it be doubted that here the same organization and instruction of foremen and superintendents, thousands in number, as the Bible tells us, was requisite as at the building of the pyramids, and as is required to-day. For every one knows that no important or valuable building is erected in our times without a superintendent's office, where the foremen and overseers go for instruction. And, indeed, up to the time when Masonry became a purely philosophical institution, to which reference will soon be made, there is ample evidence that the Masonic corporations erecting public buildings had their lodge rooms and held their meetings in the buildings, combining their instructions both in philosophic or symbolic Masonry and in their work. There can be no doubt that such a Masonic lodge existed at the temple during its erection, its existence being an absolute necessity. And here I doubt not was perfected and developed the organization and the forms and methods adopted that have largely governed Masonry ever since.

Brethren, will any one say that there was not something of the divine ordering in this arrangement, whereby the descendants of the two men who jointly had ruled Egypt centuries before, and the two nations who had lived in Egypt as friends, should here meet on Mt. Zion, in Palestine, and erect the first temple ever erected and dedicated to the one true, ever-living Jehovah, God? In distant Egypt, in far-away India, in luxurious Babylon, temples, models of grace and beauty, glowing in Oriental splendor and magnificence, had long been erected and dedicated to the worship of their purely national gods. But here amid swinging censers and burning incense and chanting choirs; here while the Shekinah descended and rested between the wings of the Cherubim, and the cloud of God's glory filled the whole house; here, and now for the first time in the world's history, was dedicated to the Almighty Jehovah, a temple, the grandest ever erected on earth. Fitting reward for the years of discipline and toil and drudgery in Egypt. Grand consummation of the lessons learned and the friendships begun in distant Egypt centuries before. And grander consummation for

us as Masons, my brethren ; our traditions do meet and harmonize around the Masonic altar erected there.

Now, brethren, after examining our traditions, our symbols, our ceremonies, the historic evidence, the very necessities of the case, can we not safely conclude that an organization did exist in ancient Egypt with its secret ceremonies, initiations and degrees, having architecture and building as one of its special objects? That this organization, possibly modified by circumstances, can be fairly traced, flowing through two streams, down to the time of and uniting at the temple, and that at the building of the Temple of Solomon was organized and perfected in the work? That this organization was for the purpose of commemorating certain events that transpired there, and perpetuating the memory of the friendship between the two nations, the Hebrew and the Tyrians?

Up to this point, then, we certainly have reasonably safe footing. Masonic organization certainly existed as indicated. But we are asked, what connection there can be between these ancient organizations of operative Masons, engaged in the work of designing and erecting buildings, and our modern Freemasonry. Let us see if we can trace any connection other than the resemblance heretofore mentioned. Solomon's temple was erected about one thousand years before Christ. Passing down the stream 250 years, we find the work of building still going on at Jerusalem and Tyre. The temple is still standing, resplendent with its marble and gold and precious stones, the crowning glory of Oriental architecture. Rome is founded. Numa Pompilius, one of its earliest rulers, became emperor 715 years B. C. He fondly dreams that beneath that beautiful blue sky, in that glorious Italian climate, a city shall rise that will become mistress of the world. Her manufactures shall surpass those of Tyre. Her commerce shall drive that of Phoenicia from the sea ; her temples and public buildings shall surpass anything ever known. With the latter object specially in view, Numa determined upon a system of public buildings and public works of great grandeur and magnificence, embracing streets, roads, aqueducts, viaducts, palaces, temples and other public buildings. In order that his plans might be successful, it became necessary to obtain the services of educated and skilled men from other nations. Accordingly he established two sets of corporations or colleges. The one was to be composed of architects and designers, and were called "*Collegia Fabrorum.*" The second, 132 in number, were composed of educated workmen, practical builders, and were called "*Collegia Artificum.*" These two sets of colleges were organized to work in harmony, and were given entire control of the public works. And in order to induce foreign artists to come to Rome and assist

in the work, they were given certain privileges or freedoms not granted to other citizens. They were free from the necessity of worshipping the gods of Rome; free from the control of the local authorities in designing and executing their plans; free from the necessity of performing military service, in fact they were *free* Masons. And to these fraternities we can trace the origin of the word "free" in the name of our Order. These privileges had the desired effect, and gathered at Rome skilled architects, artisans, civil engineers, men capable of building a city, and embellishing it with the most stately and beautiful buildings and public works.

The fraternities prospered at Rome, and the beautiful remains of their work are yet a source of pleasure to thousands of tourists annually.

Passing rapidly, however, we find that when Rome resolved on the conquest of Britain, a few years before the beginning of the Christian era, numbers of these fraternities were attached to the Roman legions that were sent to Britain, for the purpose of erecting fortifications, selecting, arranging and fortifying camps, and taking all necessary steps to secure and protect what Roman valor won. Here, as in Rome, they had entire charge of the erecting of fortresses, public buildings, in short, of all work requiring either scientific knowledge or skill. Constantine the Great, proclaimed emperor A. D. 306, being converted to Christianity, immediately gave a new impetus to building by ordering the erection of Christian temples. Among the very first to be begun in England were St. Paul's Cathedral and Westminster Abbey. However, intrigues at Rome bringing on internal wars, compelled the abandonment of Britain by the Roman legions in the fifth century, after about five hundred years of possession. Thereupon those warlike German tribes, the Angles and the Saxons, and later the Danes, invaded Britain. For centuries the island was little else than a field for war and bloodshed, and public work was almost suspended. The fraternities, however, continued their organization with varying degrees of prosperity. Early in the seventh century the cathedrals at Rochester and Canterbury were founded. During this century, also, we find persons who were not operative Masons admitted inside the lodges and known as "accepted" Masons. Just when or how this custom originated we do not know, but "accepted" Masons are mentioned in the seventh century, about twelve hundred years ago.

Peace being at length largely restored, King Athelstan, being himself, as history tells us, a friend of education and a lover of the arts and peace, determined to begin the work of rebuilding and restoring the destroyed public buildings and erecting new ones. Accordingly he ordered the Masonic fraternities to assemble in general convocation under his son,

Prince Edwin, at York, in the year 926, and granted them the charter of York. In the proclamation, after referring to the devastations produced by the Saxons and the Danes, these words occur: "But the pious King Athelstan, who has much esteem for the art, and who has established many superb edifices, has desired to make up this deficiency. * * * It is in this intention that he has remitted to his son Edwin an edict by which *the Masons can have their own government, and establish all proper rules to render their art prosperous*. Behold then in the pious Prince Edwin your protector, who will execute the orders of the king, and who would encourage and exhort you no more to fall into past faults." Thus re-affirming to them their freedoms, and admonishing them to make good use thereof, thenceforward the order flourished; kings and princes were its grand officers, and the immense palaces, cathedrals, monasteries, now standing in England, are the result. At length, in 1717, when the lodges of London, under the supervision of Grand Master Sir Christopher Wren, had finished the rebuilding of St. Paul's, after the great London fire, the following resolution, memorable in our history, was adopted:

"Resolved, That the privileges of Masonry shall no longer be confined to operative masons, but be free to men of all professions, provided that they be regularly approved and initiated into the Fraternity."

And although "accepted" Masons had long existed, this resolution broke down all barriers between operative masons and other professions, and made the order what it is to-day, a purely philosophical institution. Thenceforth the order had nothing to do as an order with architecture or building, but confined itself entirely to philosophic Masonry. We have thus, as I think correctly, the origin of the name "'Ancient' 'Free' and 'Accepted' Masons."

Certainly the organization is an ancient one; the name "Free" originated twenty-five hundred years ago; "Accepted" Masons have existed at least twelve hundred years. As already stated, each word in the name of our order marks an era in its growth. So step by step it has advanced, adjusting itself to the necessities of each age, ever holding itself true to its prime objects—the formation of the beautiful and the preservation of the true in art and in morals. And thus it has grown, until now no more must the initiate spend long and weary years toiling in the quarries, or with chisel and mallet carving things of life and beauty out of inanimate stone, or the hours of the night in learning these secret principles of form and beauty and symmetry that must take shape in the building he is assisting to erect. Henceforth the Masonic field is the moral world. Brethren, are we "duly and truly prepared" for the contest? The true Mason can be no sluggard in

the work of life. There are for us the hours of study, the years of toiling to shape out of the moral character a thing of beauty that shall harmonize with the true and the good, that it may live with them in peace forever. Our symbols tell us that these natures of ours are given us for development. That the grand result to be obtained in this life is to learn the right and the true and do them willingly and gladly. That by a law of our nature we grow constantly, and that this growth is limitless—we must grow whether we will or no. We can only choose the method. It is either as the fruit and the flower grow, upward toward the light and sunshine, or downward as the poisonous vine that, scorning the light, reaches over the precipice and down for its sustenance to the noisome exhalations of the gloomy depths below. We grow toward our loves. If we love the pure, we grow in purity. If we love the corrupt and base, we grow in corruption and baseness. Brethren, have you ever thought how wonderful are the capabilities, how fearful are the possibilities of human nature? Moses and Plato, Nero and Caligula, Wilberforce and Jeffries, Washington and Benedict Arnold; Peter, in the gloom and darkness of the night by the flickering campfire, with fear and trembling, denying his Master to a woman; that same Peter in the broad sunlight, before king and priest, proclaiming, dying for his Master; Saul persecuting to the death the new doctrine; Paul, the martyr, dying for the new doctrine—all are evidences of the capabilities and possibilities of the nature within us. From the lowest depths where every impulse and every passion is mastered by evil, to the highest plane where all the desires and all the aspirations are for the greatest good, all is within the limits of the possible for every one. Aye, they but mark the degrees on an ascending or descending scale upon which we are moving. The direction is of our own choosing. We will grow in the principles of our noble order, or we will sink beneath them. Are we stronger to-day than yesterday? If not, we are weaker. The Grand Master of the moral universe tells us that he who improves his knowledge of the right to-day, will the better know the right to-morrow. That he who neglects the right as he knows it to-day, will be less able to distinguish it to-morrow. It is a law of our being that the exercise of our moral powers is requisite to their development. As well might the prize-fighter seek to win the bloody triumphs of the ring without the physical exercise that hardens and develops the muscles. As well might the mental athlete, on an infinitely higher plane, seek to win the grand prize of mental victory without long hours of deep study and earnest labor, as for the seeker after moral growth to hope to win the unfading laurels, the wreaths of victory that shall never wither, without daily effort for correct

moral growth. In vain are all our symbols, if we fail to profit by them; and worse than vain are they if, knowing them, we turn from their teachings and do evil. Our name is a symbol. If "free" from all evil, we shall be "accepted" at last as fit stones for that living temple of the Master builder hereafter—"Free and Accepted Masons" forever.



Yours faithfully
H. Sample

ORATION.

WHY DOES MASONRY LIVE AND PROSPER?

DELIVERED BY R. W. JUDGE ALFRED SAMPLE, GRAND ORATOR, AT THE SESSION OF THE M. W. GRAND LODGE OF ILLINOIS, HELD AT CHICAGO, OCTOBER 1, 2 AND 3, 1878.

The answer to this question is fraught with many interesting and useful lessons to every Mason. The inconsiderate reply is, because, in common parlance, it is a good thing. Very true—but have not many good things perished? Permanency and vitality are not necessarily the peculiar characteristics of the beautiful and the good. Bad institutions have survived the wreck of empires, while the shores of time are blackened with the ruins of what were once esteemed benevolent and philanthropic enterprises.

But why has Masonry outlived almost every other organization contemporaneous with its beginning? To those who have never crossed the threshold of the Masonic Temple, and who therefore are unacquainted with its principles and the method by which they are taught, this must indeed seem an enigma.

They observe that it never proselytes, that it does not go out into the highways and by-ways of life to gather in converts to augment its numbers; that its votaries do not proclaim its principles from the house-tops, however zealous and enthusiastic they may be; that it never seeks aid outside the mystic circle of its own members; that it seeks not the encomiums or applause of men, but quietly and unostentatiously relies upon its record of good deeds nobly done. It courts not the "boast of heraldry or the pomp of power" to tickle the fleeting fancy, nor to attract the eye of the multitude. Yet to-day, never more so, Masonry is a living, potent moral power, exercising an influence for good over the whole world, wherever there are intelligent minds to comprehend its principles, or virtuous souls to respond to the higher aspirations of their natures.

In view of its organization and mode of growth, that it should be so widespread and progressive, almost surpasses human comprehension.

Ordinarily, and I might say with only this exception, it has been supposed necessary to wage an unceasing warfare with mankind to build up

human institutions, to bring the people up to a realizing sense of the importance of professed doctrines and theories.

Every agency which the genius of man could invent—all the wonderful eloquence of “tongue and pen,”—guided and controlled by earnest convictions, have been employed to build up other institutions. They have sought members from every station in life and material aid from friends and foes alike, they have listened *erectus auribus* for the applause of the multitude, and the solitary places of the earth have re-echoed their shouts and hosannas.

But Masonry, pursuing the even tenor of its way without any such adventitious aid, exists the same to-day as it did centuries ago, in all its essential principles, and has witnessed the rise, decay and fall of other institutions, professedly originated for the benefit of man, without a single shock.

Governments, societies, doctrines and isms have come and gone, and Masonry has survived them, with still a freshness and youthful vigor, as if but in the budding manhood of its existence.

This wonderful vitality is the natural result of the moral and rational principles underlying the base of its magnificent superstructure.

Masonry is founded upon the moral law, not upon a morality with a “local habitation and a name,” but upon principles everywhere self-evident—the natural formulas and responses of human nature, so that among all good men, of whatever nationality or clime, of whatever political or religious opinion, Masonry may grow and flourish, a beautiful plant in the garden of the human soul.

This moral law written in the hearts of men, upon which Masonry is founded, is even more permanent than human nature itself. History teaches us that gradually through the ages, by the multifarious influences around and within, human nature has progressed, through the savage, the barbarous and civilized, up to the enlightened state. But the moral law, changeless as eternity itself, is the same for the wild Ashantee as for the learned Greek—not that he understands it the same. His interpretation may be wrong, but that does not change the law. The moral law is the immutable in human nature.

It is not a codified law, or decalogue, of which I speak, but those natural impulses which direct virtuous conduct. Of this law of Cicero said, that “It was not only older than nations and cities (and therefore of the inhabitants thereof), but co-existent with that Divine Being who sees and rules both Heaven and Earth. For the principle or law which impels

to right conduct springs out of the nature of things, and began to be law, not when it was first written, but when it originated."

Right and wrong are as eternal as Deity. They are not created existences, but the moral quality of created existences. Masonry is the great interpreter of this law, and upon this immutable and universal basis she has chosen to lay her corner-stone. Masonry exerts its influence principally through the most potent of all moral methods, example rather than precept.

It is a maxim, that deeds speak louder than words. The force of example is not open to the charge of hypocrisy, though it stands out prominent—a subject for criticism. It conceals nothing, words may be false, but deeds speak the truth. Good deeds need no other praise than the acts themselves. They in the moral, like the sun in the physical universe, reflect their own resplendence. I know it is said, that no good thing or act should remain unpublished to the world. But I say, that every good deed has for itself a golden tongue—a language sweeter and more forcible than the silvery speech of gifted orators.

To be a good man and true in Masonry, is the chief good. For, as has been said, "If a man should lay down, as the chief good, that which has no connection with virtue, and measure it by his own interest and not according to its moral merit, if such a man shall act consistently with his own principles, and is not influenced by the goodness of his heart, he can neither cultivate friendship, justice or generosity."

Whether mankind be totally depraved or not, Masonry recognizes enough of the ruins of a natural goodness upon which to build a noble superstructure. She finds this remnant, this germ of immortality, in the longing of the human heart for a higher and nobler existence. Leaving the speculative question of depravity to the philosophers, Masonry recognizes the fact that—

"There is an unseen battle field
In every human breast,
Where two opposing forces meet,
But where they seldom rest."

It is this innate desire to be good that involves virtue in a continual warfare with vice. There is no quietus, no position of rest, except in the cowardly surrender of all that is manly, good and true.

It is this desire for happiness, this longing after the beautiful in life, that plunges human nature into the sea of unrest.

Human nature is ever seeking a higher plane of existence. "Nature itself has made it delightful to man to be good, and disquieting to him to know that he is not wholly so, which creates a desire that nothing can abate." It remains even after the moral life has been wrecked upon the shoals of vice, sometimes to reassert itself in the stings and pangs of a self-accusing conscience.

Human nature would rise at once to this state of perfection and rectitude, were it not held down—swaddled and tangled in the habiliments of its own infirmity.

Who would not rejoice with ineffable joy, if he could this moment shake off the infirmities of his nature, and rise at once to the true dignity of ideal manhood—erect and proud in the consciousness of perfect purity and uprightness of character?

Ideal manhood, my brothers, is the goal of Free-Masonry. It is the star of our hope, the beacon light upon the shore, to the mariner Mason tossed hither and thither upon the ocean of life.

But while the principles of our institution are founded upon the immutable moral law, and the aspirations of our natures reach out toward this grand idealty of perfect manhood, our philosophy and history teach us that we have a rough and rugged road to travel, beset with many trials and difficulties; and experience and observation have shown us that many, very many, grow faint and weary by the way.

Recognizing, as Masonry does, the natural infirmity of man and the mutual dependence of one upon the other, through the varied vicissitudes of life, for all the kind offices which justice and mercy require, its members aid, sustain and uplift each other by their mutual pursuit of this ideal manhood. In this pursuit by Masons, nothing should distract their attention from the common goal. The sordid passions of unworthy ambition, hatred and revenge, should find no place for existence or growth in our Order. Masonic soil should afford no fertility for such passions. They are the greatest infirmities of our nature. Masonry recognizing this fact, has by most impressive symbolic lessons, taught the Mason to keep his passions within due bounds with all mankind, especially his brethren. This lesson does not import that the passions are to be destroyed, as the ascetic theology and cynic philosophy taught; and in speaking of the passions, I speak of them as the faculties of emotion. These are all necessary, and as essential to human happiness as the nerves, veins and arteries are essential to life. As has been beautifully said:

"The passions are the gales that swell our mental bark as it sails over the sea of life. Like the wind itself they are engines of high importance

and mighty power." Kept within due bounds they are the fountains of benevolence, the springs of joy and life. "Let loose, and at random, they distract and ruin us."

Vices and crimes are the results of uncontrolled passions, hatred of the good is their necessary concomitant. Dissensions and strifes are abundant among the passionate.

It is this injunction concerning the control of the passions and the unity of Masonic aspiration, which keeps discord out of the beautiful Temple of Masonry. Here is the strength of our perpetuity.

Personal dissensions and sordid ambition have destroyed other institutions; it is only unmasonic conduct that we have to fear. So long as the Mason remembers the impressive, symbolic lessons of the compass and square, the Order will find in him its cheerful supporter. The man who enters the portals of the Masonic Temple has a right to expect that he is seeking a place where he will be free from the dissensions and wrangles of life, begotten by uncontrolled passions.

Man worn out by the toil of struggle and contention with the world, how natural it is that he should seek security from strife and aid to a nobler manhood. Here let him find it, beneath the shelter of an institution that has been the shadow of rest to many of earth's noblest minds. Here let him find a home for the soul, free from the factious opposition of the world, where no contention should exist, "but rather a noble emulation of who best can work and best agree."

It is thus, with its principles breathing such aspirations, that men are brought together by Masonry into the closest and holiest bonds of friendship. A friendship stripped of the false covering of flattery, disrobed of the cloak of hypocrisy, and if its principles are lived up to, made as pure and fresh as the "breath of morn." It takes the peasant—the cotter king—from his hovel; and lifts him up to a position higher than a throne—the status of true manhood. It even lifts the prince out of his titled place, and clothes him with that noblest regal dignity of earth—true manhood.

Such a friendship is sacred in a palace or hut, on the desert plain, or in the populous city, beneath the burning skies of Africa, or amid the snowhills of Greenland. Such a friendship wipes out all caste and rank, destroys all the splendor of pageantry, strips off the husks of humanity, and leaves soul to commune with soul, upon the broad principle of universal brotherhood. Some have sought such friendship in the cloister, but it lacked companionship, and they became cynical; others have sought it among the multitude, but the heedless throng trampled it relentlessly under its feet.

Wealth, station and rank yet rule the world. A friendship which cares nothing for these vain distinctions cannot survive by the laws which govern the multitude. For this reason Masonry creates a secret, sacred and holy friendship of its own, controlled and directed by this moral law, which is written upon the tablets of eternity.

Such a friendship, closely interwoven with its twin-sister, Charity, as in Masonry, with humble step approaches the lowly habitation of the sorrowing, and administers comfort. It knocks at the lowly and disconsolate heart and speaks words of encouragement and cheer. It fills the mind with pure and holy contentment, which all the wealth of the Indies could not bestow.

In Masonry this friendship is world-wide. It knows no nationality, no clime, no creed, no profession, no belief, except the belief in God, the Giver of all Good, and the immortality of the soul. The hut of poverty and the palace door of the rich open with equal celerity to its mystic touch.

While by some these remarks may be regarded as mere platitudes, yet who is there, if he were under the burning sun of the equator, on the other side of the globe, would not take pleasure in knowing that there were human beings, on this side, who, though personally unknown, were bound to him by such sacred ties of friendship? Not because he would ever call for the ministration of that friendship, but for the sweet satisfaction of knowing that, whatever might betide him, they stand there, as solid bulwarks against all the accidents and vicissitudes of life. The Mason is conscious of just such friendship, and it is one of the delights of his Masonic life.

Cicero, in speaking of friendship, has said: "What can be more delightful than to have one to whom you can speak on all subjects, just as to yourself?" How aptly this language describes Masonic intercourse. Man naturally longs for a closer union with his fellowman than that which ordinary friendship creates; a more permanent identity of interest, and a more intense reciprocation of feeling. He finds a want for those with whom he can trust the secrets of his heart and feel that they are as inviolable as before communicated. "He desires to relieve himself of imparting to others the interior joys and sorrow with which every human heart is fraught."

Masonry supplies these natural inborn wants of man. True friendship and brotherly love lead straight along the pathway of the cardinal principles of our Order:—Temperance, Fortitude, Prudence, and Justice. These principles should ever be kept in view in the daily transactions of

life. They lead to happiness and usefulness here, and to a bright immortality hereafter.

No man can lay up a store of happiness and utility, either here or hereafter, with adhering to these principles. To stand by them in the daily vocations of life may, at times, cost a momentary pang, but what they take from the quantum of our present pleasure, they add a hundred fold to the future. It is for these reasons Masonry has had such an extended influence in the world. It must necessarily have had a wonderful effect upon the organization and reformation of society. Born in the past, when caste and rank marked the divisions among men with as clearly defined lines as the boundaries of our own State, its work was to cause them to meet upon the common level of true manhood, and to eradicate the warring, envy, jealousy and strife of creed and clan. These fierce disputes and wrangles have been begotten, at all times, more or less, by ignorance and lack of acquaintance among those who originated them.

In the Masonic lodge-room, where they had to meet upon a common level and commingle together, and witnessed the solemn, symbolic lessons imparted by the different degrees, these envies, jealousies and strifes must have been, in a measure, healed by the Masonic balm of fraternal love.

Masonry has almost invariably been regarded by governments as a valuable aid in the preservation of peace and good order. While sudden conversions, like that of Saul of Tarsus, have never been the boast of Masonry, yet it has often converted organized enemies into warm and zealous friends and members of the Order.

Take, for instance, the case of the persecution of Masonry in Holland in 1735, as recorded in Mackey's Encyclopedia, where, at the instigation of a crowd of ignorant fanatics, the States General had prohibited Masons from assembling, and arrested those who did; one of the leading citizens of Amsterdam, who had been a persecutor, as a test was initiated into the mysteries of the Order, and he was so impressed with the high moral grounds of its teachings that he made such a favorable report of the Order as to cause the leading citizens and magistrates of the place to join the institution and become its most zealous supporters.

The law that was passed against Masons in England, more than a century ago, had a similar effect, for afterwards, an investigation of the principles of the Order by the King himself, called forth the the highest encomiums.

The bull that was issued by Pope Clement, in 1738, against Masons, served no other purpose than to cause investigation, and in less than thirteen years from that time Masonic lodges spread over all Italy, and

were formed in the eternal city itself, almost beneath the shadow of the Vatican.

Occasionally to-day we find a voice uplifted against Masonry. The institution and its principles are held up to ridicule and slander, but as has been said, "slanders are like flies, which always overlook good parts in order to light upon sores." It is from such a source that they extract their sustenance, and if they think it agrees with their moral digestion, I say let them live upon it. "As a great body is not without a like shadow, neither is any eminent virtue without eminent detraction." We should, however, receive whatever criticism is just, and cast the balance aside.

There should be more Masonic education. Its cardinal principles in all their bearings, should be better understood and more thoroughly impressed. In order to properly appreciate our noble institution and its principles, and to awaken that enthusiasm it deserves, there must be education, not only in its ritual, but in its philosophy and history.

Some one has said that Masonic intelligence is the key to the prosperity and perpetuity of Freemasonry, and I believe it. As has been said by another, "the character of the institution is elevated in the mind of every Mason just in proportion to the amount of his knowledge of its ritual, symbolism, philosophy and history." Masonry declares truth to be a divine attribute and the foundation of every virtue. But how find it without we educate ourselves?

And what a noble pursuit is this search after truth; there is none greater. It lies just before our vision, awaiting discovery, but it will not reveal itself without an effort on our part. This effort should be to us our highest pleasure. If the mountain will not come to Mahomet, let Mahomet go to the mountain.

Lessing says: "Did the Almighty, holding in His right hand Truth, and in His left hand Search after Truth, deign to tender me the one I might prefer, in all humility, but without hesitation, I should request Search after Truth."

Von Muller says: "Truth is the property of God; the pursuit of it, what belongs to man."

We are told to work faithfully in the quarries of truth and knowledge, but this implies that we have the tools whereby we can work. Education is the skill of the Craftsman. "As our information increases, the sphere of our mental and moral vision enlarges." Knowledge furnishes eyes to the understanding," and enables us to comprehend the mystic meaning of Masonic symbolism.

This understood, points to the life everlasting, and enables the Mason to lift the veil of the future and behold the haven of rest and peace, which lies beyond. With our minds awakened by a Masonic education to an intelligent appreciation of the great principles on which Masonry is founded, we need have no fear of its perpetuity or prosperity.

I believe every Mason in the State of Illinois should possess some standard works on the subject of Masonry, and take some Masonic literature to keep himself posted on the current events in the Masonic world. It is a crying shame that our literature finds so little demand and such poor pay. Are you a doctor, a lawyer, a merchant, a mechanic, or I care not what, you possess works or literature of some kind, by which to obtain aid and light in your vocation. Why should Masonry be an exception, the noblest vocation of them all? Built, as it is, upon the permanent needs and aspirations of the human soul, and which possesses the foundation virtues of every honorable calling, leading us up step by step on the strong rounds of our Masonic ladder—Temperance, Fortitude, Prudence and Justice, Faith, Hope and Charity, to the standard of true manhood, and into the presence of the Great Architect of the Universe. Then, I say, let there be more Masonic light. It will not engender strife or contention, for Masonry has no war to make upon other institutions. She runs side by side in peaceful harmony with religion. Many of her votaries are zealous supporters of the Church. And this is right, for the sphere of usefulness is so extended, that every institution which has the welfare of mankind for its purpose should receive the encouragement of every other engaged in the same benevolent work.

We claim that Masonry is lifting its members to a better life, draws all men towards perfection. No individual member of society can be elevated without benefiting in a greater or less degree his associates. The principles of Freemasonry are inculcated in almost every portion of the civilized world, and it would be impossible not to benefit mankind at large, by teaching Masons to become better men and better citizens.

This may be considered an enthusiastic effort, lacking the dignity of an elaborate oration discussing the antiquity of the Order, its history and philosophy. Let me be considered an enthusiast, an ardent in the cause, Enthusiasm is the great regenerator of society, and Masonry needs its proportionate share. I would rather be an enthusiast, with an imagination painting in glowing colors the fruition of hope, than a morose misanthrope. The one drinks the sweet, limpid waters of perennial joy, while the other gropes through a frigid world, gnawing ice.

Masonry, like all other institutions, needs some patriotic fervor and zeal. They were present, twin angels, at its birth, but will not be at its death—if, forsooth, it should ever cease to exist.' It has lived through the centuries past because it is founded upon the moral law, those eternal principles of right and wrong, antecedent to positive precept. It lives in the present, because human hearts everywhere enthusiastically respond, as with an electric touch, to its beautiful lessons on human life.

Teaching by example rather than precept, it has a vital power, far greater than any mere professions of creeds and doctrines. Silent and unseen as the waters of Lethe, the stream of Masonic influence flows down the channels of Time into the great ocean of Eternity. It grows because friendship is its object, true manhood its goal, mutual assistance its inculcated duty, brotherly love its ruling passion, Temperance, Fortitude, Prudence and Justice its cardinal principles.

Thus founded, it will continue to live and grow until the end of earthly existences, when, as the result of its sublime teachings, it is to be hoped it will have done its proportionate share in regenerating humanity, and will present to the Great Architect of the Universe its full measure of fashioned materials, polished and fitted for their appropriate positions in the Eternal Temple.

ORATION.

FREEMASONRY IN THE UNITED STATES.

DELIVERED BY BRO. A. L. ROSS, GRAND ORATOR, AT THE ANNUAL SESSION OF THE GRAND LODGE OF MISSOURI, HELD AT JEFFERSON CITY, OCTOBER 15, 1895.

In the hope that I may concentrate the attention of the Craft of this Grand Jurisdiction upon a period of Masonic history which may justly be termed an epoch, and thereby afford food for lasting and beneficial reflection as well as entertainment for the passing hour, I shall address this Grand Body briefly upon the Growth of Freemasonry under Constitutional Government in the United States.

In ancient and mediæval, as well as in modern times, the Craft have always been taught to be peaceful and quiet citizens of the State; true to their government and just to their country; not to countenance disloyalty or rebellion, but to submit patiently to legal authority, to conform with cheerfulness to the government of the country in which they reside, and to be scrupulously regardful of the rights, not only of their brethren, but of all mankind.

It is worthy of note and profound reflection that the history of this Fraternity has been one of peace and good-will towards men throughout the ages. When I contemplate the past, the "vision of Merza" rises on my sight. Kingdoms and empires have risen, flourished and fallen. Men have fought for kingdom and crown till desolation covered the earth. So-called holy wars have been waged in the name of religion, and host hurled upon host till the pitiless steel wreaked with human blood. The inquisition, the fagot, and the stake have claimed their victims, and persecution for opinion's sake reigned supreme. Through the midst of those horrors, those wild and ferocious deliriums of the human race, Freemasonry has quietly and peacefully threaded its way. The blood of the innocent crieth not from the ground against it. Industrious has it wrought, peacefully has it taught. And its teaching and example hath, in all ages and in all climes, been such as to develop in man the largest individual liberty consistent with the common good. Recognizing the Fatherhood of God and the Brotherhood of man, and practicing virtues of

universal recognition, not forgetting "silence and circumspection," the Craft have passed, but not without trials and tribulations, the stormy seas of civil and religious controversy, and have emerged into the broad sunlight of Constitutional Liberty.

Although the mysteries of Masonry are, and ought to be, strictly guarded by the commendable, though oft-abused, virtue of secrecy, yet the lives of Masons are as an open book to be known and read of all men; and where they, for successive generations, form a component part of a civilization, and help to form and establish the institutions of a people or country, it is entirely within the bounds of probability that their Masonic teaching would leave its impression on the work of their hands in the secular affairs of mankind.

The study of different civilizations that have succeeded each other in the history of the human race proves that they have always been guided and dominated in their development by a small number of fundamental ideas. Time, and the converging forces of circumstance and condition, both mental and physical, are necessary to the formation and crystallization of ideas which are to become dominant in any civilization. Such governing ideas become established and disestablished very slowly.

In consequence of the slowness of our mental formations and transformations, generations are sometimes required for the development and full fruition of a new idea. For generations it may languish, being kept alive only by those who stand, as it were, on the watch-towers of civilization. The student of human affairs is struck with the paucity of the fundamental ideas of peoples, the slowness with which they are modified, and, whether right or wrong, the power and irresistible might they exercise when they are once formed and become dominant. Civilizations are the resultants of certain ideas, and when those ideas are changed the civilization is inevitably transformed with them. An institution, therefore, among men of such great antiquity and such wonderful vitality as Freemasonry, must necessarily have left and still will leave its impress upon civilization.

In speculative Masonry the concensus of Masonic thought and teaching has been to impress upon the members of the Fraternity their duty, not only to God, but especially toward each other and to all mankind. For one of the ancient charges calls "Brotherly Love the foundation and cope stone, the cement and glory of this Ancient Fraternity." The virtues for ages have been inculcated by this Fraternity with special reference to the amelioration and betterment of mankind. The teaching of the Fatherhood of God and the Brotherhood of man for so long could not but result

in positive knowledge of the inalienable rights of man with reference to his fellows, and to lead him to minimize selfishness, and to magnify beneficence.

While the Craft were always obedient, so far as I am aware, to governmental requirements in all of the civilized countries of Europe where they were permitted to assemble prior to its transplantation to American soil, yet the very form of government in monarchical countries, the constitution of society and the inquisitorial methods of all earthly monarchs, jealous of power, hung heavily on the shoulders of the Craft and hindered and delayed that larger and more healthy application of the sublime teachings of Freemasonry.

It might be of interest to contrast the perfect freedom the Craft now enjoy under constitutional guaranty, with their persecutions in Europe in the sixteenth century. In Holland in 1735 they were put to the greatest extremity to prove the innocence of their institution. In France, Germany and Austria in 1737 it was believed and charged that the recesses of the Lodges contained designs hostile to the government, and Lodge assemblies were prohibited. From sunny Italy, the land which once, by the hand of the operative traveling Mason, was filled with churches and cathedrals with their spires and domes pointing heavenward, came the greatest persecution of the Craft. In 1738 the Roman Pontiff issued his famous Bull against Freemasons, charging that they had been suspected by the faithful; that they were hurtful to the tranquillity of the State and to the safety of the soul, and their punishment was enjoined on all Bishops, Superiors and Ordinaries—they to have recourse, if necessary to the "secular arm;" and Lodge assemblies were forbidden under pain of death and confiscation of goods, without hope of pardon. Spain witnessed the same persecution, and there the dungeons of the Inquisition and the galleys were considered fit abodes for men whom we now regard as having virtue above their fellows. But the persecutions of the Craft were not confined to Catholic countries. In 1745 the Council of Berne in Switzerland issued a decree prohibiting, under the severest penalties, the assemblages of Freemasons. In 1757 in Scotland, that land out of which has come so much good, the Synod of Sterling adopted a resolution debarring all adhering Freemasons from the ordinances of religion. And, as if to demonstrate that fanaticism is everywhere the same, in 1748 the Divan at Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, its members arrested and imprisoned and the introduction of the Order into Turkey prohibited.

Even under persecution the life and teaching of the Fraternity has been pacific. Nor have the Craft been used as the enginery of persecution or oppression, nor for the purpose of governmental or political aggrandizement of power. Never in any country, in any age, has Freemasonry, as an organized body, attempted to control and dominate the affairs of government, with the possible exception of some quasi effort of that character at one time in France. And, be it said to the credit of the Fraternity in the United States, such has never been attempted here. But we are reminded that Freemasonry has been transplanted on American soil long prior to the establishment of our present form of government; that Masonic Grand Jurisdictions existed in the Colonies, the most notable of which, perhaps, was that of Pennsylvania, whose Grand Lodge was over fifty years of age at the time of the adoption of the Federal Constitution; that Putnam, Warren, Marshall, Montgomery, Wooster, Randolph, Otis, and many more of the fathers of the Republic were zealous Master Masons; that he, who was first in war, first in peace, and first in the hearts of his countrymen, and who presided over the deliberations of the Constitutional Convention in 1787, was a student and exemplar of the tenets and cardinal virtue of Freemasonry; that Dr. Franklin, that great patriot and statesman, was a devotee at the Masonic Altar; that many of the devoted fathers of the Revolution were bright stars in the Masonic firmament. Can it be that in that plastic and formative period of our history, the cardinal virtues and tenets of Masonry so illustriously portrayed in the lives of those early patriots did not, through them, unconsciously, assist in moulding and shaping that instrument which has, ever since its adoption, been the Magna Charta of American liberty? Can it be that Charity which suffereth long and is kind, and easy to be entreated, and which knoweth no bounds, so thoroughly grounded in the lives of our pioneer Brethren, did not give at least some color and character to the liberal provisions of the Constitution of the United States? If we can not locate the birth of an idea, we may sometimes backward trace its growth. And while we may not determine all the phenomena which give it dominance and ultimate power, we may, at least, discover an occasional antecedent. That Freemasonry held and taught, in its infancy, centuries ago, some of the ideas now dominant in our civilization, and which, in their full fruition, have come to bless humanity beyond compare, I have not the slightest doubt. The thought here attempted to be expressed is magnified and sustained by the eloquent testimonial of one no less eminent as a Mason than as a citizen of the Republic. "Although," said he, "the origin of our Fraternity is covered with darkness, and its

history is, to a great extent, obscure, yet we can confidently say that it is the most ancient society in the world—and we are equally certain that its principles are based on pure morality; that its ethics are the ethics of Christianity; its doctrines, the doctrines of patriotism and brotherly love, and its sentiments, the sentiments of exalted benevolence. All that is good, all that is kind and charitable, it encourages; all that is vicious, and cruel, and oppressive, it reprobates." Such is the testimonial of DeWitt Clinton, as pure a patriot as ever loved and served his country, and as bright a Mason as ever honored the Fraternity.

The law of perfect liberty is nowhere more perfectly illustrated than in the Masonic Brotherhood when it practices the exalted virtues of its ritual. Liberty, be it remembered, does not mean license. It means the largest personal liberty of the individual within the bounds of virtue and right living, and with due regard for the right of his fellow men. If this be a correct definition, the Masonic Fraternity affords an opportunity for the enjoyment of that liberty, both in matters governmental and in matters of belief, which at once satisfies that perfect law. After generations of growth and development, and after coming up through great tribulations, for the first time comes the enunciation in the form of organic law, voluntarily adopted by a sovereign people. No title of nobility shall be granted nor accepted; no law shall be passed respecting the establishment of religion nor prohibiting the free exercise thereof. These wise provisions of our fundamental law are in perfect consonance with that universal spirit of tolerance so well known and so long practiced by the members of this Fraternity; and I may say with truth, and in all sincerity, that they are in perfect accord with an unfeigned belief in God and with the most exalted Christian piety.

While I do not wish to be understood as teaching that the Fraternity as such ever attempted to control or shape legislation or governmental policy in the United States, yet I do, without hesitation, express the belief that the Masonic life and learning of many of the framers of the Constitution and its early amendments were potent in giving form and vitality to that immortal document, unconsciously though it might be, and if so, all the more to the credit of Masonic virtue, as it thus becomes a testimonial to the all-pervading presence and influence of the Masonic spirit, and the power and influence of a life consecrated to the practice of virtue and justice, and a signal illustration of the fact that Masonic virtue can not be confined within the walls of the Lodge room, or even within the pale of the Masonic Brotherhood, for even the touch causeth "virtue to go out."

Whether it be true or not that the spirit of Masonic life and teaching, either directly or indirectly, assisted in the establishment of constitutional guaranty and liberty in the New World; whether it be true or not that the Masonic life extant in the Colonies was in any sense the precursor or progenitor of religious liberty and freedom of thought among men, it is nevertheless true that the framing and adoption of the Constitution of the United States and its early amendments was the greatest blessing vouchsafed to human-kind since the advent of Him, of whom the angels sang "Peace on earth, good-will toward men." It liberated human thought, and removed the shackles from the minds and consciences of men. It obliterated all caste, except the caste of goodness, of virtue, and of righteousness. And while it prohibited titles of nobility, it prepared the soil for the development of that nobility of manhood, which earthly potentates can neither give nor take away.

And whether, out of the mists of years, as thought was slowly crystalizing and shaping itself for the accomplishment of the high destiny of men, Freemasonry can justly claim to be the progenitor of that thought and learning, our beloved and venerated institution can at least rise in her present greatness and majesty, and eloquently testify to the blessings it has enjoyed, and still enjoys under the benign influence of constitutional government and free institutions. Only in the sense that all good Masons are to be loyal to the government in which they live, can Freemasonry be said to exist under or by the grace of any form of government. It does not ask the assistance of the government; neither is the protection of the government asked further than this, or may be, asked by all good citizens, that is, for the enjoyment of inalienable rights. Freemasonry is an all-sufficient law unto itself, but recognizes the necessity and good of just and humane government for all men. Freedom of conscience, of thought, of the press, of speech, and the right of peaceful and lawful assemblage is inestimable as well to this Fraternity as to any other class of citizens or to any organization of men. As American citizens we are too prone to lose sight of those provisions of the organic law of our country guaranteeing personal liberty and religious freedom. No greater blessing can be secured to a people by constitutional guaranty than the right to worship according to the dictates of conscience. Indeed, this is the *summum bonum*; and we, too, often fail of just appreciation in the great struggle for the material blessings of this life.

Although Ancient Craft Masonry had its origin in an absolute monarchy, and although the Craft have enjoyed the favor of kings and princes, yet speculative Masonry has enjoyed its greatest opportunities under con-

stitutional and free government. When our earlier Brethren wrought in both the operative and speculative, to the men of letters, then confined almost wholly to the nobility and royalty, belonged the greater opportunities and privileges of the speculative art. To the latter class came the opportunity for growth and development in the wide and ever-widening field of the speculative application of the cardinal virtues and tenets of Masonry. But a new era dawns upon mankind. The horizon moves back. The growth and incarnation of ideas which, when formulated, express not only the hope, but the salvation of humanity, at least in a temporal sense, gave form and voice to the Constitution of the United States, and every distinction except that of goodness and superior attainments vanishes, and bounds are no longer set to individual growth and progress.

Nothing is plainer to the student than that the framers of the Federal Constitution and the Constitutions of the several States determined to preserve and perpetuate religious liberty, and to guard against the slightest approach toward inequality in civil, political or religious rights. The American people came to the formation of their Constitution, after centuries of religious oppression and persecution in the Old World had convinced them of the utter futility of all attempts to propagate religious opinions by rewards or penalties, or the terror of human laws. The Constitution did not merely establish religious tolerance, but likewise absolute religious equality, and removed every restraint upon the free exercise thereof. No external authority is to place itself between the finite being and the infinite, when the former is seeking to render the homage that is due, and in a mode that commends itself to his conscience and judgment as being suitable for him to render, and as being acceptable to its object. No man is to be subjected to the censorship of the State, and the State is not to take note of his faith or religious belief, when the citizen performs his duty to the State, and to his fellows, and is guilty of no breach of public decorum. But while thus careful to protect and defend religious freedom and to establish equality, American constitutions contain no provisions which prohibit the recognition of an over-ruling Providence in public transactions such as the religious sentiment of mankind inspires, and as seems meet and proper in finite and dependent creatures.

In this august presence let us contemplate the blessings, privileges and opportunities Freemasonry has enjoyed in the United States during the first century of our national existence, and likewise its achievements. The respect of the Fraternity for the laws and institutions of the Republic has only been equaled by the regard of those in authority for an institution

which is known by its fruits. This venerable institution, in the practice and teaching of speculative Masonry in the United States, has had an era of growth and prosperity hitherto unknown. The early Grand Jurisdictions have grown in strength and stability, while Grand Jurisdiction after Grand Jurisdiction has been established as this grand sisterhood of States has grown, until the United States is now the seat of Masonic empire in the world. "No more in this Mount, nor in Jerusalem," do we worship, but in every Lodge in every Grand Jurisdiction in this boundless Masonic empire the Divine presence is symbolized, and devotions are offered to the Most High.

Notwithstanding our youth nationally, the United States contains more than two-thirds of the Masonic Lodges in the world. This fact alone, if no other argument could be adduced, indicates the benign influences under which the Craft labor in this, our beloved country. The seed sown in good ground hath brought forth thirty, sixty, and even a hundred fold. Not, as in days of yore, do we have to meet secretly, or find it necessary to placate a jealous monarch, or convince the profane of the rectitude of our intentions in order to enjoy royal favor. But temple after temple from one end of this land to the other, some of them rivaling in magnificence the temples of old, mark the place of convocation of the Craft, and each one is a shrine emblematic of the Holy place where our Hebrew brethren offered up their devotions to the same God we still adore.

Much has been accomplished for humanity in the name of Freemasonry. The hungry have been fed; the orphan has been clothed; the widow has been sustained; the fallen Brother has often been restored to Masonic life and rectitude; the Fraternity, by its great moral strength, has often imparted strength to the feeble and failing virtues of the weaker Brother who, but for the timely aid and assistance of his stronger Brethren, might and surely would have failed.

So that to-day, as we approach the summit of the nineteenth century, our meetings are held, as it were, on the high hill of civil and religious liberty, of perfect equality before the law. From this inestimable vantage ground we may survey the grand field of labor and opportunity spread out before us. In this field are to be seen many towers of strength and many pillars of beauty, erected not by the tools and implements of the operative Fellow Craft, but by the practice and teaching of the speculative art of the Master Mason. Not alone in the formative period of constitutional government and of free institutions thereunder in the New World, were the Craft blessed by the labors and teachings of men whose lives

were an intellectual and moral tower of strength, and whose moral symmetry and rectitude of character were a pillar of beauty, but all along the grand highway of progress have we an innumerable host of Brethren whose lives are symbolized by the perfect ashler; whose lives have been adorned and beautified by temperance, fortitude, prudence and justice; and whose daily walk and conversation have been an eloquent testimonial to their virtues, and whose constancy and fidelity in the doing of good and the practice of virtue among men have been, like the current of a mighty river, flowing silently but irresistibly toward the betterment of mankind. They are indeed their Brother's keepers. And who can measure the good thus accomplished for poor and weak humanity? Canst thou draw out Leviathan with a hook, or number the sands of the sea? As the sands of the sea can not be numbered for multitude, neither canst thou measure nor determine the influence for good of that grand army of illustrious Masons who have gone before, and many of whom remain to this day, for magnitude.

In unity there is strength. In consensus of thought there is intellectual and moral strength. In unity of faith and practice of universally recognized virtues, there is spiritual strength. As the ponderous engine, apparently endowed with life, rushes on and on with its still more ponderous burden, so does the innate moral and spiritual strength of this venerable Brotherhood, with the acquired momentum of long movement through the ages, move forward with its ponderous burden of the weaknesses and frailties and shortcomings of the Brethren, and of all humanity (so intimate are our relations), and slowly but surely and steadily ascend the mount of delectation to a stronger and more perfect manhood. In this reflection I am mindful that we have no monopoly on virtue; that Freemasonry is not the only source of good; is not the only institution dedicated to the teaching and practice of virtue and right living. But I desire to impress my Brethren that it is one of the great agencies under Divine Providence for the amelioration and betterment of humanity in this world, and for the great uplift of human souls. And I can not too fervently impress upon your attention the great work to be done; and the grand opportunities spread out before you. Our great ambition should be, not personal promotion or exaltation, but the greatest service to the Craft, and thereby to humanity.

As the greatest ambition and chief glory of the citizen should be to perform his whole duty and fulfill the high destiny of a citizen of the Republic, so the chief desire of every Mason should be to shape and mould his character, agreeably to the ideal so fully portrayed in the Masonic

ritual, and so profusely, and I may say, so beautifully, illustrated in the lives of so many of our Brethren, not alone of those who have passed to their reward, but of thousands who still labor here and to practice in his daily life those virtues which alone can truly exalt and ennoble. But amid the exaltation of soul which comes from a contemplation of the lives of men which in themselves are towers of strength and pillars of beauty helping and uplifting humanity, we behold ever and anon along the pathway of life, men whose lives began as brightly as the dawn, but who have fallen because of weakness, or for lack of human aid and sympathy, mayhap of Brotherly kindness and assistance, which came not in the hour of need. Yes, the temple was begun with fair proportions, but has fallen in ruins. Alas, when will men come to know and feel of a truth that they are "the Temple of the Living God?" When will they come to appreciate fully that there is laid upon them the most solemn duty, not only to strengthen the temple against the assaults of evil in whatever form, but to adorn and beautify the mind and heart, which in this temple of ours is "the holy of holies?" Many a fair temple is defiled and sacked, and the holy vessels taken away. No longer doth incense burn on the altar of the heart, and nothing but desolation is beheld. But these desolate human tabernacles may often be restored; and while they may not resume their former pristine beauty and glory, yet like Zerubbabel of old, let us build up the waste places—let us restore the temple. Two great objects should ever be kept in view, viz., our own improvement and development, and the betterment and elevation of our fellowmen. Opportunities, both in and out of the Fraternity, present themselves for the largest exercise of our boasted charity. To visit the fatherless and the widow is an holy service and blesses not only those that receive, but those that give; but our charity must comprehend sympathy and consideration for the shortcomings of our Brethren. To silence the tongue of slander; to restore the weak; to lift up the fallen; to bind up broken hearts; to encourage the practice of virtue, and eschew the practice of evil in our Brethren, and in general to strengthen humanity for the accomplishment of a higher destiny, are among the great practical duties of the members of this Fraternity.

To this Grand Lodge the various Subordinate Lodges look, as the student does to his *alma mater*. May it ever be to them as a cherishing mother. May it deal with them tenderly and instruct them wisely. This Grand Lodge is the fountain of Masonic life and learning for this Grand Jurisdiction. And it is indeed a Grand Jurisdiction, but it nevertheless contains many weak Lodges; for, while the Grand Lecturer has discharged his duties with distinguished ability and fidelity, yet the labor is great, and

the entire field is difficult to cover. With the most profound respect I say to this Grand Body, if there must be discrimination, let it be in favor of the weak and remote Lodges; and see to it that life and vitality is restored to the extremities, for there is where the renewal must continually take place and new life be put on, and then it will return with redoubled strength to this Grand Lodge. I would therefore impress on this Grand Body the prime necessity of sustaining the Grand Lecturer and his subordinates in the work with every proper facility, and with special reference to work in those fields where life and light are most needed. Then will there come up to this Grand Lodge annually from the uttermost parts of this Grand Jurisdiction men with zeal like unto that of the ancient Jew when he made his annual pilgrimage to the Holy City.

The past is illustrious. The present has great and unsurpassed opportunities. The future may be glorious, if we improve those opportunities.

With the past for our inspiration, and a just conception of the blessings we enjoy under constitutional government and free institutions, I admonish my Brethren to rise in their manhood and prove themselves capable and worthy of the high destiny which is within the range of their vision. As Milton said, let us "rise to the height of this great argument," and fully comprehend a proper conception of a just and upright Mason. Our great needs are a firm reliance on Divine Providence, and the courage and manhood to use diligently and intelligently the powers of mind and body with which we have been so abundantly blessed.

To the members of this Grand Body I say, be thou exalted to the sublime thought of the Psalmist, so expressive of the omnipotence of God, and a lofty conception of virtue in this life, when he said: "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein; for he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? And who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

May we keep our hands clean, and our hearts pure. May we not lift up our souls unto vanity, nor swear deceitfully.

ADDRESS.

DELIVERED BY R. :. W. :. E. R. ROE, GRAND ORATOR, AT ALTON, ILL., OCTOBER 2, 1848.

Brethren of the Grand Lodge—Ladies and Gentlemen:

We have assembled to-day for the purpose of commemorating the ninth anniversary of the Grand Lodge of Illinois; and I feel sure, my brethren, that you will join in the feelings of gratification which I experience upon the occasion. From its humble infancy, nine years since, when it numbered but six lodges, the Grand Lodge has grown, amid the confiding liberality of the people of Illinois, to its present prosperous and vigorous condition. Sixty-three lodges are represented here to-day. Having been organized at a time when the Masonic institution had just gone through the fiery ordeal of public persecution, it has had to undergo the watchful jealousy of the politician—the lukewarm confidence of the mere moralist—and the doubting forbearance of the Christian. Our presence here to-day, my brethren, and your presence, ladies and gentlemen, show how well we have borne the trial.

Let us then examine, in a brief manner,

- I. The character of our time-honored Institution;
- II. The trials which have obstructed its progress; and
- III. The cause of its present prosperity.

I. Masonry is a voluntary league for the promotion of Freedom and Virtue. In examining this proposition, we do not ask you to follow us through the difficult mazes of ancient Masonic history. Go back only a single century, when Masonry was unquestionably what it is now. It was then practiced by our forefathers in England and America, and bore its present English name. It is therefore easy to trace it, step by step, to the present hour. And when we say that its progress has been so interwoven with the spread of Liberty among men that the history of Freedom is but an account of the influences of Masonry, we simply state a proposition susceptible of the most ample proof. Long before the cardinal principles set forth in the glorious charter of our liberties had become the acknowledged text-book of Freedom for the world, they were taught around the Masonic altar in our lodges. The official jewel of your Senior Warden, Most Worshipful Master, is to us but the familiar emblem of that equality

proclaimed in the Declaration of Independence, "all men are created equal." And no well-regulated lodge is ever closed without the reiteration of this principle from the Warden's lips. That "all governments derive their just powers from the consent of the governed," is another fundamental principle in Masonry. The will and the welfare of the many determine the choice of our officers; and the Master of a lodge, and you, Most Worshipful Master of the Grand Lodge, feel that you but represent the will of the majority. Like the chief officer of our National and State Governments, Masters of Grand and Subordinate Lodges are required, at their installation, to pledge themselves, in all their official acts, to abide by the Masonic constitutions.

But the resemblance between the character of our National government and the Masonic institution stops not here. Both are governed by a written constitution; both acknowledge the controlling voice of the majority; both admit no official superiors, but such as themselves have chosen; both limit the terms of office by the previously determined will of the electors. A general and a local government are common to both. The stranger from every kindred and every clime may be naturalized and fraternized in both. "Liberty—Equality—Fraternity"—words which have been linked together and proclaimed with such magic power by the people of France in their late successful revolution, and which now promise to become the watchword of Freedom to all Europe—these have for ages been familiar to the ear of every Mason. Many a listening ear had hung upon the lips of him who fell at Bunker Hill, and thus caught the first principle of Freedom from their beloved Grand Master, the lamented Warren! The leading spirits of Boston, in its revolutionary days, had assembled with him around the same Masonic altar, and together invoked the blessings of Jehovah for the freedom of the world. Long before the declaration of American independence, there were Grand Lodges in Massachusetts, in Virginia and South Carolina, and subordinate lodges were at work in most of the other colonies. In the army of the Revolution the practice of its solemn rites was not omitted; and we have authentic records of "Washington Lodge," of which General Patterson was Master, and which was chartered by the Grand Lodge of Massachusetts as a Traveling Lodge in the army. Montgomery was an active Mason; Gates was a Mason; Sullivan, Lincoln, Knox, Lee, Schuyler, De Kalb, Lafayette—these were names which adorned the Order then. Finally, that great and good man, whose example should weigh so much with every American—Washington—was an ardent and active Mason.

And now think you this glorious institution, the foundation of whose Temple was laid upon the *level* of equality, reared by the *plumb* of moral

rectitude, and squared by the *square* of virtue; whose lively stones were, by the Masonic *trowel*, cemented together with brotherly love and affection; whose capstone was no less than "Him whom the builders rejected," but who "has now become the head-stone of the corner;" whose boundaries were vast as from east to west, from north to south, and within whose solemn precincts were equally welcome the men of every clime, and upon whose sacred altar the Holy Bible lay always open, guiding them and urging them to that active virtue which manifests itself in brotherly love, relief and truth; think you that Masonry, who first taught her votaries the golden rules of freedom and equality among themselves, did not thereby aid in the awaking that longing for Political Liberty which first lighted the torch of Revolution at Lexington and Concord? Aye! Masonry was at Bunker Hill! She saw the life-blood flow when Warren fell, but faltered not. She accompanied the little army through the terrible struggle which succeeded, and whispered her immutable principles into the ear of Washington. She followed Franklin to the hall of Congress, and watched over the national council. The Declaration of Independence had made her principles the political creed of a nation; and when the storm of war was over, and triumphant Peace saw the assembled representatives of the nation consulting upon a future form of government, who shall say that she did not aid in tempering the rancor of sectional discord, and thus promote that Temperance, Fortitude, Prudence and Justice, which brought their deliberations to so happy an end!

And now let us reply to the oft-repeated charge, in times of persecution, that Masonry is a political institution. Truly it is even so! But that its influences are of a partisan character; that it ever sustains one party, composed of its members, and opposes another, which is not; that it ever plots for political power; that it ever kneels for political favor; that it ever swerves from political duty, or shrinks from its responsibility, is false! Within the halls of Masonry the din of political discord is never heard. Around her altars gather not only the men of every clime—Christian, Jew, Mahometan and Heathen—all who are willing and worthy to join the league of Brotherly-Love—but every sect and every party of each. And he who thinks that Masonry can harmonize all these, till they shall come together for a common government or common creed, would give her superhuman power. No, no. The follower of Mahomet leaves his turban and his crescent at the door; the Christian takes his Jewish brother by the hand, and leaving without the emblematic cross, which separates their faith, they approach the shrine of Masonry together, and bow before the altar of Jehovah, the common God of all.

But there is a mode in which Masonry exerts a political influence;—by teaching to its votaries the principles of equality, the necessity of law, the duty of subordination, and the excellence of order in all things. The influence of Masonry is, then, of a general, not of a partisan nature. It prepares men for the reception of political freedom; but that freedom is based upon the most perfect submission to the authority which the majority have chosen to rule. And this is the true reason why tyrants in all countries have opposed its progress. The doctrine that “all men are created equal,” is incompatible with arbitrary power.

II. We now come to the second branch of our subject—the trials which have heretofore obstructed the progress of Masonry.

It is probable the institution owes by far the greater portion of its trials, in times past to that cardinal principle of the order, *secrecy*. To understand the value and the necessity of this principle, we must go back to a former age, and to other lands than this at the present age.

In that wonderful discourse to the assembled multitudes upon the Mount, by the lips of Him who “spake as never man spake,” they were told, “Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you and persecute you.” Never until that hour was the doctrine of Love proclaimed among men. Never till that hour was the *lex talionis* publicly denied. “An eye for an eye, and a tooth for a tooth,” was not only current law throughout the world, but was even believed to have the sanction of the Almighty Lawgiver! Admit the early origin of Masonry which our traditions teach, and which most candid historians acknowledge—how could it have borne the exposition of its principles a single day? What! tell the multitude that brotherly-love was the bond of union between them! tell them that Masonry knew no difference between Jew and Gentile, Greek and Heathen; that around the Masonic altar all men met as equals, discarding the differences of nations and tongues, of religions and politics? This would not do; the world was not ready for this; and they visited the teacher of such unheard-of doctrines with the horrible death of the cross? Even in more recent times, wherein the records of the institution are more legibly written, and therefore less frequently questioned, the case is but little different. The law of love spreads but slowly in the world; political equality is even now not generally admitted out of America, and religious toleration is not fully practiced in any other land than this; priestcraft dies reluctantly, and tyranny scarcely yields without the life of a tyrant. With-

out the saving principle of secrecy, Masonry must long since have fallen beneath the combined forces of priestcraft and kingcraft.

But there are other reasons besides the opposing power of priests and potentates, why the principle of secrecy is essential to the very existence of Masonry. The necessity of guarding her doors against the introduction of evil men, who might bring discord into her halls, and pollute her altars with immorality and atheism; the impossibility of wholly excluding improper persons from the institution, even with the greatest care to prevent their admission; and the necessity of avoiding all external influences which might mar the best directed efforts to heal the evils which this must sometimes occasion;—these are insuperable reasons for Masonic secrecy. Shall we lift the veil which hides from the world our decision upon the case of some improper applicant for the privileges of Masonry? Is he immoral, intemperate or atheistic? and shall we tell the world without that we lay these charges at his door and refuse to admit him into our body? This would be to array him, and those who sympathize with him, against us. Or shall we point the approving world to the widow we have succored or the orphan we have saved? This would but wound the sensibilities of the subjects of our charities, and be in itself an unworthy vanity.

But there is a stronger reason than these for Masonic secrecy. It is the universality of the Order, and the necessity, therefore, for an universal language which shall be known to Masonry alone. Before an individual can pass the solemn portals of our Order, and become a Free and Accepted Mason, he must have been recommended by two or more of the brethren, who personally knew him well; he must then have delayed an entire month, while passing the ordeal of a special committee appointed to inquire into his fitness; he must have received the unanimous approbation of the lodge through the ballot-box; he must have declared upon his honor, that, “unbiased by friends, and uninfluenced by mercenary motives, he is prompted to solicit the privileges of Masonry, by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish to be serviceable to his fellow men;” and finally, in the presence of the assembled lodge, while kneeling before the altar on which lies open the book of eternal life, he must proclaim his trust in God, the Supreme Grand Master of the Universe. Having thus passed the ordeal, he is initiated into a brotherhood whose members are found throughout the habitable globe; and provided with that symbolic language which is equally universal, he is enabled to prove, beyond the shadow of doubt even in a strange land, and among strange brethren, that he has passed this rigid trial, and entered fairly and honestly into the brotherhood.

Next to its secrecy, it is probable that Masonry has suffered most from its tolerance of religious liberty. The history of its votaries who have died martyrs to religious intolerance, is written in blood upon the records of the unholy Inquisition. The prisons of priestcraft in various parts of the world have hidden them from the light of day; and the rack, the wheel, and all the horrid tortures devised by the cruel ministers of a cruel faith, have been applied in vain to wrest from the dying breath of men an exposition of those secrets which they had refused to give up at the confessional.

One more source of opposition to Masonry will be considered, and we pass from this branch of the subject. It is objected, that if there be truth and virtue in the institution, they are hidden in hollow forms and ceremonies. And can it indeed be that there is in the universe a substance without form; or is there a mind can grasp at, and hold, the mere abstractions of Love, Philanthropy and Truth? Are there men who can conceive and communicate thought without signs and without language? No, there is none of these. Without the sign of thought, thought itself is void. We think in words and signs and symbols; and without these there is no memory. In all ages, and by the wisest of every age, advantage has been taken of this principle, to impress important truths upon the mind and fix them in the memory. Even God himself, "who knoweth all things from the beginning," has condescended, in his intercourse with men, to make use of symbols and ceremonies. In letters of purple and gold, he wrote his promise upon the cloud that he would no more send a flood of waters upon the earth: "And the bow shall be in the cloud," said God; "and I will look upon it, that I may remember the everlasting covenant between God and every living creature." Even that event whose influence upon the eternal welfare of our race is deep and boundless as the love of God, was symbolized to the Israelites in the wilderness. They looked upon the brazen serpent, and they lived! Jesus himself points Nicodemus to the symbol, telling him that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish." Without the ceremonies of the church even of "the meek and lowly Jesus," religion would be stript of its most impressive solemnity. There would be no ordination; no consecration; no baptism; no marriage rite; no burial service; no sacramental supper. Who would defend your country, and how would you fill your ranks with soldiers, without "the pomp and circumstances of glorious war?" Men do not fight for blood alone; and there would be no nodding plumes, no waving banners, no flaunting scarfs, no glittering helmets. The rolling drum would not be beaten; the brazen trumpet and the rousing bugle would be heard no more.

Over the soldier's grave no volley would be fired; and men would strive no more in battle even for the boon of Liberty!

And shall the solemn and imposing rites of Masonry be discarded, to satisfy the caviling of him who affects to be superior to the influence of human feeling and human sentiment? If Masonry was made for angels instead of men; and if angels are uninfluenced by solemn rites and moral ceremonies, then discard them all. But while there are human hearts to feel their influence, they will never be forgotten—no, never! I call upon you, my brethren, to bear me witness, if you have ever beheld the initiate enter the outer chambers of our courts, and watched the progress of the solemn rite until the candidate had been bound by the cement of brotherly-love, as a living stone in the temple of Masonry, without feeling that you was a purer and a better man.

III. A few words upon the present condition of Masonry in the world, and we are done. Masonry is prosperous beyond anything in the annals of human institutions. Great indeed would be the success of that system which pervaded only the confederate States of the American Union. Travel around its borders, and look at its vastness! Let us start from Eastport, in the State of Maine. Leaving Passamaquoddy Bay behind, and journeying on the famous north-eastern boundary line five hundred miles, we reach the northern end of Lake Champlain. Thence one hundred more to the river St. Lawrence. Take a steamer there, and leaving its venerable waters far behind, three hundred miles through Lake Ontario and up the wild Niagara river, will bring you to the great cataract, whose thunders roar forever, like a solemn anthem of Nature up to Nature's God! Look for a moment at the bow of promise, spread from shore to shore, as if in token of peace and amity between the greatest nations on earth. And then away through the northern lakes—oceans compared with those of any other land—more than a thousand miles to Port Charlotte, on Lake Superior. You may find company even there. Speak to the trapper in the language of Masonry, before he starts upon his journey from the lake to the Pacific ocean, and you will most likely find a brother even there. Follow him in his hardy enterprise, and he will conduct you three thousand and five hundred miles to the strait of Fuca, in the Pacific ocean. Get upon the quarter-deck of some noble frigate there, from whose mast-head floats the Stars and Stripes, and pass rapidly down the Pacific coast to the bay of San Francisco, another thousand miles! Mount there a trusty steed, some tried mustang, fleet as the wind and almost as tireless, and away for Santa Fe! Ocean and plain, and river, and mountain, and forest,

are left behind! fifteen hundred miles to the city of the Holy Faith. In some light canoe glide swiftly with the current of the Rio Grande another thousand miles to the Mexican gulf: and now we have an endless line of coast, back to the place of beginning, almost four thousand miles.

And this vast country is the land of Liberty! It is also peculiarly the land of Masonry. Here it has been set upon by demagogues, and persecuted by fanatics; and here it has signally triumphed over all its enemies! And now having come out of the fiery trial like gold doubly refined, it circulates as true coin, stamped with the signet of truth, in the mint of public opinion.

And now would you know how to trace the institution into other lands than this? Follow the footsteps of Freedom in the world; travel over the globe with the spread of civilization; follow the beacon-light of Science from shore to shore; and where these are, Masonry is also. Even in the uttermost parts of the earth the sound of the gavel is heard; and men, who have never known each other's voices, meet to speak the universal language of brotherly-love.

And why is it that a mere human institution should enjoy such continued and such wide-spread prosperity? Because its principles *are in harmony with the better nature and the best interests of men*;—the very same reasons which give to our country its present prosperity and its future promise. It is because the American government is a natural government, and not only in harmony with human rights but with human character, that men from all nations so easily assimilate with us, and so soon become bona fide Americans. Those unnatural principles upon which thrones are built, tumble their tyrants down from the very nature of things. So must it be with all institutions which are founded without regard to a just knowledge of human character.

But Masonry, having been founded in harmony with man's moral nature; having as her standard the most elevated virtue; and being sustained by very many of the best men of our race; gives hopeful promise that her labor of love will not be stayed until brotherly-love shall prevail in all the earth.

ADDRESS.

DELIVERED BY BRO. J. F. KINNEY, GRAND ORATOR, AT PLATTSMOUTH, NEB.,
JUNE 4, 1861.

Brethren of the Grand Lodge, and Ladies and Gentlemen:

Time, in its ever onward course, has again brought together the Grand Lodge of Nebraska, and the honor of addressing it has been assigned to me. The subject selected, and appropriate to the occasion, Masonry, is vast, intricate, and sublime, full of thought, replete with scientific and moral instruction. A subject so vast cannot be comprehended in a single address. Time, and the circumstances under which you are assembled, will only justify a passing notice.

The most sublime exhibition of power ever revealed to man was the creation of the heavens and the earth by the Divine Will. This earth was *spoken* into existence, adapted to the habitation and wants of the human family. It is true, it was at first without form and void, and darkness was upon the face of the deep; but the Spirit of God moved upon the waters, and God said, "Let there be *Light*," and there was light. And God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, for days, and for years, and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so. And God made two great lights, the greater light to rule the day, and lesser light to rule the night. He made the stars, also, and God saw that it was good."

Here we see displayed the first exhibition of creative power. The earth molded into form by the hand of the Almighty, suspended in the air without foundation or support. The sun, moon and stars, hung in the heavens, and the Divine Character that performed this most stupendous and wonderful work, has been, and is, by our Order justly called the Supreme Architect of the Universe. Here we received our first lessons in both Operative and Speculative Masonry.

In *Operative*, as God created the heavens for His throne and especial abode, and placed man upon His footstool, the earth, so man, created in His image, should, in imitation of Him, erect temporal thrones or habitations, not only for the purpose of affording shelter and protection, but where he

can more securely worship his Maker, and cultivate the faculties of the soul, thereby enabling him to understand and appreciate the wisdom and goodness of God.

Operative Masonry and Architecture are synonymous—simply meaning the science of building—and from it has arisen *Speculative Masonry*. As the earth germinates and forms the foundation of the towering oak, so *Speculative Masonry* was breathed into life by *Operative Masonry*; but as the oak could not long exist without the aid of air, light, and the refreshing showers from heaven, so is *Speculative Masonry* dependent upon that Great Light, the Holy Bible, and moral and religious influences, for its growth and sustenance. In order that we may properly understand and appreciate that branch of Masonry taught in all well governed lodges, we must dwell more at length upon *Operative Masonry*:

At an early day in the history of man, geometry, or architecture, was encouraged and practiced; at first, it is true, imperfectly—the dwellings built and occupied being exceedingly rude, and scarcely affording shelter. But as the inhabitants of the earth increased in knowledge and wisdom, they made rapid advancement in the science of geometry, or masonry. Adam, our great progenitor, after his expulsion from the garden of Eden, built him an habitation. Cain, being instructed in the principles of architecture, built a city and called it *Dedicate* or *Consecrate*. Other cities were built, and temples and edifices erected, before the flood. The ark was built by the direction and under the supervision of the Almighty, strictly in accordance with the principles of Masonry.

About one hundred years after the flood "it came to pass, as the descendants of Noah journeyed from the East, they found a plain in the land of Shinar, and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly; and they make brick for stone, and slime had they for mortar. And they said, Go to, let us build a city, and a tower whose top may reach unto heaven. And the Lord came down to see the city and the tower which the children of men builded. And He confounded their language, and scattered them abroad from thence upon the face of the earth."

From this description given by the great luminary of Masonry, the Holy Bible, the descendants of Noah were well skilled in masonry, and it is not unreasonable to suppose that they were scattered throughout the whole earth by Jehovah for the purpose of extending the science over the inhabited parts thereof. Following the science down to the building of King Solomon's temple, we find it penetrating all the corners of the globe inhabited by man, temples and pyramids, with their crests pointing into the very

heavens, standing for ages monuments of wisdom and the skill attained in masonry. But nowhere does it appear in all its beauty, harmony, and perfection as in the building of that temple where Operative Masonry attained its name under the direction of the Supreme Architect, with the craftsmen presided over by King Solomon, our first Worshipful Master. King David had designed building a temple to the Lord, and for this purpose had amassed a large amount of treasure; but as his hands were stained with blood, he was not permitted by the Almighty to carry his designs into effect. It was reserved for his son, King Solomon, to erect this, the most remarkable edifice of ancient or modern times. Stupendous in design, perfect in execution, gorgeous in workmanship and adornment, proudly defying comparison, and mocking at competition, it stood forth, the admiration of all beholders, and the wonder of the world. Solomon, king of Israel; Hiram, king of Tyre, and Hiram Abiff, a builder ("the widow's son"), a Tyrian by birth, but of Israelitish descent, were the three Grand Masters in the building of this incomparable structure. They were not only the three principal officers in superintending the work, but they occupied the three stations in the Lodge of Master Masons which was there fully inaugurated; and the designs laid down on the masonic trestle board, in the middle chamber, where the craftsmen assembled each day, was the entire edifice constructed. In addition to these Grand Masters, there were engaged upon the temple three thousand three hundred Master Masons, eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices. Seven years were occupied in its building, and so much was the work favored by the Almighty, that in the entire time no rain fell during the day to interrupt the workmen. There was not heard the sound of axe, hammer, or tool of metal, the stones of the edifice having been hewed, squared; and numbered in the quarries where they were raised; the timbers felled and prepared in the forests of Lebanon, and conveyed by floats to Joppa, whence they were taken to Jerusalem, and put together by means of wooden mauls; and when raised, they fitted with such exact nicety that the building, when completed, had more the appearance of the handiwork of the Supreme Being than that of human hands.

Whatever, my Brethren, may be the speculations of Masons as to the origin of our Order antecedent to this period, there can be no doubt about the fact that a Lodge was fully organized by the three Grand Masters mentioned, with King Solomon, the wisest of all men, as its presiding officer. In the building of this temple, dedicated to the Most High, Operative and Speculative Masonry were combined; and while the cement, uniting the marble, forming it into one solid mass, was spread by the craftsmen, the

cement of brotherly love was spread among the Master Masons by the three Grand Masters, so that the heart of all became as the heart of one man. King Solomon, being the acknowledged founder of our Order, our Lodges were anciently dedicated to him, but since the death of St. John the Evangelist, an eminent patron and supporter of Masonry, they have been dedicated to that holy evangelist.

Truly we may claim antiquity for our institution. We find it flourishing three thousand years ago, adorned with those three Christian and Masonic virtues, faith, hope, and charity, the greatest of which is charity; for faith may be lost in sight, hope ends in fruition, but *charity* endureth beyond the grave. The Order has flourished in all parts and ages of the civilized world from that time to the present. It has embraced within its ample folds men of all nations, kindreds, and tongues under the whole heavens. The king upon his throne, the bishop from the sacred desk, the priest, the scholar, the poet, the statesman, historian, philosopher, and hero, have all drunk from the same fountain, all bowed before the same altar, passed through the same trying ordeal, worshiped at the same shrine, and been taught the same lesson: "*brotherly love, relief, and truth.*" Prominent among its members are the names of St. Austin, Alfred, Prince Edwin, James I., Frederick the Great, Newton, Locke, Essex, Woolsey, Howard, Wren, Napoleon, Lafayette, Marshal Blucher, Cowper, and Burns; and among our own notable men, we proudly point to Washington, "first in war, first in peace, and first in the hearts of his countrymen;" Warren, Hamilton, Jefferson, Madison, Monroe, Hancock, Samuel Adams, Patrick Henry, Clinton, Livingstone, Tompkins, Franklin, Marshall and Jackson, and to the honored names of Greene, Knox, Lee, Montgomery, Gates, and every other American general of the Revolution, save the traitor Arnold, who attempted to sell his country, and in doing so, sold himself to eternal infamy and disgrace. With such illustrious supporters and patrons, with the Holy Bible always open upon the altar of every Lodge, sending forth its scintillations of light to the remotest corner of the hall, as the sun in the heavens diffusing light and life upon the earth; the working tools and symbols of the Lodge either representing some Christian and Masonic virtue, or constantly reminding the Brother of his mortality, and the way to gain admittance into the Grand Lodge above, it is not strange that good and holy men are found within the portals of our ancient and honorable Fraternity, nor is it strange that the Order has withstood the ravages of time.

The ancient temple of King Solomon has crumbled into ruins; obelisks and pyramids, built for the purpose of defying the mutations and decay of

ages; temples and cities, perfected by the science of Masonry (the glory and pride of the world for centuries), have gone to decay since our Order has had a name and place upon the earth. Nay, *nations* have risen and fallen, kingdoms and empires established and overthrown, but the *Order* still survives; the most ancient, the most honorable, and the most humane, since the foundation of the earth.

Our Order has been patronized by the great and good of all ages and nations, who have delighted to honor it with their presence and influence. It has withstood the fiercest persecution, and triumphed over the vilest slanders of bad and designing men, producing as little effect as the troubled and angry waves casting up mire and dirt as they dash against the defiant rock. Such is the general history and outline of the Order we have met to commemorate.

For the information of those present who are not initiated into the mysteries of Masonry, we propose to point out more especially its object: First, it is not in any sense, nor has it ever been, a political organization. Politics are never permitted to cross the threshold of a well tiled Lodge. The Brethren cannot take with them into the "holy of holies," or the place representing the innermost parts of King Solomon's Temple, their political notions or creeds. Neither is there, nor can there be, any disposition to obtrude upon the Lodge political subjects. The place is so sacred, the exercises and lectures so pure and elevated, the object so refined and Christian in character, as of necessity to exclude from the minds of the members while assembled, all political sentiment. As well, and with the same propriety, might the subject be introduced by the members of any evangelical church, when convened upon the Sabbath to listen to the words of salvation. With an experience of over twenty years as a Mason, and during that time passing through some fierce and exciting political contests, I can truthfully assert that I never heard the subject of politics mentioned in the Lodge, nor was I ever requested to vote for a candidate because he was a Mason. Second, it is not a sectarian institution. As with politics, so with religion, the members are allowed to enjoy their own opinions. Among Masons are to be found men of all religious views. Scarcely a church in Christendom that is not represented in our ancient and honorable Fraternity; and all here, as nowhere else, find a platform broad enough, long enough, and firm enough, for the different sects of the whole religious world to stand upon and preach from, my friends, is the *Holy Bible*, the inestimable gift of God to man. Masonry has accomplished that which the Christian churches have failed to do—united, harmonized and cemented sects and creeds that were and would otherwise have remained, at vari-

ance. In Masonry all bow before the same altar, believe in the same Bible, worship the same God, and conjointly engage in the same work of mercy, "brotherly love, relief, and truth." No one can become a Mason unless he believes in the existence of a Supreme Being, and that the Bible is His revealed will to man. This is the only religious test, required. But, my friends, because the Order is not sectarian, do not infer that it is not a co-worker in the cause of religion. What virtue was more thoroughly taught and enforced by the early Christians, than charity? The Apostle Paul well said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal, and though I have the gift of prophecy and understand all mysteries and knowledge; and though I have all faith, so that I could remove mountains, and have not *charity*, I am nothing. And though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things. And now abideth Faith, Hope, Charity, these three; but the greatest of these is charity." These three Christian virtues form the three principal rounds in the ladder by which all good Masons expect to reach heaven—Faith in God, Hope in immortality, and Charity to all mankind. Nothing more distinguishes our Order than charity, as understood in its most comprehensive sense. Not mere almsgiving, or contributing of our substances to relieve the physical wants of a distressed Brother—although this is strictly enjoined and sedulously practiced by all good Masons—but a charity that embraces the whole human family; and while we administer to all needy and destitute persons, according to our means, at the same time palliate and forgive the errors and imperfections of human nature everywhere. Charity was that divine and infinite love which induced the Father to send the Son into the world to die, "the just for the unjust, that we might live." It was charity that forgave the thief upon the cross, and gave to him, in his hour of trial and death, the merciful assurance, "This day shalt thou be with me in Paradise." It was charity in its most sublime and impressive form when our Saviour, suffering torture upon the cross from the hands of cruel and wicked men, exclaimed, in his last, beseeching, and earnest prayer, "Father, forgive them, for they know not what they do!" This is charity in its purest, highest, holiest attribute—loving, forgiving, comforting charity, which we, as Masons, inculcate and

endeavor to practice. "Do good unto all men, more especially unto the household of the faithful," is not only *Bible*, but *Masonic* charity, and embraces the very object of our Order. Could we unseal the great Masonic record of the past three thousand years, and witness the secret charities ever flowing from this fountain of love—the suffering Brethren it has comforted, the sick it has restored, the houses of misery and want it has visited and cheered, the widows and orphans it has supported, the children it has educated, the fatal blow it has suspended, the wounded upon the battle field it has nursed and saved, the dying it has rescued, the female virtue it has protected—oh! could we obtain a glimpse of the human suffering relieved by Masonic charity! methinks a voice would be heard from the burning bush, speaking to us as to Moses: "Take off thy shoes, for the ground on which thou standest is holy." Many individual instances might be referred to illustrative of this great principle in Masonry; one only I will mention, not because it is particularly striking, but because it fell under my own observation. A few years since, while traveling on a crowded car of one of our eastern railroads; a passenger was taken suddenly and violently sick; his groanings must have been distinctly heard by those occupying seats near him, but with that selfishness which is proverbial on the cars, no attention was paid to the sick stranger. His sickness increased until it caused alarm. It was soon evident that he was suffering from an attack of cholera. This, of course, frightened all near the unfortunate traveler, and their seats were suddenly vacated. In the confusion, a single individual, actuated by charity, was attracted to the sick man, who soon observed a ring on his finger bearing the mystic and significant emblem of the Order. The news was at once spread that a Brother was in distress, and the friends gathered around anxious to relieve him. It was said that he could not live; but the Brethren were unwilling to give him up without a vigorous effort. The train was immediately stopped and backed to a city some miles behind, medical attendance procured—that and Brotherly love did their work, and in a few hours the relieved Brother was traveling with his companions rejoicing in that charity which suffereth long and is kind; which seeketh not her own; is not easily provoked; beareth all things; endureth all things; and with an additional evidence of the blessings of Freemasonry. No one has more reason to be thankful to Masonic charity than he who addresses you—having had his life saved by the kind Brethren, the circumstances of which I have just related. Charity, then, is the ruling virtue of our Order. It is true it has its lesser lights revolving around it, as has the sun; but as these all borrow their light from the luminary, so are all of our other virtues

illuminated by the light of charity, as taught by Divine Revelation, the Great Light in Masonry.

Some of you may be curious to learn why the members appear clothed with aprons usually adorned with emblems. These are silent, constant teachers of moral truths, as well as connecting links between Operative and Speculative Masonry. In the Lodge the Brethren all wear a lambskin or white apron. This is constantly to remind them of that purity of life and conduct which is so essentially necessary to their gaining admission into the Celestial Lodge above (where the Supreme Architect of the Universe presides. From the working tools of Operative Masons we derive the following instruction:

"The twenty-four inch Guage is an instrument made use of to measure and lay out the work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts, whereby we find a part for the service of God and a distressed worthy Brother, a part for our usual avocations, and a part for refreshment and sleep.

"The common Gavel is used to break off the rough and superfluous parts of stones, the better to fit them for the builder's use; but we are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones for the spiritual building, 'that house not made with hands, eternal in the heavens.'

"The Plumb is made use of to try perpendiculars; the Square to square the work; the Level to prove horizontals. But the Plumb admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the Square of virtue, ever remembering that we are traveling upon the Level of time to that undiscovered country from whose bourne no traveler ever returns.

"The Trowel is used by Operative Masons to spread the cement which unites the building into one common mass; but we are taught to use it for the purpose of spreading the cement of brotherly love and affection, that cement which unites us as one sacred band or society of friends and Brothers."

In addition to these, the Pot of Incense, the Bee Hive, the Sword, the All-Seeing Eye, the Anchor and Ark, the Spade and Coffin, the Hour Glass and Scythe, are emblems of our Order, and all inculcate solemn and useful lessons.

But it is said that ours is a *secret* society. This is a stale and oft repeated objection, and at this day almost unworthy an answer. Go, objector, and lay your complaints before the United States senate. Reorganize and change that body, as that is a secret assembly, with closed doors, whenever engaged in executive session. When you have accomplished this, visit the Presidential mansion, and break up the secret cabinet meetings, throw open the doors of the White House, and make all the proceedings of the President and his Cabinet public. While engaged in your good work of reform, visit all the grand jury rooms of the country, for you will find them occupied by a body of men who have taken a solemn oath to conduct all their deliberations in secret, and keep whatever may occur before them veiled from the public. Do not weary in well doing, or faint while engaged in a supposed good cause. Throw open the doors that lead to the "Love Feast," where the Spirit of the Most High is often copiously manifested, and overthrow this custom of our Methodist brethren. In the prosecution of your efforts, enter and destroy the secrecy and sanctity of the family circle, and publish them upon the housetops; destroy and prevent all secret correspondence, and in place of allowing people to *think*, compel them to *talk*, so that every thought may be known. When you have overthrown all the secret societies and institutions of men, and exposed all that is said, done, and written to the hearing and gaze of the whole world, your work of reform has scarcely commenced. So far you have only been dealing with the works of man. The Supreme Being is veiled in mystery; His ways are inscrutable and past finding out; His counsels are secret, and not revealed to the children of men. *Who* can penetrate His secret thoughts, or even have the courage to break down the partition wall between himself and the grave, to explore the hidden mysteries that God has wisely concealed? *Who* could endure the sight and live? God, heaven, eternity, our immortal spirits, are all secrets, which we can neither see nor fully understand. Well did the poet exclaim:

"Lord, how mysterious are Thy ways!
How blind are we! how mean our praise!
Thy steps no mortal eyes explore;
'Tis ours to wonder and adore.

"Thy purposes, from creature sight,
Are hid in shades of awful night;
Amid the lines, with curious eye,
Not angel minds presume to pry."

But in your opposition to our Order on the ground that it is a secret society, do not forget that its object is charity, as here defined, including alms-giving. We think we have divine authority for performing this Christian duty in secret. He who taught as never man taught, said: "Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father, which seeth in secret, Himself shall reward thee openly." This constitutes Freemasonry a secret society, and in encouraging, sustaining, and carrying out charity in its broadest sense consist the secrets of the Order. How often do we hear the remark, "the cold charity of the world!" and how many suffering widows and orphans can, alas! bear testimony to the truth of the remark! To remedy this evil so far as possible, to enlist, concentrate, and intensify the sympathies, is the great object of Masonry.

Companions and Brethren of the Grand Lodge: I cannot close this address without calling your attention to the circumstances under which you are assembled, and your duty as Masons.

In 1855, the seeds of our Order were first planted on the west side of the Missouri River (at Bellevue) by a handful of devoted Brothers, and a dispensation granted by the Deputy Grand Master of the Grand Lodge of Illinois, with Bro. L. B. Kinney as its Master, L. L. Bowen and A. Lockwood as its Senior and Junior Wardens. The country being inhabited mostly by Indians, the soil was very unpropitious for its growth.

But it was fertilized by the constant care, labor and expense of faithful brethren who, skillfully applying the working tools of the Craft, soon enabled it to produce fruit. None but those experienced in organizing Lodges in sparsely populated settlements can be aware of the perseverance, and, I may add, self-abnegation required. But such is the love for the Order, that no brother feels as though he had a home, a shelter from the cold and cheerless atmosphere of the world, until he is safely lodged within the halls of devoted friends, where, if distressed, he will be relieved; naked, clothed; hungry, fed; and sick, comforted. Hence, we find in this new territory, within six years, six Lodges organized and successfully at work, all represented in this Grand Lodge at work, all represented in this Grand Lodge at this, its fifth annual convocation. The cir-

cumstances under which you have assembled are, in one respect, painfully peculiar. That government which was given to us by our fathers is in disorder, "wounded in the house of its friends," and a rebellious effort is being made to overthrow it. Ruthless hands are stretched forth to tear from our national escutcheon the "stars and stripes," fashioned and planted by the Father of his Country—the synonym of victory whenever unfurled upon the battle field. The work of the Revolution is sought to be destroyed, the ashes of her patriots desecrated, the achievements and progress of three-fourths of a century in a cause of human liberty blotted out. The rainbow of hope and promise to millions of the down-trodden of the old world has suddenly been overshadowed by dark and portentous clouds in the South, which, while emitting lurid, frightful lightnings, send forth peals of thunder threatening an overthrow of our happy government by a deluge of blood.

In this hour of our country's peril, what is the duty of the entire Masonic Fraternity of the country? Every true Mason has no difficulty in answering this question. On entering the very threshold of Masonry, you promise to be a quiet, peaceful subject, true to your country. You promise not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. This obligation you cannot throw off—loyalty to your government is next in importance to fidelity to your God. Both are taught, and should be rigidly enforced, by our Order. No Mason can conscientiously take up arms against his government; if he does, he forfeits the friendship and protection of all good Masons. I do not hesitate to hazard the remark that the large conservative element of the southern states is composed chiefly of Masons, and of the three hundred and fifty thousand Brethren in the northern states, far more than their proportion according to the population, have rushed to the defense of our glorious republic. Brethren, let me exhort you to remain steadfast supporters of the government; and, if necessary for its protection, exchange the gavel for the musket, the trowel for the sword, and labor according to the designs which may be laid down upon the military trestle board, in perpetuating the civil and religious liberties handed down to us by our fathers and brethren of the Revolution. In that great struggle it was no unusual thing for Washington and his compatriots in arms to assemble in some secure tent, open a Lodge, offer up their devotions to Deity, and draw their designs upon the trestle board of the ensuing day. In this way were our liberties achieved, and by the co-operation of Masons may they be

maintained. But, my brethren, we ought to be fervent in our prayers to the Almighty to avert the deplorable necessity of civil war. A war with a *foreign* power should be dreaded as the pestilence that walketh at noon-day, but in comparison to the evils of a fratricidal war, it is but as a gentle storm to the desolating tornado which buries friends and families in the ruins of one common grave. Who can paint, upon the canvas of imagination, even a faint picture of the horrors of such a war? To do justice to the subject, the battle field must be the easel; the great heart of the American people the canvas; contending and intrepid armies of brothers the artists; the sword the pencil; the background the tears of broken hearts; the coloring and shading, the bravest blood that ever fell upon battle field.

Take this picture, place it in a frame gilded with the sighs and sufferings of widows and orphans; suspend it upon the broken column of our falling Republic, so that the spirit of Washington, draped in mourning, may point to it as the bitter result of internal strife, against which he warned the American people in his farewell address, and as all that remains of our glorious heritage; *then* you will have some *faint* conception of the horrors of civil war that are now being forced upon us. Cannot the Masons of the United States, by concert of action, stay the hand of the desolator, and turn back the mighty flood? Already propositions have been made by some of the Grand Masters of the southern states, for the accomplishment of this great object. Allow me to recommend the passage of a resolution, calling a National Convention of the Fraternity to hold up the falling column, and cement more closely the bonds of brotherly love. Great results have often been attained by the use of feeble means. Oh! how can Brother meet Brother in deadly conflict upon the field? Would not the same voice speak to us, as to Cain, "What hast thou done? The voice of thy brother's blood crieth to me from the ground."

But, my brethren, let our hopes and prayers be that we may be spared this painful duty, and if obliged to go forth to sustain the honor of that flag which is the pride of every true American, may we do so in the strength of Israel's God, actuated by no spirit of revenge, and satisfied to exchange the implements of war for the more peaceful ones of the Craft, as soon as the honor of the country shall be fully restored.

Finally, let me exhort you to be true to the high trust confided to you as Masons, not only to learn well your lesson, but exemplify in your lives the principles of the Order. Cultivate the heart—this is the seat of all Masonry. Unless the affections are refined and expanded so as to embrace the whole human family, and produce the fruits of brotherly love,

your Masonry is as "sounding brass, or a tinkling cymbal." May you discharge every religious, national, and Masonic duty in life, so that when the Supreme Architect of the Universe shall call for you, you may be prepared to obey the summons and become "living stones in that spiritual building, that house not made with hands, eternal in the heavens."



Louis Ziegler

ADDRESS.

WHAT IS MASONRY? AND OF WHAT USE ARE ITS TEACHINGS TO MAN?

DELIVERED BY R. . W. . LOUIS ZEIGLER, GRAND ORATOR, AT THE ANNUAL SESSION OF THE M. . W. . GRAND LODGE OF WASHINGTON, HELD AT SEATTLE, WASH., JUNE 6, 1883.

This question is often propounded to us, not only by those opposed to our Institution, but also by many of the Initiates into our Mysteries, and that too, with a proper sense of propriety; especially after having been inducted (so called) into the esoteric and exoteric teachings and principles of our order, by the unskillful hands of many of our miscalled Masters of our teachings.

It is to be regretted exceedingly that such a state of things exists, but it does withal *exist*; and in many instances where men of mind and mental capacity have passed the process of Initiation, turned aside utterly indifferent, and in a measure disgusted, from disappointment in having failed to behold what they had reason to expect to see and hear; and what they had every assurance that they would hear, all simply because the Master was not Master of the work in hand, simply because he failed to understand the Mission before him, simply because the Master failed or neglected to attain the necessary qualifications, and to study and comprehend the underlying principles upon which that beautiful system of Symbolism, Philosophy and Ritualism is based; and, without a clear and thorough knowledge of which the Master will prove to the intelligent man, a dull and stupid preceptor.

But it is a lamentable fact that this state of things exists, and has always existed; and that often men's ambitions for preferment lead them far beyond their capacity to arise to the exigencies of the occasion, and wherever we find the existence of this state of things most, we will always find a due appreciation for the teachings and principles of Masonry less prevalent. We shall hail with gladness, the coming of the day, when none but men of skill and ripe Masonic scholarship will be called to explain and impart to the newly initiated, the true teachings and meanings of our beautiful system of Philosophy, Symbolism and Ritualism, which when

properly understood form the grandest chain of Moral instruction, that was ever forged by the skillful hand of human ingenuity, and thus forever obliterate this often somewhat contemptuous query by the intelligent neophyte after passing through the barred process of initiation (when conducted by unskillful Masters.) . What is Masonry?

We will now revert to answer questions of the former by saying:

First. That Masonry is not a Political Institution.

Second. That it is not a Reformatory Institution.

Third. That it is not a Religious Institution.

Masonry is not a Political Institution, because according to the obligations we assumed as Masons, and in accordance with the spirit which pervades our Fraternity, the schemes and tricks of the ordinary politicians are no concern of ours; we have as a brotherhood nothing in common with them. But as individual members, free to exercise our own judgment and reasoning faculties, we accept the doctrines of political parties, and co-operate with them in the furtherance of General and Local projects, as our better judgment may determine and dictate; and as a further evidence, that Masonry is not a Political Institution. The casual observer may and does behold in all general and local political contests, a clear division of the near eight-hundred thousand Masons contained in the various jurisdictions of these United States, pitted against each other in earnest strife, for the accomplishment of the ends of their respective political parties to which they claim allegiance, and this is eminently right and proper; for when we stop to consider the powerful nucleus which eight-hundred thousand men might form in a government like ours, especially when swayed and guided by bad and designing men, it might entail dangerous and fearful consequences to the public and general weal.

I say when guided by bad men, yes, even an Institution like ours, based on the purest and noblest principles, contains within its folds bad and impure men, who are ever ready to employ every agency possible for the accomplishment of sinister and impure motives. I am pained to frankly assert, that a Masonic Certificate is not always a patent for good morals and perfect integrity, but this is not the fault of the teachings of our order, for they are pure and true; but the fault lies with the Individual who comes forward and voluntarily assumes our vows and obligations, then by his action prostitutes his manhood by a heedless disobedience of the sacred precepts they enjoin.

Again—Masonry is not a Reformatory Institution. A Masonic Lodge is not a Moral Infirmary, nor an asylum for the vicious and the debauched;

that class of the human family we leave to the tender mercies of the Reformatory and Eleemosynary Institutions of the land, for the spirit of our Order admits of good men only, not the bad. And if Masonry never proselytes even good men, much less would it seek the vicious and the debauched.

Yet if any of our Fraternity should chance to fall by the wayside of life (as many do) it becomes our duty to employ every means possible within the scope of Brotherly love and charity to aid their reformation and restore them to manhood and respect; but when every means of charity and Fraternal persuasion are exhausted to no effect, we gently put them aside for the general good. For the effects of vicious and intemperate habits of human nature are as baneful to good society, as are the influences of the deadly Upas tree, beneath whose poisoning shades all living beings droop and die; therefore, the Masonic body cannot foster dead or sickly members, when a moral restoration becomes impossible. The infected member must be cut off in order that the health of the trunk may remain unimpaired.

And again—Masonry is not a religious institution. The religious concerns of the human family are a thing apart from the material, social or moral pursuits of life, they are no special concern of ours as a Fraternity; we leave that to the Individual to pursue according to the dictates of his own conscience. But that there is, in every human being, a certain principle or faculty of a faith in the Infinite, cannot be denied, and I cannot describe it better than to use the language of Max Muller, who says, "as there is a faculty of speech independent of all the historical forms of language, so we may speak of a faculty of faith in man, independent of all historical religions. If we say that it is religion which distinguishes man from the animal, we do not mean the Christian or Jewish religion only, we do not mean any special religion, but we mean a mental faculty, which independent of, nay, in spite of sense and reason, enables man to apprehend the Infinite under varying disguises.

"Without that faculty, no religion, not even the lowest worship of Idols and Fetiches would be possible; and if we will but listen attentively, we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God."

All we ask of the candidate for our mysteries, when bowing at our shrine, is to express his belief in the Deity, the ruler and governor of the Universe. But whether he approaches the Deity in his hours of devotion by the name of Brahma, Allah, Jehovah or Jesus, is no concern of ours;

or whether he accepts the Bible of Christian, the Talmud of the Jew, the Koran of the Mohammedan, the Zind Avesta of the Persian, the Vedas of the Hindoos, or the Eddas of the Goth, as a true book of inspiration, is a matter left entirely to himself.

We, as Masons accept the Bible, not for any doctrines or dogmas it may contain, but we accept it because it has received the highest sanction known to the law; and as the book of the law forms one of our great lights, so we necessarily accept the book of the law, of whatever land we may chance to be in, as one of the great lights of our Institution. Hence, all we demand of the applicant for our mysteries is, his belief in the existence of the ever living and true God. And we promise, that while bowing at our shrine, he will not hear his way of serving God spoken of irreverently.

We now come to the answer of the questions upon which our remarks are based.

What is Masonry? We answer Masonry is:

First. A Progressive Institution.

Second. It is a Charitable Institution.

Third. It is a Philosophical Institution.

That Masonry is a progressive science was well demonstrated, when it was operative as well as speculative, by the various Masters of ancient as well as modern times, by the different works of our craft, from the building of the Tabernacle and the first and second temples, down to the building of the various cathedrals of St. Paul, Strassburg and Cologne. The work triumphantly progressed under the Mastership of Aholiab and Bazelleel, Hiram the Builder, Sir Christopher Wren, Inigo Jones and Erwin Steinback. And history to-day accords to them, the honor of being the most skillful and progressive architects of their time.

This is simply a type of the skill and progressive spirit the craft possessed when operative Masonry was in vogue and practised with such grand results.

And again, that Masonry is a progressive science from a speculative standpoint, is a truth self-evident and cannot be gainsaid; it affords a subject of reflection fit to engage the brightest mind, it is a field of thought; wherein may gather and glean the thoughtful laborers of science, with an assurance that the grandest results will be awarded for toil and labor; indeed, the resources of this field are endless and inexhaustible, and it is here only, where the true and useful Mason is moulded and developed. If we will closely follow the course marked out for the Masonic student by this speculative science, we find the first lesson taught him upon cross-

ing the Masonic threshold is, he must believe in the existence of the Infinite and Ineffable Deity, the Author of light, truth and perfection; hence, the very essence of truth, that is to say, the applicant for our mysteries must be a man capable of appreciating and understanding that truth and wisdom exist, and can only be obtained by diligent search and industry and constant perseverance.

The next lesson taught him, is to seek and he shall find, ask and he shall receive. To seek for knowledge and instruction is the first sacred duty of the craftsman; this, he is to obtain from the observation and experience of others, and the proper employment of his own reasoning faculties, and to seek for the truth in the field of science and separate it from the chaff of error and falsehood, should be his constant practice, as he will thereby be fitted for the second step where the arts and sciences are brought to his notice; where by a zealous attachment to their teachings, he finds that reason, observation and experience, extracted from the chaff of astrology, that pure science of astronomy, and from the rubbish of alchemy, that useful science of chemistry, and a due proportionate reduction of the facts and truths of the other kindred sciences and beautiful arts, so useful and indispensable for the elevation and refinement of the mind of man. In the next grade he finds, in that beautiful field of science, that metaphysical contention between the good and evil, the right and the wrong, the true and the false.

The lesson taught the applicant is, that in all the walks of life he is constantly beset by good and evil influences, contending for supremacy in the guidance of our walks, and teaches him that although the evil may overcome the good for the time being; yet if we will faithfully persevere to the end, and be true to our charge and duty, there can be no doubt of the final triumph of the good over the evil, the right over the wrong, the just over the unjust.

By the next step he is led into the quarry of science, where he is taught to select all that is true and good, and reject all that is false and spurious as unfit for use. And all the discovery of truth and wisdom he makes in the quarries, although they had often been rejected by the unskillful as untrue, he is to carry with him to the chambers of his Craft, where they will be received as the cap-stone of wisdom and truth for the Temple of Science.

By the next step we find him elected to the seat of honor to preside over his Fellow Craftsman; this honor can be obtained by a close adherence to the various duties before him, a constant practice of the virtues of temperance and prudence, by the exercise of Brotherly Love, Relief

and Truth. These alone can fit him for that distinguished position of which he has been called and when the duties over his Fellow Craftsman are properly discharged they will abound in credit to himself and honor to the progressive science.

By the next step we behold the applicant for still further light and knowledge, if he still continues faithful and industrious in the school of art, received and acknowledged as a Master of Science and the beautiful arts, where he receives that almost divine injunction "Go ye into the world and teach all nations." To travel into foreign countries and to dispense light and knowledge and truth to all the uninformed children of man, and his reward will be that knowledge of that divine truth which the author of truth bestows on those only who are faithful to the tasks and trusts committed to their care.

We next, and lastly, behold him a wanderer, returning from strange lands, leaning upon the staff of knowledge, ripe with age, observation and experience. He travels over rough and rugged roads, over high hills and mountains (the inevitable obstructions we find in the course of all human pursuits). He bewails the shortcomings of his Brethren and the conditions of his people; he passeth through that Triumphal Arch which opens only to the true believers and followers of the great I AM, that I AM, of him that is, the embodiment of the past, the present and the future. When he says "I have been, I am and shall be, in all time, in all eternity and through the boundless limits of space."

He wanders on, the veils of ignorance rend before the talismanic efficacy of the pass, he enters the Holy Sanctuary by the signet of Truth; here he again finds the shortcomings of his fellow laborers, he descends into the mysterious vaults of Nature, he recovers the long lost word of truth, returns to the Holy Sanctuary of the chosen and, by means of the key of science, he unlocks the mysterious casket; he draws forth the long lost magic word of the ineffable, the pronounciation of which was forbidden by profane lips, the utterance of which would shake the earth and the heavens, and convulse the mountains and seas; yes, it would make the very angels of heaven quake with fear. He proves the potent efficacy of truth, that it is mighty and must and will prevail. This is the Philosopher's stone of science, which the Masonic student is in search of, before the transforming powers of which all baser metals of falsehood and error are transmitted into precious wisdom. He beholds the Holy Shekina descend and fill the house of science, he is crowned with the crown of Merit, he is invested with the Urim and Thummim, those sacred lots of Light and

Perfection, Revelation and Truth, as a mark by which he is known forever after as a disciple and lover of the good and the true.

Here, then, we have in the Mission of the true and faithful craftsman, a Type and Symbol of the powerful influences and effect of the Mysterious Laws of Nature, to fathom and unravel which is the earnest desire of every student of knowledge and wisdom; and by a careful observation we find that the perpetual revolution of the planets, the succession of light, twilight and darkness, the passing and returning of seasons, the rise and fall of mists and vapors, and the spontaneous growth and decay of all matter—all unite in attesting that Potent Truth, that the Universe is governed by law.

Masonry is also a charitable institution. True charity does not consist alone of alms-giving and relieving the wants of the distressed, for that duty is incumbent on the whole human family. But true charity is the nobler impulses of the heart, and finer sentiments of the soul, which enable us to judge rationally the shortcomings and frailties of our fellow men. To admonish them with pure friendship and reprehend them with fraternal justice, is our motto and our creed; this virtue has ever characterized the Institution of Masonry through all ages.

When despotism and bigotry ran highest and when almost the whole human race was guided by passion and prejudice, Masonry, imbued by the almost divine influences of charity, held forth the olive-branch of peace and love, and invited those longing for, and fit to enjoy, the blessings of mental freedom to her shrine. At our altars none are persecuted for their particular faith or belief, all we ask or enjoin is, to be true to our God, and just to our country and fellow men; and that our advice be prompted by the highest principles of morality. By this virtue we are further admonished that all we ask we concede to others; that is, that charity's broad mantle be gently thrown around our foibles and shortcomings, when moral justice demands responsibility for the weaknesses of human nature. Hence, a Mason's charity is, and should be, as expansive as are the infirmities of human nature and the wants of mortal man.

Masonry is also a philosophical institution. De Witt Clinton defines Masonry as "A beautiful system of morality and philosophy veiled in allegory and illustrated by symbols." When Zeno was asked whether he was a wiseacre, he replied, "No, I am a philosopher" (a lover of wisdom). Therefore, we find Zeno's definition of philosophy to be love of wisdom.

This love of wisdom is the mainspring and propelling power of the mind of every disciple of Science and every diligent and faithful craftsman.

To understand the influences of mind upon matter and matter upon mind, to know that things are, and why they are, to know that truth exists and the reason why it does exist, to comprehend the cause of every effect, and the effect of every cause, is the grand theme and study that has employed the mind of the lover of wisdom and true craftsman in all ages.

The Philosophy of Masonry is a three-fold character. Our ethical injunctions are three-fold. Mandatory, Prohibitory and Optionary.

It is obligatory upon us as Masons to be good men and true, and strictly to obey the commands of the Moral Law. We are prohibited from indulging in vicious and pernicious practices and habits, for by the indulgence of these, the object of true manhood is defeated and the faculties of mind and body are debased; it is optionary with us and left to our own choosing, the way and manner we deem best of serving our God and our country, so long as we keep the ends of truth and justice in view.

Our Symbolism by which the Philosophical reasons are demonstrated, are three-fold. And very naturally so. For man in the primitive ages, alone, and unaided by observation and experience, was left wholly, and had recourse only, to the first head of that trinity of Science, viz., *Reason*, through a proper exercise of which he beheld the material Universe, three-fold in all its important phases, viz., the three stages of existence; the past, the present and the future. The three natural kingdoms: the animal, the vegetable and the mineral. The three stages of life: helpless infancy, vigorous manhood and decrepit old age. The three great luminaries of Nature: the Sun, the Moon and the Stars. The three great diurnal changes: Light, Twilight and Darkness. And by Nature's process of propagation and reproduction, we behold in the vegetable kingdom the continuous process of growth, ripening and decay.

And in the animal kingdom, the perpetual succession of hopeful birth, blooming vigor and melancholy death.

This led on to still further search and reasoning, and man discovered that by this constant process of growth and decay, this changeless changing, this perpetual evolution, not a single particle or atom was lost, for what to-day apparently decays and passes away, will come forth to-morrow by evolution and reproduction in greater splendor and glory. This led man's reasoning powers to speculate upon this grand plan, and he soon discovered that this Grand Universe was not a thing of chance, but that the Universe was governed by natural laws, and that these laws were a divine principle, impressed on all matter by the Ruler and Governor of all things. This gave birth to the reasoning and observation of the Philosophers of all ages.

The material and the immaterial Universe were surveyed, and it was found that underlying all were the creative, the destructive and the preservative principles of nature. What sunlight destroyed and caused to decay, the gentle influence of the shades of night would repair and preserve, and as the destructive wars of the elements would devastate, the soothing powers of the preservative principles of nature would hasten to repair the wreck of matter and restore health and order.

This gave rise to another yet higher train of thought, to endeavor to discern the undiscernible, to scrutinize the inscrutable, to behold the invisible, the infinite Author of this perfect but ever varying, this changeless, yet ever-changing, Universe. The Infinite Creator, the great first cause.

But as this could only be through the eye of faith and imagination, it is but reasonable to infer that the natural surroundings and the appearances of external objects, controlled or influenced the powers of conception; hence, we behold through all the various systems of religions and all the forms of the ancient mysteries, practiced in all times and by all nations, that man assigned to the Deity the Infinite Ruler, the Author of Nature and Nature's laws; a three-fold character. The triune attributes of the Creator, the preserver and the destroyer.

Therefore, the Philosophy of Freemasonry is pervaded throughout, with a reverential awe for the triune Deity, and a clear belief and a firm reliance on the three-fold attributes of the Great Jehovah, viz., Omniscience, Omnipotence and Omnipresence.

This belief in the triune Deity and the efficacy of His divine attributes, constitutes the basis of our Philosophy and teachings. The Spiritual Temple we are engaged in building (which is simply a beautiful metaphor for our mission and duty of life) is supported by three great pillars: Wisdom, Strength and Beauty. The necessity is apparent that there must be wisdom to conceive the beauties attendant upon a virtuous and industrious life; and it is necessary to possess moral strength to evade all the temptations which constantly beset our ways, in the fulfillment of our missions as true and faithful Craftsmen, while laboring in the cause of humanity and Brotherly Love.

The next symbol that merits our attention, is that Mystical ladder whose principal rounds are Faith, Hope and Charity.

Faith enables us to look beyond the veil of time, and by a firm reliance on the grand Architect of this beautiful Universe, we may hope that our labors here will be rewarded beyond the grave, which we may enjoy by the practice of Charity with all mankind.

The next symbol that claims our attention is the point within the circle. The point represents time and the circle eternity, which is without beginning and without end. The point also represents the finite and the circle the infinite; it is as impossible for the finite to measure the infinite, as it is for the point to comprehend and take within its space the circumference of the circle. This emblem reminds us of our relation to the great Creator; for every creature God hath made is equally near and equally distant from the center and circumference of the Universe, which is pervaded by the great, I am, the God of All.

The point and circle also represent the various systems and constellations which occupy the immensity of space, for as the circle embraces the point, so many planets encircle many Suns throughout the immensity of infinite space.

The advance to the chamber of wisdom by the stairway of Science, is emblematical of the progress in the pursuit of knowledge.

He alone will well be received and recorded as a disciple of wisdom, who has devoted his time and labors to scientific and useful pursuits, which alone adorn and embellish the mind fit for the abode of Truth.

The legend of the Master Mason is a representation of the trials and tribulations through life, and is typical of the contention for supremacy, of the good and the evil; although the evil may for a time overcome the good, yet if we are true to our trust, the good will finally prevail and bring us triumphantly to the haven of rest and peace. This contention for power between the principle of good and the principle of evil, has and does pervade every system of Religion embraced by man, from the earliest time to the present day; and very naturally thus, for it is based upon that universally accepted theory of the survival of the fittest. And as truth will in the end triumph over falsehood, so the good must and will survive the bad.

Thus we conclude our remarks with a cheering admonition to our fellow laborers in the cause of Humanity, Morality and Masonry by saying man was made to labor. Intelligent labor is ennobling, ignorant idleness is debasing. All the great and good men of the past were frequent toilers in the field of thought. All the great and good men that are, and are to be, will be faithful toilers for themselves and others, "whilst this great world spins forever down the surging grooves of change."

ADDRESS.

BY HON. R. T. W. DUKE, JR., GRAND SENIOR DEACON, AT THE LAYING OF THE CORNER-STONE OF THE MASONIC HOME OF VIRGINIA, AT RICHMOND, DECEMBER 6, 1893.

Most Worshipful Grand Master, Brethren, Ladies and Gentlemen:

Around us are memories from the grass grown embrasures of yonder earth-work, now scarcely recognizable; from the long stretch of pines in the distance; from the low level of these bare brown fields, surge ghosts of the days thirty years ago, whispering to us of bloody fields, of the shock of contending armies, of the sulphurous smoke of cannon.

Where the city has now crept with its heavy laboring feet of brick and mortar, lay then quiet meadows; where now is the hum of busy industry—the clang and noise of the wheel and forge and engine—was then silence, unbroken save by the call of partridge or whip-poor-will, or the hail of the sentry, except when the roar and clash of battle made hell and discord of God's green earth.

Facing us is a reality: The fruition of a long-delayed hope brought into completeness by the noble generosity of one whose name will be built into the house whose corner-stone we come to lay to-day, and whose memory will be perpetuated in grateful hearts throughout all the years to come. For despite how much we owe to the zeal and industry and earnest labor of the self-sacrificing brethren who have given time and means and thought to this enterprise; despite the greatness of our indebtedness to the noble women who brought to our aid that energy born of gentle hearts to whom no work of charity is ever toil; despite our debt to the Grand Lodge of Virginia, the fostering mother of this great enterprise, and to the Lodges who have answered so readily when the mother called—and from no one of these classes can the meed of praise and thanks be withholden—yet to Brother Babcock this house owes almost its existence; for to him the credit and honor of its earliest beginning belong, and to him its latest benefit is due, and but for him our reality might yet be waiting its fulfillment in the womb of some distant future.

Before us are possibilities; possibilities of a work of such vast usefulness; possibilities of so many blessings and so much good; of old age

brought into a friendly haven out of the storm of want and penury; of young lives sheltered from poverty and woe, and tenderly guarded from the tempests of youthful temptation unchecked by parental control. Possibilities that thrill the heart, quicken the pulses and nerve the sinews, as, looking down the vista of the time to come, we see arise above this stone, vast corridors and halls and stately towers, whose architecture shall speak of the skill and strength and wisdom of Masonry—as it was when Masons built from turret to foundation stone—but from whose comfortable chambers shall issue forth the peaceful faces of honorable old age, and from whose schools and dormitories shall come happy, glad some youths, to tell the world what Masonry is—what Masonry should be, and oh, what God grant, Masonry may ever be—the helper of the poor and helpless, the humble handmaid of the most high God.

And here I fain would pause, knowing full well that all I might say would be but the variation of this one theme, did I not know that you, my brethren—the Masons of Virginia—and you, sirs, the Board of Governors of this Institution, expect that to the wreath the Craft brings to crown this stone today, I am expected to add some flower of my own, as poor and modest as it must be.

And of what am I to speak to you? What subject can I select worthy of the occasion? This house, to be built to relieve the distress of the two extremes of most helpless poverty—that of old age and tenderest youth—suggests to me that poverty itself, if contemplated by us at all, is too often looked upon in a false light, and too often treated in the wrong way.

I shall, therefore, speak to you today of *poverty* in its three forms: poverty physical, poverty mental, and poverty spiritual—of the body, of the mind and heart, of the soul.

I am aware that the prospect of being entertaining, with such a theme as the subject of discussion does not seem promising. Most of us look upon poverty as an evil; as a disease whose germ originated when, in the sweat of his brow, man was ordered to eat his bread. It is an evil; it is a disease; many die of it; few are healed from its attack; fewer still have never known its touch. All must experience it sooner or later; for, though the wealth of the isles of the East or farthest India be ours, at last we are all but atoms of a poor mortality; naked we came into this world, and naked we must return—nothing we brought into it, and verily we shall take nothing away with us.

And yet, for all that, poverty is a blessing—an agency in the hand of God to lead us to the greatest good. But for it some of the sweetest songs ever sung would have never found their way to the ear of a listening world.

But for it some of the greatest triumphs in the world's history would have never had their being. But for its touch some of the grandest examples that fill the pages of history and burn themselves with flames of living light into the face of time would remain forgotten and unknown. "Blessed are the poor" was not written in vain, and about the dark and sad lineaments of the gray, bent figure play the smiles and beauty of the grace of God.

In this "masquerade that men call life," as the poet puts it, man walks the most dependent of God's creatures. An infancy absolutely helpless; youth and manhood ever struggling; an old age well-nigh as helpless as childhood's beginning, our whole life is spent endeavoring to escape this weakness of our nature and to stand alone. Ever since the ground was cursed for man's sake, and the bitter fruit of the tree of knowledge put good and evil plainly in sight, the generations of the children of men seem to the eye as the student of history to be ascending a graduated plane, rising to something better and higher, struggling back to the primal height of "Godlikeness."

It is true there are times of seeming inertia-stagnation. Retrograde movements also come at greater or less periods, but the general tendency is ever upwards. Slow the movement must necessarily be, but measured by the eye of Him to whom a thousand years are but as yesterday when it is past, who dares to call it tardy? The Intellect which took an hundred centuries to form the pebble and rock-ribbed hills, alone knows the cycles necessary to perfect the everlasting soul of man and works out man's destiny in its own mysterious way.

We see at intervals some outline of the plan—we catch some glimpses of the ultimate design—but, like the weavers of the Gobelin tapestry, who toil ever at the reverse of the pattern, the beauty of the picture will not be allowed to burst upon our vision until the work is all completed—the toil all done. Like, also, to those weavers, we see as many of the sad-colored threads in the weft as we do of the gayer colors. But, unlike them, we are not willing to believe these shades as necessary, and strive to avoid even the contemplation of aught that saddens. And yet it seems to me that the study of life's darker side is far more useful to us—we who fain would work with God and elevate humanity to its greatest height. Poverty, I believe, is one of the forces of God working with Him and with us for the ultimate redemption of our fallen race—poverty, I mean, of the body—the *res angusta domi* of the Roman, for the other two phases of poverty are hindrance and curses, clogs upon the wheels of human progress and success. Dependent as man is, he yet shrinks from dependency, even though he courts the dependency of others upon him, feeling all the more independ-

ent for their neediness; for man is only worthy of the name of man when there leans upon his strong right arm the tender and weak, and life is only worth our living when we live for others than ourselves. The fear of poverty for ourselves, or for those we love, is one of the strongest incentives to human action, one of the great motives that actuate our race in the struggle of existence. I say this, aware that it will not meet with universal approval; that many of my hearers will think I underestimate the spiritual and overestimate the material. I can not, with words, alter life as I discuss it. I must take it as I find it, and I find that the material as often works upon the spiritual as the spiritual upon the material. A mess of pottage won for Jacob the blessing and the birthright. Esau's hunger was one of the means in God's plan to raise unto himself a separate and chosen people. The need of man's daily bread—for which bread he is taught to pray—is often the cause of his greatest success—the beginning of his loftiest flight. In the pain and woe and agony of parturition the man child is born alike in the palace and hovel. In the dread and foreboding and fearfulness of want is the sublimity of the human soul brought into being.

I am thoroughly cognizant of the fact that ambition and love and pride and the thousand and one motives which suggest themselves to the thinker, are urged as the springs of human action. All these are results. *Want* is the great first cause—the womb from which are born all of these, as disastrous to our pride as the thought may be; want, first, of the very means of subsistence; want, then, of mental and spiritual life; want, at last, of happiness and of immortality. These three *wants* make up the sum and substance of human life. And so this poverty, which we call an evil—this poverty we term a disease—is often, after all, the secret source of our highest activity. But for it the human race to-day might

“Ripen, fall and cease,

Given long rest, or death—dark death—or dreamful ease.”

It is true that the majority of mankind would deny with indignation that from such a base source comes the strength and sweetness of our life—the bold explorer of the unknown continents and seas; the warrior at the head of triumphant and glorious legions; the statesman, commanding the applause of listening senates and reading his history in a nation's eyes; the great financier, adding millions unto millions; the inventor, poring over machine or art, striving to build up man's material happiness; the philosopher, brooding over the thought which shall lead humanity to a better knowledge of itself; the painter, throwing life upon the canvas; the poet his heart upon the page; the philanthropist, giving wealth or time, or even

life itself, to the suffering and needy; the humble missionary, far from home and friends, dying amidst the swamp and jungle that the soul of his brother man shall have a witness of the light. Can these be the children of so poor a mother? Can these owe their existence to so base a motive? Aye, these and all of them, for only in the word is poverty poor—only in the word is poverty base. I deny not the inspiration of God to the human soul. I lower no higher motive—lessen not the breath of Divinity blown into the original soul of man. But God works on all of us through the *man* as well as through the spirit. He has so wedded our material and spiritual life that each man as he comes—aye, before he comes to man's estate, begins to shape out the career that will bring him bread, though often, happily, unconscious that this is really the object of his design. If, fortunately, he is born to such circumstances as render bread-winning unnecessary, the ever-present want of something better than what he has, either of love or ambition or wealth—for the rich seem to themselves paupers by the very rich; the very rich feel themselves poor by the still richer—forces him into the struggle, which is, after all, for existence, though it takes upon itself protean shapes, and the man becomes a factor in the great work of creation—for good, if his aims are good; for evil, if his aims be evil. Some there are, it is true, who have no work or aim or object in this life save satisfying the great want of pleasure or the greater want of ease. They enter not into this discussion. "Vultures," as Carlyle calls them—"vultures who fly throughout the universe shrieking dolefully because carrion enough is not given them," or resting, gorged—a sight shameful in the eyes of God and man. To the others, whether born rich or poor, those who seek a work to do, they seek it begirt, as the same writer has said, "By the ring of necessity." Happy he for whom a kind, heavenly sun brightens it into a ring of duty, and plays around it with beautiful prismatic diffractions.

I shall insist, therefore, that the origin of all life's struggle had its foundation in this humble and lowly source—poverty—but willing admit that, as the fairest rose and grandest oak take root often in the muck heap, so from this source have grown great aspirations and noble thoughts—pure souls and saintly lives—and so buried beneath the bloom and fragrance of life's highest endeavor is the earthly source from which they sprung that man has forgotten it well-nigh altogether, and spirit now answers unto kindred spirit, heart unto kindred heart, all selfishness and sordidness eliminated. Truth and virtue and love, and all the highest good in man, have leaped above things earthly and feel themselves once more akin to the primal good from whence they sprung before the fall of man. But poverty remains. Its baleful shadow haunts our footsteps, rides like black care be-

hind the bravest horseman, and with the threatenings of its cruel goad ever remains one of the agencies under God's direction, to make man work out his ultimate material salvation.

But poverty has still a higher, more useful reason for its existence. Acting as a stimulant—as really the basis of human activity—it is also, under God's beneficent plan, one of the means by which man's spiritual life is raised to a higher plane—a more worthy sphere. "The poor ye have always with you," spake the Guide to men—the only guide. "For we know Him by the gentleness of His voice, by the serenity of His countenance, by the wounded in spirit who are clinging to His knees, by the children whom He hath called to Him, and by the disciples in whose poverty He has shared." "The poor ye have always with you." He knew that as long as poverty endured love could not lapse, and that as long as love lasted humanity would struggle ever upward and onward until the eternal morning should dawn and the day-star arise in the heart to set no more. And so He has placed before us—next to us, at our very gates—those whose needs cry out to their more fortunate brethren, and thus begotten by the base and sordid common parents, want and woe, are born the beneficent and heavenly children, Charity and Love. To relieve the wretched, to minister to the fallen, to visit the widow and orphan in affliction, is coupled with the divinely-written injunction to keep yourself unspotted from the world. How hard the latter. For who of us, born with the baser passions, bred in the formal, mild hypocrisy of every-day social life, flushed with youth's love of pleasure, drunk with the very joy of existence itself, or hardened later on by the love of gold, the cruel dreams of ambition, the ugly shapes of lust, can keep the snow-white garment of our childhood's innocence unspotted from the contact of this sin-soiled world? And yet how easy the former. How easy to give. Yes, too easy; and I needs must digress here for a moment to warn you from the mistaken idea that charity in its truest, broad sense consists of giving alone. Much of the hopeless and helpless poverty of to-day grows out of the unwise and indiscriminate giving to the poor. A careful and clear-thinking writer in the *Century Magazine* a few months back has given alarming statistics as to the growth of poverty and the increase of the absolutely wretched and helpless poor in our country. He attributes it, and I think rightly, to the methods in which charity is usually dispensed, and the premiums many of the well-meaning benevolent associations in our larger cities put upon idleness and crime, too often the cause of poverty and want.

Do not misunderstand me at this point. Do not think that from what I am going to say I mean to stay a single benevolent hand or check the

work of any one relieving human suffering. I care not if the sufferer be idle; I care not if he be a sinner,

“Forbear to judge, for we are sinners all.”

His agony is mine, be he saint or sinner. His childrens' cry for bread or clothing, if it go unheeded, shall call in trumpet tones to this soul of mine, when it shall, at God's judgment bar, ask for pity, as it needs must do. I would not let the rogue starve or freeze, any more than I would the good and true; but to so order the giving as with it to most help the recipient, should be the aim and object of all benevolence. And how to do this, you ask? I frankly say, I can not tell you. I can only suggest in my own poor way some ideas, which may lead others of deeper, broader cast of thought to work out some definite plan.

I should say, first, that ready, immediate relief should be given to want, even if there should be danger of imposition; but, the pressing need being relieved, careful investigation and stern inquiry should be made, and, if need be, let the pinch be allowed to renew itself—of course, upon able-bodied and strong—if one sees that charity is making a sluggard or encouraging crime.

With the gift or gifts carefully ordered, there should be some effort made to encourage self-reliance—some agency or means furnished for self-help, and character built up—be the foundation ever so poor or the framework ever so rotten. For the character is, after all, the corner-stone of all success. With it, elevated to the stature of a man, no man will remain poor long. Without it, no man can ever be aught but a pauper.

Do not let the person or persons aided feel degraded by your help. Do not impress upon them the idea that they are lowered in your esteem or should be in their own because they have been assisted. Why, we all are beggars; all are borrowers at our best. Man owes to man, next to God, all that man is. We owe to the man of centuries ago, or mayhap to the man of yesterday, what is best in our material advancement, and we ourselves but lay the structure of the man to be. In the empire of thought we are borrowers. From the great intellects of the past we learn all that makes up the intellect of to-day. We add to that which we receive our pittance of thought to shed light upon the pathway of the unborn generations, and intellect linked to intellect, thought borrowing from thought, must ultimately reach back even from the furthestest future through the long unnumbered courses of the years to the time when the spirit and breath of God were lent us and the first man became a living soul.

In material things we borrow: a Faust dreams out the printing-press; a Watts the locomotive; a Morse the telegraph; an Edison the electric arc, and lo, we spread our ideas throughout the entire world; we traverse continents; we whisper our messages across the sea; we make the midnight like the eyes of dawn—borrowing from all, begging from all. From the mechanic art—the active working sciences—new methods of creating wealth are born, comforts, pleasures, the light and sweetness, and strength and beauty of our life increases—borrowed; all of it, in more or less degree. And why should we, then—borrowers, beggars, all—make our poorer brother feel that he is lower in degree than ourselves because we give him out of our plentitude the pittance that he needs? Charity is always spoken of as “cold.” Oh, Eternal God, how can that be cold which warms alike the giver and the given; that which is one of Thy divinest attributes, and whose true, pure name is love—holy, blessed, and blessing love.

Too often we give in such a way as to destroy that self-respect which is the foundation of character. We give the bread in one hand, and the stone in the other; the fish, but with the serpent. We exclaim in self-adulation at the sweetness of the cup we tender, though the draught be drawn from our poorest pitchers. We call the attention of the recipient to the honey draught we set to his lips, and yet—

“Medio de fonte leporum
Surgit amari aliquid, quod in ipsis
Floribus angat.”

These things should not be. Cheerfully, carefully, as a debt paid, not as an obligation imposed, should our charities be dispensed, and the giver should not stop with the mere giving. Organized charities do a noble work, but their very organization has a tendency to make them take the shape of corporations—bodies without souls. Soup kitchens, coffee stands, fuel dispensaries are well, but, feeding the body, do they give a thought to the soul? Supplying the material wants, do they attempt to supply the spiritual want, or do they leave the hungry, greedy, unclothed heart to “batten on the moor.”

And then the relief given is necessarily of a temporary and transient character, and the recipient is encouraged to come again and again, becoming more dependent with each help, and sinking gradually to the level of the ordinary mendicant. All this, too, whilst millions of acres of land lie untilled waiting for the laborer; whilst the positions in houses and farms are being eagerly taken by the foreigner and alien. Brethren, it seems to me that the organized effort of every man desiring to elevate his fellow

man, to aid the destitute, to help the wretched, should be addressed, first, to the great problem of checking the rapid influx into our country of the idle and vicious and ignorant outpourings of the scum and dregs of other lands; and, next, to both organized and individual effort in helping poverty; to help it to find work; to educate it to the honorable view of toil; to teach it contentment and habits of simple living, and, by precept and example, bring the weak to habits of self-reliance and self-respect. Punish vicious idleness by enforced labor. Find places. Make places for those who can be induced to work, encouraging—if need be, compelling—them to self-sustaining toil, and give them aid whilst aid is needed, but human sympathy and human love as well. And to those whose feet are fast treading the dusty road to death; those upon whom God has laid the burden of disease or pain or disablement, oh, do not be content to feed their bodies, warm their shivering frames; give out of the abundance of that love which God has given you, rays of sunshine in your presence, and cheerful words in the hovel or the hut, and minister even as you would be ministered unto. Over the young, especially, let the greater watchfulness be exercised, for with them habits can be formed, character built up, and ever remembering that the good or evil of the future of our country is bound up in the heart of youth. And here I can not forbear the pleasing thought that this edifice, whose corner-stone has just been laid, is intended to carry out the views I have just expressed. Here the feeble, the old—God's poor—are to have food and raiment and shelter and human love as well. All; given not grudgingly, nor with half-concealed contemptuous pity, but given as a debt due—a right demanded and received of the Craft to whom they gave allegiance and loyal love. And here, too, youth shall be taken from the clutch of penury and woe and need and sin, and clothed and warmed and fed in body and in soul. Taught in all useful arts; taught that lesson so hard for elder folks to learn—that toil is honorable, and honest work the crown and glory of man's whole life. This is the grandest gift that the children of men can give to the children of men. For it lays deep and strong and broad the corner-stone of character, and checks or controls or entirely prevents the two other ugly, hideous forms of poverty. Poverty, not God-given; poverty, not man-helping; but poverty born of devils, and the arch helper of sin; poverty of the mind and heart; poverty of the soul.

Over these two ugly shapes I shall not dwell, save for a little while; and yet I needs must dwell upon them as I pass, for they grow apace and threaten the very fabric of our national existence. By poverty of the mind and heart I do not mean, as some might understand me, the lack of liberal education, the ignorance of the three "R's." One of the poorest minds I

ever knew was one of the brightest in all that men call higher education. "Greek he knew, and Latin like the Monk," and few fields of thought there were into which the footsteps of his intellect had not made their way. And yet he was poor. Envy and evil thoughts seemed to guard the chambers of his brain. Despair as black as night brooded over each avenue of his soul. Sweet charity and love knew not the way to find his heart. Earth was to him a ball with no true or pure thing upon it, and Heaven a hollow mocking vault without a God. He was a type to me, but how many more are there not like him in this world?

"It is mournful," says the philosopher, "to see so many noble, tender, and high-aspiring minds deserted of that religious light which once guided all such, standing sorrowful on the scene of past convulsions and controversies, as on a scene blackened and burned up with fire, mourning in the darkness because there is desolation and no home for the soul; or, what is worse, pitching tents among the ashes and kindling weak earthly lamps which we are to take for stars."

To-day man's brain is stimulated. The wealth of the State is poured out to aid him to a better knowledge of himself and of the world, and yet the heart is left to take care of itself, the soul misguided, or unguided and untrained, left to wander where it will and as it will. In the quaint words Kit North has put into the mouth of the shepherd in the matchless *Noctes*:

"A' the knowledge which the puir can ever acquire in schools or mechanical institutions can be nae mair than subsidiary to a far higher knowledge, and if that be neglected or undervalued, a' that they can ever learn will be useless or pernicious; for is na' the chief end of man 'to fear God and keep his commandments?'"

Is not this education being neglected—aye, overlooked entirely—in this country? Is not heart poverty and soul poverty growing in this land of ours, not only amidst the poor, but as rapidly amongst the rich? A mutual disregard of the rights of either is fast increasing in the ranks of both. Poverty is summoning dynamite and fire and murder to its aid. Wealth has arms and force to meet violence with violence. Apostles of the kingdom of anarchy preach destruction to civilization under gory banners and deify murderers who have paid the just penalty of crime. Apostles of the creed of money bid mankind fall down to worship wealth as man's supreme good. Lust walks the streets and flaunts its colors in the eyes of innocence. Defiance of the law—under complaints of the law's delays—takes the law into its own hands. No, no; takes not the law into its own hands, but lays its impious hands upon the law and shatters it. What does all this mean? Unless it means, indeed, that our boasted material wealth and prog-

ress has outstripped our moral growth; and, rich in lands and houses, mills and stores, gold and silver, iron and steel, we are poor, indeed, in heart and soul. Honesty is fast becoming an obsolete word. "Put money in thy purse," is written now where once was writ: "Fear God and love thy neighbor." "Get rid of your debts any way you can" is a slogan now obliterating what our fathers wrote upon their lives: "An honest man's the noblest work of God." Oh, my brethren! here, indeed, is a foe—a gaunt, grim foe—its footsteps are on our threshold—poverty in its most direful, awful shape. Let us gird ourselves to meet it like men. Much has been written, said, and sung, and the one-half has not been told, of Southern valor and endurance in the time of war. To me there is a sublimer picture still—Southern endurance, Southern valor, in those dark, dread days when peace had come and poverty sat on every doorstep and stretched its grisly hand to welcome him who came back, broken with the storm of war, vanquished by overwhelming foes.

How gallant gentlemen and tender women worked in field and shop, over bench and tub; white hands, that never knew what labor was, growing hard and horny over honest toil. How the harvest laughed as though in welcome of the brave hearts that brought it to its reaping! How the board smoked as if it knew the dainty fingers that had decked it! Lo! out of the bitter bud of defeat grew the ripened flower of success, and the vanquished legions met an enemy more violent than they had ever known upon the field of battle, and overcame the giants of despair and ruin, built up the waste and desolate places of our sunny land, and won in peace a sublimer victory than ever was won in war.

Pausing amid the rattle of the bows and spears, Diomed answered to his mocking friend: "I pray that we are better men than our fathers were."

Can we repeat the Grecian's boast? Or must we hang our heads in shame? Shall our generation be poor with that poverty which curses ever and which blesses not?

To the relief of this form of poverty let us all, more especially this ancient Craft which demands belief in God, and hence due reverence of His laws, from every man who kneels before her altar—let us all, I say, see to it that, hand in hand with all relief, whether to the poor in food or raiment, in clothes and books, in schools or industrial institutions, goes relief of heart poverty—assistance to the hunger of the soul.

Let the creed be what it will—Jew or Gentile, Catholic or Protestant. Let the fear of God, reverence of law, honesty in its strictest sense between man and man, purity in its highest form between man and woman, be taught by precept and example, lived not merely spoken, and lo, riches will

increase and be stored away where moth can not corrupt nor thief break through and steal. As long as men and women give relief merely to material want, and do not aid the poor to re-establish themselves, and to work out their own salvation, to build up character, and by their own lives and conduct do not set examples to be followed, so long will physical poverty decay into spiritual poverty. So long as man, charged with the welfare of his brother man, spiritual as well as mental, neglects the spiritual and moral, content with relieving the body merely, so long will poverty of the body, decaying into poverty of the heart, grow into poverty of the soul, and anarchy and riot, "red ruin and the breaking up of laws" will follow, as surely as the night the day, the darkness the absence of the sun.

Around us are memories. Facing us is a reality. Before us are possibilities. Ye, my brethren, who to-day, with all the pomp and ceremony of our ancient Institution, have laid the corner-stone of an earthly house, where age shall be sheltered and youth trained to noble efforts and manly vigor, take back with you the lessons of the hour. Be not satisfied with having given of your substance to aid your fellow man. Give your hearts, your intellects, your zeal and earnest effort each day to aid and elevate these, your poor brethren of this world, who need your help in temporal and spiritual things. Let memories of the grand, the noble, the pure days of the fathers fill your hearts. Let the realities of this earthly life stir each spirit, and forget not that sublime possibility which awaits each listener here—that in this life it is his, by love and faith, to lay the corner-stone of that spiritual temple, that house not made with hands, eternal in the Heavens.

MASONIC SEMI-CENTENNIAL HYMN.

1840-1889.

DEDICATED TO

THE MOST WORSHIPFUL, THE GRAND LODGE OF THE
STATE OF ILLINOIS, F. & A. M.

BY THE REV. BRO. HENRY G. PERRY, OF CHICAGO.

Come Craftsmen all gladly to honor this day,
To which we are brought upon life's chequered way,
Our duty and pleasure at once it appears
To herald the transit of full fifty years.
For God hath been good to both workman and Master.
Who gives us to thrive, with enough and to spare,
And so, serving HIM, no fault nor disaster
Accrues to the plumb, or the level, or square.

Our Lodge, like the State, is both glorious and grand,
Whose fortunes are linked, as our own, hand in hand,
Then *steady* the columns of Beauty and Strength
With cable tow twice "fifty times" 'round in length.
For, a century sure, soon will *double* its age
Of the Grand Lodge to which its Gavel now calls,
While Death, as he doth, will indite on Time's page
The name of the oldest or youngest that falls.

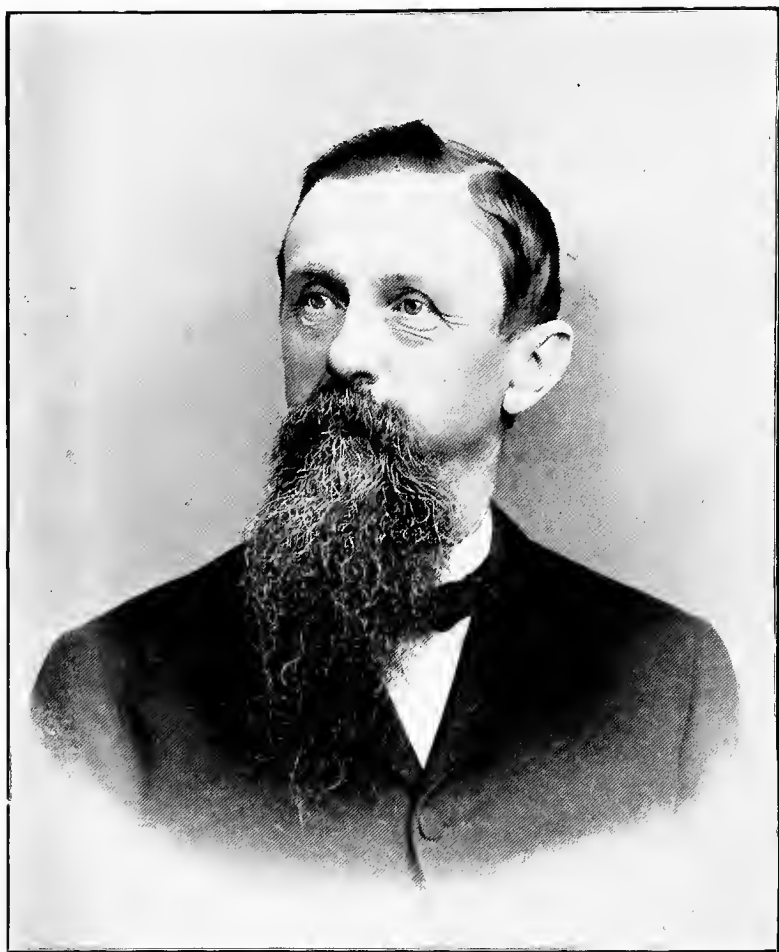
Bethink ye what blessings this land of ours claims,
Its freedom, its progress, its wealth, and high aims;
For culture, and comfort of body and soul
His Name above all whence *all* comes, we extol.
Hail! Orient gleaming with Grand letter "G"!!
Surrounding the Altar its luminous three!!!
Let the "Great Lights" therewith shine free for each son
To know in their birthright its myriads are *one*.

Then broaden our Borders, and build up the Walls,
Remember the Genius of Masonry calls:
Be busy each brother; the work must be done!—
'Tis "high noon" already, the night's coming on.
The Gavel is sounding! From East, South and West,
We greet thee Grand Master, our Love to declare,
Our Faith with our Zeal in our Labor's the test
We prove now by Plumb, and the Level and Square.

We thank Thee, Great Architect, Lord of all life,
That through half century's changes and strife,
Thou hast kept those in safety to this day of days
Thus in Conclave fraternal to render Thee praise.
Like Hermon's sweet dew that descended on Zion
Such Wisdom vouchsafe us, and Goodness impart
That we strengthened so, by the "Grip of the Lion"
The secret may share of the King's Royal Art.

The Lodge that years since was secluded and small,
Like the city it meets in now—centre of all,—
Is *second to none*, of our great, growing West,
Most populous, sturdy, and filled with the best.
If Masonry marches, for fifty years more,
In future, as time past, with majesty rare,
It will contrast in splendor—all "glory" of yore,
When measured by Compass, on Level or Square.

For increase it must, and with loyalty will,
'Till Temples of Science adorn every hill,
And teachings of Virtue, Love, Truth and Relief,
Unite all earth's nations in common belief.
And thereon, the "true Light," illuming the world,
As God's on His servants, triumphant, shall shine,
While Masonry's hallowed Banner unfurled,
Emblazons His Word of Jehovah Divine.



Yours fraternally
J. M. Goran

ADDRESS.

DELIVERED BY BRO. S. M. YORAN, GRAND ORATOR, AT ANNUAL SESSION OF THE M. W. GRAND LODGE OF MASONS OF OREGON, HELD AT PORTLAND, JUNE 12, 1896.

Right Worshipful Grand Master and Brethren of the Grand Lodge of Oregon:

Masonry, its origin, character, and spiritualizing influence upon mankind, as suggested by texts, inseparably wrought into its ceremonies, are thoughts for which I shall ask your patient indulgence. The mysteries pertaining to the society of Free Masons have stirred the human mind into a spirit of investigation which will not be satisfied until it obtains evidence corroborative of its claims to being called an ancient and honorable fraternity. The story of its antiquity has been often told, yet it is always new in the charms it reveals concerning a society more firmly established and known among the nations of the world than any other of a corresponding character.

From a study of the history and character of the fraternity of Free and Accepted Masons, I am forced to the conclusion that, whatever may have been the nature of its earliest organization, or the means employed for the accomplishment of its purposes, they proceed from a uniform cause, which is discernible only in the moral nature of man, through which alone we may account for its origin, and its preservation. The mind that is divested of prejudice, and possessing the patience and intelligence to consistently study the history of this wonderful society, will realize an intense desire for knowing more of an institution which has survived through many centuries, being loved and supported by millions of our brethren under whose loyal devotion it has grown in usefulness as the years have rolled into centuries. There has been much patient research by many eminent scholars and scientists into the mysteries and traditions concerning the origin of this most ancient and honorable society, for the purpose of discovering the foundation principles upon which its social structure rests. The scientist and the philosopher start from accepted facts and circumstances, as the evidences of that which has been, and work their way into an understanding of the facts of remotest ages, by the light of indisputable

traces of former truths, that lead to others of similar character, resulting from corresponding causes.

The modern evolutionist has joined with these in their endeavor to make the discovery of the first effort producing cause; but none of these has been able to reveal any other standing ground than that upon which Masonry is planted: "In the beginning, God created the heavens and the earth." Our Masonic career began in the acknowledgment of God, as the only creative power, and administrator of the law that governs the universe, and, while darkness was yet upon the face of the deep, "God said, Let there be light; and there was light." Other light hath no man, whereby he may discern either the material or moral universe, than that which was communicated from the only light and life-giving source.

All the knowledge we possess regarding the primitive condition of man, resulting from scientific discovery, or the philosophy of untold ages, can not dispel the conviction that in the beginning God created the heavens and the earth, and by His command the light dispelled the darkness, and man was introduced in His own image, and made the special object of His merciful care. All Masonic writers agree that Masonry is a moral institution, teaching a spirit of loyalty to God, our country, our neighbor, and ourselves, which is illustrated by symbols that bring the most sublime truths within the scope of our understanding. Our Masonic pilgrimage having begun in satisfactory evidence of belief and trust in a Supreme Being, and of a future state of existence, its rites and ceremonies would necessarily be of such a nature as to dispel the ignorance and doubt besetting every footstep, in our endeavor to attain to a knowledge of Divine Truth, and the mysteries that lie beyond our present state. Its greatest mission is the promotion of a knowledge of a Supreme law, and the practice of obedience thereto. Its only creed is trusting in God, and doing His will toward our fellow men. Whatever changes in its ritualistic forms or ceremonies may have been made does not change these fundamental facts.

It is comparatively easy to account for certain conditions of the present, and their relation to the earliest utterances to which we ascribe the dignity and majesty of Divine law; but it is not so easy to link them together by an unbroken chain of events and circumstances of which authentic record has been preserved. The evidences that mark the progress of mankind through past centuries, in either a material or moral advance, are to the scientific observer as beacon lights to the storm-tossed mariner. He never ignores any of the established signals erected along the pathways of the navigable deep; by these he guides his onward course, patiently watching through calm or storm, until an entrance to the harbor of his destina-

tion is reached. Notwithstanding our modern scientific and literary attainments, there is no epoch in recent history so accurately recorded by consecutive events and circumstances as to preclude the necessity of a liberal exercise of credulity to supply the fact that there was a continuity of influences culminating in final results.

From these preliminary considerations, we may proceed, without any strain upon the imagination, to connect all that is vital in Masonry of to-day with the earliest enunciated law which it is doing so much to impress upon the minds of men. Among the earliest recorded incidents illustrating the origin and spirit of fraternity in our society, we find the address of Abraham to his nephew, Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we be brethren." This interpretation of the principle of brotherhood as a fundamental condition through which peace on earth becomes attainable, stands second only to that of fatherhood, with which our subject began. A practice of this noble precept is one of the most important of Masonic duties, and if, by reason of circumstances, we can have peace only by turning to the right hand, or to the left, we are assured the whole land is before us for occupancy.

Following the history of our ancient brethren, until the reign of Moses, we witness the lights and shadows of their joys or sorrows, until we almost become participants in the joy of their deliverance from bondage in Egypt, to begin their journey toward the promised land. But they became despondent and disobedient toward their leader, and trusted not the Lord for a fulfillment of His promises. Although they were the special objects of Omnipotent care, they disregarded the counsels of their Great Deliverer, for which He causes His servant Moses to prepare them for the trumpet tones that should announce the coming of the law, for the government of man in his relations to God, and fellowship with men. The grand and awe-inspiring description of the ascent of Moses to meet the Governor of the Universe upon the glory-crowned summit of Mount Sinai, is none too thrilling a picture of an event that gave to the world those engraven tables of the law, that should stand as the government statute of His people forever: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. Thou shalt have no other gods before me. Thou shalt neither covet nor do violence to that which is thy neighbor's."

Continuing on to the reign of David, we hear the psalms bewailing the sinfulness of his people, and repeatedly exclaiming, "In Thee, O Lord, do I put my trust!" for which he makes known his reason when he exclaims for "the statutes of the Lord are right."

His son and successor enters upon the discharge of a duty long conceived and cherished, of erecting an earthly temple wherein God might dwell, and His name be glorified by his people forever. He was grandly supported by the King of Tyre, who also sent Hiram the Tyrian, a member of a society of artificers, who became the chief architect and organizer of that stupendous enterprise. It is presumed by many that the fraternity of Free Masons dates no farther back in the history of the world than the time of the building of this temple; which we will admit, only so far as organization and the adoption of rules for its government are concerned. That proposition may be correct, in the same degree only, that it would be correct to say that the spirit of civil and religious liberty had its birth at the time of promulgating the Declaration of Independence of our own great American Republic.

From the period of seven years devoted to this enterprise, Masonry appropriates the attendant circumstances and incidents to impress upon the mind the beauty of a system of organization and moral instruction, which has come down to us through subsequent ages, unallied to any of the sectarian creeds or forms of political philosophy that obtained prestige or power at any time in succeeding centuries. The perfect preparation in the forest, or in the quarry, of all material for the temple, so that no jarring sound was heard in its construction, becomes to Masons a most beautiful symbol of a life prepared and finished on earth, in obedience to the designs of a Supreme Architect, for a place in that temple not made with hands. The writings of Josephus—the Jewish historian—afford us a most interesting description of that period of ancient history, from which we have chosen a few signal lights to illustrate the origin and course of Masonry. He is corroborative of Scripture, and minute in his narration of the influences culminating in the joy, or distress, of our ancient brethren. Passing over a few centuries, we witness the destruction of this temple, the captivity of our ancient brethren, and their overwhelming suffering and sorrow for their disregard of Divine law, until our hearts are moved in contemplation of their distress as they hung their harps upon the willows and sat down by the rivers of Babylon and wept.

But a brighter page in their history is written at the expiration of their captivity, from which we learn of the matchless diplomacy of Zerubbabel, in gaining an audience with Darius the King, and, by an unanswerable argument in defense of the truth, which was from the beginning, is now, and shall continue unchangeable and everlasting, secured the King's commission for the rebuilding of their city and temple, and the liberation of all his people.

Here we might leave the land of our fathers, and follow on after those of our brethren who, like Abraham, realized that the whole land was before them in which to seek an abiding place, into which they have continued going until they have spread elsewhere over all the earth. But, after thousands of years are passed, the thought of the world is turned again as never before since the days of the lowly Nazarene, to the land of the Patriarch, Prophet and Christian, because of the supplicating cry to God from the widow and fatherless Armenians, to deliver them from the merciless persecutions of their idolatrous rulers and enemies. The Masonic heart has a special attachment to that land, where God has wrought such wondrous works; that home of marvelous events, which have been symbolized in a way to impress upon the mind in the most solemn manner the goodness, mercy and glory of our God, unto whom all Masons most humbly and reverently bow. We pause for a retrospective view of that country, once the scene of so much glory, which has become but a miserable skeleton of its former greatness, because of so much guilt and Moslem persecution.

Contemporaneously with the reign of Darius, and the rebuilding of the temple by the liberated captives, there was a civilization growing up to the westward, with Athens as its center, that in its achievements in the arts and sciences has perhaps no parallel in the history of the world, in which those principles or elements characteristic of Masonry exerted a most important influence. History affirms the existence of societies maintained in concealment, for the purpose of instruction in moral and scientific philosophy, wherein secrecy seems to have been necessary because of polytheistic antagonisms that were prohibitive of any other course, enabling men to prove their moral and scientific capacity to travel and obtain the requisite wages for an honorable support of themselves and their families. Pythagoras was the founder of one of those secret societies that became very successful in its promotion of a knowledge of the arts, for which his enemies charged him with leading men into the mummeries of Freemasonry, which would indicate that they were then known by the name the society bears to-day. He tried to advance his own political fortunes by converting it into a political institution. This failed, and its members spread elsewhere after its dissolution. I can not refrain from expressing the opinion that such a perversion of the purposes of Masonry of to-day would result in a speedy dissolution of the society, that may attempt a departure from the landmarks erected for our guidance.

During the reign of Pericles, these orders for secret instruction in the moral and mechanic arts probably achieved their greatest success. Previous to this, the Doric was the only distinct style of architecture. The Ionic and

Corinthian were evolved in the regular order of an increasing skill to devise, and ingenuity to construct, resulting from the training of masters in the various requirements of the builder's art. Athens became the wonder of the world for perfect beauty of invention and architectural construction, which has probably never since been excelled. But the blighting curse of a personal and Godless ambition devastated and ruined that center of learning.

The overthrow of ancient Tyre, the founding of the city of Alexandria upon the southern shore of the Mediterranean, and the conquest of Persia by the Greeks under the command of Alexander, proved equally as destructive to the conquering nation as to the conquered, and Athens became remembered only for what it had been. The societies of artisans and builders were not destroyed. While the world was suffering from the sins of an Alexander, it was also enjoying the blessings of a Socrates, Plato, Aristotle, and other eminent teachers, who were fitting men for the responsibilities of life. Through the political vicissitudes of this period, Alexandria became the center of power and influence. Here the system of exclusive instruction in the arts and sciences again prevailed, and Alexandria became the architectural pride of her people. During this advance in political thought, the idea was matured of erecting a building for a library that should become the receptacle of the products of literature and the arts, of which seven hundred thousand volumes, charts and diagrams were gathered. But the political wheel of fortune elevates the Calif Omar, and Alexandria succumbs to his power. At the time of its final subjugation and destruction, under this Moslem potentate, the commanding officer asks, What shall be the fate of the library? The answer comes back from the Calif: If it be confirmatory of the Koran, it is superfluous; if not, it is pernicious; let it be burned. The writings of Euclid and the records of discoveries in the various sciences during preceding centuries, were lost, and mankind was left to do again the work which others had so nobly done. What would we not give for a knowledge of the philosophical and scientific records they destroyed!

During the reign of the Caesars, the center of power and political influence was transferred from Alexandria to Rome. Through all the profligacy of these times, we have record of the presence of the eminent defenders of the Mosaic law. Though forced into secrecy and silence, they continued to stand in defense of the Scriptural faith, that an innocent life, and an unfaltering trust in the Supreme Ruler of the Universe, are the first and highest duties of man. Thus we have entered upon a period of history wherein we stand amazed at the apparent brilliance and glory

of its political conceptions and executions, only to realize that we have entered the moral and intellectual night of a thousand years' duration, in which the spirit of true love toward God and a fraternal fellowship with man was forced into the oblivion of secrecy and silence to await the dawning of a morning when the reign of a dogmatic and tyrannizing theology over the domain of thought might be dispelled, and Truth, Liberty and Fraternity become re-established, as the noblest heritage of man.

Long and fierce was the conflict between the political rulers, striving to make theology a handmaiden to politics, while every bishop was secretly plotting to make politics subservient to the church. The priesthood gained such power and influence that it assumed exclusive rights as the custodians and dispensers of knowledge among the people. Societies for the promotion of the moral and mechanic arts were broken up and dispersed wherever they were discovered, and through all the realm every manuscript that could be seized was either confiscated or destroyed; private libraries and collections were burned by their possessors for fear of losing life if any were found with them. There it stands in the world's history, as a beacon light of warning to succeeding generations, as the time and place where government having no regard for standards of universal law went down, let us hope, utterly and forever.

That Masonry had an existence during all these years no longer admits of a doubt. There were societies maintaining a steadfast adherence to the first enunciated principles of fraternity and devotion to law in their government, from the society of artificers that furnished the architect for the first great Masonic temple, to those offering protection and hospitality to the Crusaders. Such facts would seem to be sufficient justification for such a conclusion. Not even our religion, whatever form we may have chosen, has any greater claim to being an emanation from the expressed will of God concerning man, which is to be found either under the old dispensation or the new; for there is no system or form of religion, except Hebrew and Buddhism, on earth today, that had an existence in the time of Christ, that is recognizable in any of its present forms or ceremonies. The preservation of the grand and noble principles of our fraternity, by a few only, it may be, enables us to place it among those influences that preserved the Bible from destruction, and brought it unscathed through that awful period of human depravity to which we have referred. This thought finds corroboration in the fact that the Bible has been made the chief corner-stone of every branch of the fraternity, without which no legal convocation can be held.

Its adherents were true to those principles under the persecutions to which our ancient brethren were subjected; true when nations were torn by turmoils from within and from without; true in times of darkest historical night, when bigotry, intolerance and autocratic insolence filled the thrones of the world.

These are conditions which Masonry has met by a steady adherence to that truth which is mighty above all things; and, though thrones may have crumbled into dust, and nations have withered and vanished because they disregarded the imperishable nature of the truth, Masonry survives to bless mankind. It has always been the purpose of Masonry to lead mankind in the way of being brothers. In its character and influence, it became a supporter of the reformation contending for liberty of faith, and against an established priesthood assuming both civil and ecclesiastical authority, and, wherever greatest liberty, consistent with moral and civil duty is found, Masonry was a pioneer. It is also true that wherever intolerance, bigotry or anarchy reigns, Masonry has its most implacable enemies. But we have no contention with these. The shafts of malice they may hurl will fall harmless at our feet, and the fraternity will move steadily onward, extending its benign influence over the moral and fraternal realm of thought, and performing deeds of beneficence and mercy for the distressed of its own household.

The operative or mechanical society of which we obtain the earliest records evidently adopted the moral features characteristic of the present institution, in which quality has always been regarded of much greater importance than quantity, in the choice of material for its social structure. Being composed of erring humanity, we may sometimes be required to interpose the law for the correction of individual acts or circumstances whose only influence would lead toward disintegration and decay; but these are many times overcome by steady additions of new material, that in its character adds strength, dignity and beauty to its social structure, that has been and shall continue to be more enduring than the monuments and temples erected by our ancient brethren.

It may be that the doors of our lodges sometimes swing too easily inward, and the fraternity become scarred by the introduction of material which is not in harmony with the builders' design; but the word of caution becomes more appropriate than that of sentence for dereliction of duty even in this respect. No other society so widely extended among men obtains additions to its membership so largely from those actively engaged in the commercial and professional pursuits where they are necessarily under the constant observation of a critical public. Any violation of obli-

gation or disregard of fraternal duty becomes correspondingly conspicuous, and the ignorant and jealous will turn the finger of scorn upon us, no matter how high the character of the order may be when measured by its moral, social and business integrity. The fraternity is represented by its members in the highest departments of civil and social life. There is not a chair of State, judicial bench, university, college or sacred desk which has not been adorned by members of our ancient and honorable fraternity, or found in them their most loyal and influential defenders.

Masonry has always been a leading force in the onward march of mankind toward the attainment of the greatest liberty for which we are individually or collectively fitted, by an acquired capacity for self-government within the demands of law, that "we shall neither covet nor do violence to that which is our neighbor's." A large majority of the signers of that matchless declaration, that all men are created free and equal, and shall be protected in the exercise of liberty of conscience in their devotions to Almighty God; and every one of the commissioned officers in command of the armies that enforced the recognition of that sacred doctrine, was a member of our noble fraternity.

Membership can only be acquired through voluntary choice, and is continued according to the will and pleasure of each individual for himself. Notwithstanding these facts, there is perhaps no other society in the world which has so small a percentage of its members assuming the relations of the non-affiliate. The society has an enviable record for its observance of the Abrahamic expression, "Let there be no strife between me and thee." An examination of the records of the courts of the world will furnish the evidence that its members seldom resort to the public tribunals for an adjustment of their disagreements.

How far, then, may the future of the fraternity be predicable upon its past and present relations to the progress of mankind? Consider this structure in which we meet to-day as one of the evidences of the faith which is implanted in the breast of every Mason within the Grand Jurisdiction of Oregon, that the order to which he belongs has a mission before it which will be grander in its fulfillment than any which has yet been accomplished. We have grandly maintained the reputation of our ancient brethren for the erection of the most enduring temples, the evidence of which may be seen in its widows' and orphans' homes, asylums for the indigent Masons, and hospitals for the afflicted and the distressed. These abound all over our country, because integrity of financial management has gone hand in hand with the art to construct.

The fraternity is not only devoted to the justice and nobility of the law upon which it is founded, for it is itself an exemplification of the fruits of the law, in its practice of deeds of beneficence and love toward the brethren. The beautiful symbolism of supporting the weak, lifting up the fallen, and whispering words of caution and counsel in the ears of the erring and uninformed, are ineradicably stamped upon the true Mason's heart as ever-present duties, as long as suffering and weakness may afflict our friends and brethren. But the frailties of human nature may too often become our only plea for suffering a brother's life to run its course of affliction and distress, with no one to cheer him by uttered words of true friendship, which are sealed by ministering hands of sympathy. Do we not too often feel satisfied with strewing flowers upon the casket of a fallen brother, and giving a hurried attendance in the last sad hour at his interment? Let us rather offer deeds of mercy, and bring choicest flowers before his dying hour, for there is within the breast of each of us an element from the Divine, which yearns for such expressions of fraternal affection and loving sympathy to smooth our pathways toward the tomb, before the spirit is summoned into the presence of the Life and Light from which it emanated. Masonry is founded upon the rock of God as the Author of Life and Light in the beginning, and it adheres with equal faith and trust in Him as the Conservator of time and circumstance that governs all conclusions. During the hours of calm meditation, the noblest ambitions of life are quickened by the thought of becoming partakers in the eternal rewards He has reserved for trusting pilgrims.

The unfolding of mysteries our faith lays hold upon will reveal that which is even beyond the power of man to conceive. Even in this life, the utter helplessness and insignificance of man is most forcibly impressed, as we contrast man and his greatest deeds with the works of the Great Architect of the Universe. Go with me a half-hour's journey to yonder heights, within your own beautiful city park, and view the magnificent panorama of beauty spread before us. Within the limits of our finite vision are many features of the greatest and most wonderful achievements of man, that in their activities and utilities are music to the ear and a pleasure to the sight. But our admiration is drawn from these as we contrast them with the pictures in nature, that command a deep and inexpressible rapture of soul, in which the realm of man becomes lost in contemplation of the marvelous works of God. The eye may range from the ocean's level up and away over hill and dale to the snow-crowned monuments that have been standing for unnumbered centuries, in testimony that His mercy, like His almighty works, endureth forever. From this chosen altitude we may

look upon the fertile valleys where the Grand Master Artist has pictured in silver threads the course of mighty streams, that in their unceasing flow bear upon their bosoms the commerce of an enterprising people, coming within the last half of the present century to occupy the land where for thousands of years there were no sounds but the "dashings of the rolling Oregon." In obedience to a Supreme and irrevocable law, from henceforth men will come and men will go, and the inspiring sounds of human activity will mingle with those of nature's triumphant choir. But our thought becomes absorbed in the mysteries of our own relation to an unseen and unknown future, for which the words of a lamented brother will most aptly express what we feel:

Life's shores are snifting
Every year.
And we are seaward drifting
Every year.
Old places changing, fret us;
The living more forget us;
There are fewer to regret us;
Every year.
But a truer life draws nigher
Every year.
And its morning star climbs higher
Every year.
Earth's hold on us grows slighter,
The heavy burdens lighter,
And the dawn immortal brighter,
Every year.

ADDRESS.

DELIVERED BY M. W. JOHN HODGE, GRAND MASTER OF MASONS IN THE
STATE OF NEW YORK, AT THE LAYING OF THE CORNER-STONE OF THE
MONROE COUNTY COURT HOUSE, AT ROCHESTER, N. Y., JULY 4, 1894.

Fellow Citizens:

In accordance with the time-honored custom of the Masonic fraternity, we, who represent that ancient, honorable, and patriotic order, have assembled with you here today, and with the solemn ceremonials of the Craft have laid the corner-stone of a new Temple of Justice for the large community of Western New York, of which the city of Rochester is the geographical, social and political center.

In peace we have laid this corner-stone, and without fear have performed our work, because the laws of our country which are to be here administered, and the principles of Masonry are in unison in favoring equal justice to all men. The flag of our country, that glorious emblem of freedom floating proudly above us, which to-day is receiving special honors throughout the length and breadth of the land, like the Masonic creed, shields no favored class, but proffers the assurance of justice alike to the Jew and Gentile, the representatives of all nationalities, and the adherents of all religious and political faiths.

It is peculiarly appropriate that the magnificent structure, whose foundation we have this day laid, should be erected in this beautiful city of Rochester. From the earliest period of the pioneer history of Western New York, Rochester has been foremost in everything pertaining to the development of all the material interests of the State upon the immutable principles of justice. Nature's bounty of scenic beauty and wealth of material resources have been well supplemented by a patriotic, God-fearing people, whose untiring industry and noble spirit of heroism and self-sacrifice enabled them to patiently pursue to the end the arduous work of subduing the wilderness, and supplementing the virgin forest with beautiful homes and well-organized society, now presenting to the world a city which includes industrial and commercial interests, educational, religious, and beneficent institutions, of which any nation of the globe might justly be proud. And especially, in view of her record in educational work in

every field of intellectual activity, which has given the country not only many eminent scholars and divines, but also a long list of jurists of well-earned fame for the extent of their legal lore, and the wisdom and justice that have marked their decisions, Rochester may well claim the privilege and the distinction of erecting a Temple of Justice that shall be second to none in the land.

And what of the future? As meritorious as has been the work done by your judiciary in the old court-house which this new and elegant building is to supersede, much more important, doubtless, to the peace and prosperity of the community will be the decisions to be handed down from the bench of the new court-house in the far distant future. Law is declared to be the product of human experience. We are living in an era when questions of great importance, not only to individuals, but to aggregations of individuals, and to the peace and good order of society, are constantly arising. Many of these questions, whose solution is of the greatest importance to the parties interested, must be settled for the first time by the courts, which, under our system of government, constitute the last resort for the redress of real or imaginary wrongs, and the settlement of differences between the employer and employes, the rich and the poor, alike.

And it is not at all improbable that some of the very important issues presented by this situation may be argued and decided by the courts to be held in your new court-house. The future of your new Temple of Justice is, therefore, full of promise, not only in the assurance that it will present an ample field for the full display of all the powers of the most learned and brilliant advocates, but also bring to the bench the opportunity of rendering decisions, which, by their justice and their importance to the welfare of society, will invest the judiciary with an enduring fame, whose luster will stand undimmed through many successive generations.

Fellow-citizens and brethren, our work is done. The corner-stone of this building has been tested by the working tools of our craft. It has been found square, plumb and level. The cement that unites it with its brother stone has been spread, and all has been pronounced perfectly done.

May this be in truth a Temple of Justice, where all men may come and have their wrongs redressed; where oppression and intolerance may be throttled, and the rights of every man, from the humblest citizen to the highest official, be honored and respected. Justice is the platform for all mankind. The people who live upon this great round globe are the creatures of one Great Father, and have equal and inalienable rights, duties, and obligations. Those rights must not be disregarded. Those duties and

obligations must not go unperformed. This building whose walls will be reared upon this corner-stone is to be a City of Refuge to which the oppressed may flee; and we pray God that it may in truth deserve to prosper, and become the place of concourse for all good men, and from this house the spirit of harmony and brotherly love be disseminated throughout the whole community.

ADDRESS.

OF M. W. JOHN HODGE, GRAND MASTER OF MASONS IN THE STATE OF NEW YORK, AT THE LAYING OF THE CORNER-STONE OF THE COMMERCIAL TRAVELERS' HOME, AT BINGHAMTON, N. Y., OCTOBER 9, 1894.

Fellow Citizens:

It is with a measure of satisfaction which words cannot express that the representatives of the Grand Lodge of Free and Accepted Masons of the State of New York have accepted the cordial invitation to lay the corner-stone of the Commercial Travelers' Home of the United States with the solemn services of the Fraternity.

As Masons we are committed by our faith to the support of the varied institutions of our country devoted to the uses of charity, and especially are we bound to commend the generous spirit that has impelled a distinctive and most important class of our fellow-citizens, numbering nearly half a million, to provide a home for the indigent and aged of their brethren and their families. It is also creditable to the wisdom of those who designed this institution, that those who will share its benefits will not be subjected to the humiliation of coming to it wholly as mendicants, but are privileged to claim its benefits as their right.

It is somewhat difficult to determine the precise period of time when the occupation of the commercial traveler became the permanent business of a man's active life. There is a suggestion of the business in the return of the representatives of the twelve tribes of Israel from the land of Canaan, bearing samples of grapes, pomegranates, and figs. Certainly from that day to the present the commercial traveler has been a bearer of samples.

But it is undoubtedly true that the great prominence the commercial traveler has attained in the commerce of the world can be legitimately credited to the invention of the steam engine and its use in facilitating traveling and transportation on land and sea. The age of steam has revolutionized our commercial system, and made necessary new agencies for the expeditious transaction of its ever-increasing volume of business. The railway line and the steamship have vastly extended the fields tributary to our commercial centers. Competition, which is said to be the life of

trade, reduces the margin of profit, and necessitates economy and also an enlargement of commercial transactions, that the aggregate of profit desired may be secured from increased sales of goods. Consequently, instead of the retailers in the interior annually or semi-annually visiting the commercial centers for the purpose of laying in a stock of goods, as it is phrased, the stock of the wholesaler is now virtually brought to his door in the samples of the commercial traveler. Thus, by the seductive persuasiveness of the agent, the sales of the wholesale establishment are largely increased, and the retailer is saved the expense of a journey to the metropolis. He can better adapt his purchases to his trade, and is also saved from considerable loss from an accumulation of stock that has been seriously impaired in value by becoming unfashionable.

The world at large has also derived invaluable benefit from the new system. By it the products of all climates are brought to us, and in the depths of Winter we may enjoy, if we choose, the food products of southern latitudes, which we can grow at home only during our period of Summer. Out of the use of steam in transportation and the pioneer work of the commercial traveler has come that interchange of products among the nations of the globe which has given us all the best fruits of the world's agricultural and manufacturing industries. In this respect alone the commercial traveler has been an invaluable contributor to the welfare and comfort of humanity the world over.

As the work of the commercial traveler appears to be indispensable to commerce, it may safely be assumed that he has come to stay, and this fact justifies a brief reference to his personality. To those who will make the commercial traveler a subject of close observation, it will soon become apparent that he is no exception to the rule that a man's business is a potent educational factor in his life. And especially in the commercial traveler does his business develop a peculiar and interesting type of character. First of all, if he succeeds, he becomes a man noted for superior tact. He plies his trade with more people than are met by anybody in any other pursuit, and no two of them are alike. He is called upon to not only supply them with what they want, but must also often sell them a great deal that they don't want, and finally make them believe that they do want it and that they have done well in the purchase. To say that all this requires superior tact is, indeed, putting it mildly. It demands that to the commercial traveler human nature should be like an open book, and that he have the ability and self-control to profit by what he reads.

A case in point. In a Western State not long ago, a canvasser for the sale of monuments and tombstones heard of a farmer who had suffered

much from the inroads of death in his family, but had hardened himself against all agents who sought to supply him with monuments to the memory of the deceased. A plan of campaign was soon formulated, which was, in brief, to pass through the region where the obdurate farmer lived, on foot, and time the journey so as to reach his home at night so late as to justify a request for lodging. On reaching the farmer's home, the agent left his roll of illustrations in a sheltered spot outside, then calling, asked for and obtained supper, and then made himself so agreeable that a subsequent request for lodging during the night was readily granted. Before retiring he went out and obtained his roll, which he held up in a conspicuous manner when again he entered the house. The bait was taken, and the farmer, with his curiosity excited, asked, "What have you there?" "Only illustrations of monuments and tombstones," replied the agent, with a simulation of indifference. "Stop, let me see them," said the farmer, as the agent seemed disposed to retire. The request was courteously granted, and the farmer, after relieving his mind by telling how his life had been worried by gravestone agents, made his own selections from our hero's sample engravings, and gave him an order of a most generous character. It was tact that did it.

The salesman who possesses real tact makes no mistakes in his intercourse with his customers. He humors their political notions and religious views, and may, when deemed politic, even participate in religious exercises, though not accustomed to anything of the kind. Going to this extreme is perilous, however, as the fresh devotee is likely to give expression to something that shows that he is a novice in the services of religious worship. It is related of the late Oliver Ditson of Boston, the noted music publisher, that in one of his excursions into the rural sections he sat down to dinner with one of his customers, a pious deacon, and was asked to say grace. The surprise of the host can be imagined when, at the close, Ditson dropped into his epistolary habit, and ended his invocation for the divine blessing upon the food before him, by saying, "Yours respectfully, Oliver Ditson." I may give an illustration of an evident constitutional want of tact from a recent incident of my own experience. As my business often requires the services of an agent in reaching remote sections of the country, some young man unknown to me, but who was doubtless ambitious to become a commercial traveler, applied by letter for a situation, but had the lack of tact to state that he would like a position whose duties required him to "collect and travel." What could I do but reply that I was already too familiar with those whose practice was to

collect and travel, hence I had no use for agents except those who would collect and remit?

In no limited sense is the commercial traveler a public educator. Penetrating as he does the remotest sections of our country, he not only becomes cosmopolitan, but in noting the various peculiarities of character and habits of life of so many different communities, he will almost unconsciously absorb and incorporate in himself much that commends itself to his good sense, and therefore becomes in the truest sense the best product of our civilization, the most perfect type of American manhood. Consequently he is accepted in almost all communities as the pattern of what a gentleman should be, and this tends to a unification or homogeneity in the manners and customs of our people.

And, then, what an entertainer in the social circle the accomplished commercial traveler is when his day's work is done! No one is more familiar than he with the best products of the wits of all sections of our Union, and the brightest witticisms born in the "glorious climate of California," to-day, is very likely in a fortnight, at the longest, to be planted in the inhospitable soil of rockbound Maine by the ubiquitous commercial traveler.

But if there is one thing more than another peculiar to commercial travelers, as a class, it is executive ability. With them literally "time is money." While they are plying their calling with all their energy in one particular case, they have others in mind which they want to attend to at the earliest possible moment. They are not idlers during business hours, and in the occasional instances of devotion to pleasure while business houses are open, they usually have a profitable business transaction in contemplation.

In nothing, however, is the executive talent of commercial travelers more brilliantly illustrated than in the record of their organization and its work. The first association in this country was chartered at Syracuse, N. Y., in 1872. It had the insurance feature, and has already paid to widows and orphans of deceased members of the association the munificent sum of nearly three millions of dollars. There are now nineteen of these commercial travelers' insurance associations in the Union.

But the wisdom, generosity and energy of the craft have gone far beyond the plan of solacing bereaved families of a deceased member with a cash sum. The fact has been recognized that a commercial traveler may, by failure of health, impaired faculties, or by accident, be reduced to the necessity of appealing to his brethren for aid long before he is released by the hand of death.

To think was to act, and the conclusion of a small meeting of commercial travelers at Jamestown, N. Y., in March, 1891, that they ought to have a Home for those of their brethren who needed it, was promptly followed by a larger meeting at Elmira in the following September; at which plans were more fully matured and the decision reached, that a charter could be procured for a Commercial Travelers' Home Association, to embrace in one grand body all of the craft in this country. The charter was drafted by a committee, passed at the next session of the Legislature, and became a law by the signature of the governor, February 25, 1892. The organization under the charter was effected at Binghamton on the 26th of the ensuing March, and in October of the same year the First Annual Convention of the association was held at Rochester, at which a committee of five persons from five different States was appointed to select a site for a Home. After visiting many localities, this committee decided upon the site where we are assembled to-day, and this selection of the committee was unanimously approved by the next annual convention held at Syracuse, in October, 1893, at which over one thousand members were in attendance. All of the details preliminary to this occasion have been attended to with unflagging energy, and as the fruit of such executive ability we are privileged to-day to lay the corner-stone of the first Commercial Travelers' Home in the United States.

This, however, is not the end, but only the beginning. I am informed that the association already has in contemplation another Home in the milder climate of a more southern latitude; a school possibly near Chicago, our great inland metropolis; and a hospital located at some far western point near the Rocky Mountains, where nature best unites all her health-restoring and life-giving agencies with the skill of the physician. The vision of this certain future is fascinating in the extreme, and is well calculated to make even a well man in any calling almost wish he were a commercial traveler so incapacitated as to become the recipient of the beneficence of one of these palatial homes, or so ill as to be sent for a restoration of health to the mountain resort.

In work of this generous character, let me assure the commercial travelers that the Masonic Fraternity represented by its members here to-day is with them heart and hand. Our services in laying this corner-stone attest our devotion to practical benevolence, which best conserves and promotes the physical, mental, and spiritual welfare of our race, and we are here to-day to bid you God-speed in your grand and generous enterprises.

We are assembled here to-day, in the presence of you all, to lay the foundation of a Home, which we pray God may deserve to prosper, for the full measure of comfort and happiness it will have to bestow upon all who by the vicissitudes of life are compelled to seek its shelter.

ORATION.

DELIVERED BY R. W. MANOAH B. REESE, GRAND ORATOR, AT BEATRICE, NEB., JUNE 20, 1883.

"What is man?" was asked by the Hebrew poet and philosopher more than three thousand years ago.

This important interrogatory has not only attracted the attention and excited the curiosity of the ancient world, but has traveled with time from the first dawn of human intelligence to the present moment, keeping step with the march and progress of human events, and to-day, as then, we are standing fact to face with it.

"Know thyself" is a Divine command, and while the history of mankind presents to us the one continued and never absent question, it also fully demonstrates to us the efforts of the human mind to fathom its depths, and extract from its remotest recesses a satisfactory answer.

Go where you will, it matters not under what combination of conditions and surroundings, the great index of King David, as well as of all humanity and things, stands pointing to this one great interrogation point, and at all such times, and under all such conditions and circumstances, you will always find the inquisitive, searching and ever-investigating human intelligence seeking to solve the problem, and exhibit to an inquiring world the one great solution.

The military chieftain of the present, as of past ages, who, prompted by ambition and a desire to erect for himself a name among men, or the accomplishment of what to him may seem an important purpose, rides through life amid the dangers of mortal strife, sacrificing his thousands of human lives, and upon his return from his harvest of death, dripping it may be with the innocent blood of his fellow men, receives the eulogies and expressions of empty admiration so fully bestowed by those who wish to profit by his temporary success. He becomes puffed up, his vanity is tickled, and his already exalted opinion of self is increased by the encomiums of men and the smiles of women. But he fails to reflect, until forced to do so by bitter experience, that they all, while ready to flatter and admire him so long as his star seems to be in the ascendancy, are equally willing to profit by his downfall, the only condition being the certainty and extent of that profit; and finally at the close, when by a single misstep of his own, or

through the malice of a rival, the bubble is burst, and all the glory of military splendor will have passed away, then will his former doting friends and admiring followers turn from him and spurn him as unworthy, and lavish their admiration upon others who may be supposed to have outstripped him in his apparent upward flight. Then he awakes to realize the truth that so far as the accomplishment of any *good* is concerned, life has been a failure. The world is no better for his having lived; he involuntarily turns from it all, and in the depths of his own bitter disappointment he instinctively asks, What is man?

The politician and statesman too, who, prompted perhaps by the same motive and actuated by the same desires, as well as for the betterment of his own condition, spends the meridian of life in the construction of imaginary castles and temples in which to enshrine his name, at last finds that the protestations of friendship by others are but the insincere vaporings of those who, could it aid them in the accomplishment of their designs and purposes, would not hesitate to destroy the structure which has been built, and would rejoice in his downfall and utter destruction, and with him all the good, if any, which he has accomplished. And not only so, but would willingly blacken his name and record, and if possible hand him over to the blight and mildew of the tongue of the slanderer, the acknowledged hyena of the human race. And he, with a sad heart, full of the wreck of disappointed hopes and the reflections of a wasted life, turns to self, and in the darkness and silence of his own gloomy and despondent communings with his own soul, asks, What is man? And for his answer he hears the echo from the empty caverns of the temples which he has constructed, "Man."

The philanthropist, prompted by a higher and nobler motive, moved and instigated by a Divine impulse, by that Spirit which comes from above, who spends the morn, noon and evening of his life in trying to alleviate the sufferings of others, to lift the fallen, support the weak, confirm the good, and build up and establish our poor humanity, elevating the scale of human excellence, and with the laudable purpose of making the world and his race the better by his having lived, and who in his devotion to the great principles of morality and virtue has lived a life of pleasurable toil, supporting and elevating humanity wherever fallen—curbing the vices of the vicious, correcting the waywardness of the dissolute, sustaining the right and condemning the wrong, is also confronted with the question now before us and can perhaps the most nearly furnish the needed solution.

The first and second are usually brought into contact with mankind under circumstances which bring out and develop that line of conduct which is mainly produced by selfishness and hence is characterized by

fraud, deception and treachery, while the last views his brother man in all the various phases of human degradation, or development; from the ignorant, besotted and beastly frequenters of all the dens of vice, misery and depravity to those of finished education, refinement and moral excellence; from the lowest dregs of poverty to the highest grade of affluence; from the lowest plane of mental imbecility to the highest level of wisdom and the loftiest attainments of intellectual development. And viewing humanity from his exalted stand-point, he sees man, as he is thus presented, in all these phases.

Out of this question has grown that wonderful and world-wide brotherhood called Freemasonry; an institution or band of brothers which has gradually yet surely developed and expanded from the association of a few builders thousands of years ago to be one of the greatest benefactors of the world.

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 his 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 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 friendships lasting and beneficial where Christianity was not permitted to openly enter, but which soon followed through the "gates left ajar" by the entrance of Masonic charity and fraternal concord; and where these are accomplished the intellectual and social Masonic results are realized.

But Masonry stops not with the intellectual nor social, but true to the purpose of its organization it exhorts the craft to be ever mindful of the great change, when it may be the privilege of every one by the benefit of having lived a pure and blameless life, with a firm reliance on and an abid-

ing trust in Divine Providence to be called from labor on earth to everlasting refreshment in the Paradise of God.

And thus the principles and tenets of Masonry take hold upon the moral nature of man and seek to make of him that which was intended by his Creator.

It stops not with its first or second step, but by its beautiful ceremonies and soul inspiring lectures bids him look forward to the great recompense of reward which has been prepared for all of the faithful.

Were Masonry an empty form, were its ritual no more than the machinery of language and action, and its precepts a moral code with no injunction to be influenced thereby—a sounding brass accompanied by the tinkling of cymbals—then would the charges of the profane of its want of inherent and intrinsic virtue be true, and you and I with all lovers of truth would renounce our allegiance to it, despoil its temples and remove the Great Lights from its altars. But we who have studied its purposes and to some extent have fathomed its depths, who have both felt and seen the influences which it exerts upon the passions and lives of men, while admitting with sorrow that all Masons do not walk uprightly, fear God and keep His commandments—yet we do not hesitate to declare that there is a power in our beloved brotherhood which tends to elevate the moral standard of our race and to cause its votaries to approach more nearly to the destiny to which they are called.

The fact that Masonic vows are broken by men who have taken them—that some who are taught to mention the name of Deity with uncovered head and bending body, will so far forget the teachings of the craft as to profane that Holy Name, is only proof that the person is living himself in disobedience of the moral precepts which he has promised to obey.

The fact that those who have sworn eternal fealty and allegiance to the Supreme Architect of the Universe, and constant fidelity to His sacred law, will sometimes forget their allegiance, is no evidence of fault in the solemn engagements which he has made, but rather of the frailty of his nature, or possibly a mistake made in his admission to the sacred precincts of the inner chamber.

But recognizing all the elements of weakness in our natures—that we all are prone to do evil, let us for a moment look at man as he is or should be if governed in life by the teachings of the Mystic Order. Let us leave off the more unpleasant duty of proving our friendship by making known the faults, and turn to the more inviting field of estimating what man can be by grace. Let us look at the brighter side of the picture. Let us contemplate what man is when, by following the glorious teachings of the

great School Master, he is fitted and prepared for a life of honor and purity in this world and a glorious immortality in the world to come. Let us learn of friendship, morality, virtue, charity and brotherly love.

Let us sit meekly at the feet of the great Law Giver, and from Him learn wisdom. Let us take His word for our rule and guide of faith and practice, and from the inestimable gift of God to man learn our whole duty, and after having learned these duties discharge them.

From the emblem of innocence let us learn to so walk in life as to prove the uprightness of our intentions, and to practice that purity of life and conduct which is so essentially necessary to our gaining admittance into the Celestial Lodge above, where the Supreme Architect of the Universe forever presides. And while following the path which leads to happiness, which is pointed out by holy writings, let us not forget to remember the emblem of mortality, and also that we are standing upon the mosaic pavement of human life, checkered with good and evil, and that while enjoying the good we are at all times within falling distance of the evil. But that if we are under the baleful influence of the evil, we are surrounded with good, and only have to make use of that volition which God has given us, by embracing it, in order to enjoy its fullest blessings, and receive the maximum of reward. By the exercise of brotherly love let us regard the whole human race as one family, the high and the low, the rich and the poor, who, as created by one Almighty Parent, are to aid and support each other, for on this principle Masonry unites us all and conciliates and establishes true friendship. By the practice of charity in the sense of benevolence let us relieve the distressed, soothe the unhappy, sympathize with the unfortunate, and as much as lies within us restore peace to all troubled minds.

Let us cherish that divine attribute of virtue—truth. To be good and true is the first lesson we are taught in Masonry, and while influenced by this principle, hypocrisy and deceit are unknown among us. Sincerity and candor in all things will distinguish us, and the heart and tongue will join in promoting the welfare of others and rejoicing in each other's prosperity.

Let us practice the cardinal virtues of temperance, fortitude, prudence and justice, ever remembering to exercise due restraint upon our passions, to avoid excess and vice, cultivating a noble and steady purpose of mind, and regulating our lives and actions agreeably to the dictates of reason and prudence in all things relative to our present as well as our future happiness, rendering to all their just dues without distinction, thereby being consistent with both divine and human laws, and above and over all rendering

to Him, by and through whom we live, our best service with freedom, fervency and zeal.

From the plumb let us learn to walk uprightly in our several stations before God and man, squaring our actions by the emblem of virtue, being constantly reminded that we are fast traveling upon the level of time to that distant country from whence none return.

Let us practice assiduously that speculative theory of acting upon the square, keeping a tongue of good report and exercising as well as practicing charity. Let order and system be our rule of life, supporting it with the columns of purity and adorning it with consistent Christian rectitude. Let us not forget that the glow of incense from a pure heart is always an acceptable sacrifice to God. So let our hearts glow with gratitude to the great and beneficent Author of our existence for all the blessings and comforts of life which we enjoy.

But while thus contemplating our privileges and the possibilities of man, and dwelling upon the lofty plane upon which he and we may stand, let us not omit to revert to the hour glass of human life. Behold how swiftly the the sands run, and how rapidly our lives are drawing to a close. We cannot, without astonishment, behold the little moments of time, how they pass away almost imperceptibly, and yet to our surprise when taking a retrospective view we have been carried well along the highway of life, and like the sands in the hour glass man wastes away. To-day he puts forth the tender leaves of hope, to-morrow blossoms and bears his blushing honors. The next day comes the frost of death, and when he thinks his greatness is still aspiring, he falls like the autumn leaves to enrich our mother earth. And from this decree there is no escape. If, by chance, we escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

And now, my brethren, after having taken this brief review of what man *is* and what he *can* be, by conforming his life and conduct to the principles of Masonry, guided by the light of Holy Writ, we can only arrive at a solution of the problem before us by estimating what he may be by thus filling the measure of the Divine purpose in his creation. Intellectually he may shine as one of the stars of heaven; socially, he may be congenial to those with whom he associates, and by the warm sunshine of his friendship he may lighten the burdens and make glad the hearts of those around him. Morally, he may not only fill these measures of human excellence, but with God and the Bible for his master and guide, he may

So live that when his summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
He goes not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach his grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

But is this the end? No; it is but the beginning. And now we reach the great distinctive glory of man. Masonry, as one of its leading principles and tenets, teaches the cherished doctrine of the immortality of the soul, basing this doctrine upon the positive declarations of its Great Light. It not only *teaches* it, but by beautiful forms and ceremonies it rivets and fastens it upon the mind, heart and consciousness of the craft, reminding them by the acacian sprig of the enduring and abiding confidence in the Celestial Lodge above, where, by the aid of the theological ladder which Jacob in his vision saw, we all hope finally to arrive. Looking forward to the time when the cold winter of death shall have passed and the bright summer morn of the resurrection appears, when the Son of Righteousness shall descend and send forth His angels to collect the ransomed dead, then, if found worthy, shall we receive a ready admittance to the home of the redeemed and glorified in the bright world above. Then shall man be known by man as he is known by his Creator. We now see through a glass darkly, but then face to face. We now see and commingle with each other, burdened as we are with the cares of life, weighed down as we are with the sorrows of earth, and perhaps contending with the besetments which attend this mortal existence; but then shall we know the incorruptible and glorified. The imperishable part within us, which has been so dimly seen while covered with the veil of mortality, will then shine with all the brightness of the noon day's sun. And then, when all else created shall have passed away and been destroyed, when man shall stand forth as the only created being possessing the attribute of immortality, the only work of His hands which shall endure in its own individuality throughout the countless cycles of eternity, then will the question of the Hebrew bard have been answered, and man will be known as the grandest and noblest work of God.

ORATION.

DELIVERED BY R. W. GEO. M. M'CONNELL, GRAND ORATOR, AT THE SESSION OF THE GRAND LODGE OF ILLINOIS, HELD AT CHICAGO, OCTOBER 3, 4 AND 5, 1876.

Most Worshipful Grand Master and Brethren:

It is no easy task, at this age of the world, and of Masonry, for any one, without having bestowed upon the theme a far wider range of study and reflection than it has been my pleasure and privilege to enjoy, to say much that could fairly be called *new*, upon the history, purpose, or excellencies of the institution which has brought us together to-day.

Deprecating, therefore, the choice of speaker which has been made for this occasion, but deferring respectfully, at the same time, to the wishes of those whom it is my privilege to regard as my Fathers in Masonry, I purpose simply to offer for your reflection a few considerations, necessarily desultory and fragmentary, upon some of the aspects of the Ancient Order.

But, before, proceeding to these remarks, it may be well to anticipate that there may be those who will ask me why I presume to treat the theme as I purpose doing at all, in the presence of a body a majority, probably, of whose members are much older Masons—many of them older men—and many more, better fitted than myself to take the field in such behalf. To this, let me suggest that no two men see even the same rainbow, because no two men can occupy the same point of observation at one and the same time. The most familiar fact often takes on new beauty and a new significance when presented to us in the light of another man's thoughts and the garniture of his words, and the same facts, threadbare and worn as they may seem, may be grouped by even an inferior intelligence in so novel a manner that each shall seem to lend to its fellow something of its own strength or symmetry, or, at the very least, they shall stand in unaccustomed and suggestive relations to each other.

So there are motives and considerations which induce men to action, of which, though more or less directly instrumental in bringing about the action, the men themselves are in large measure unconscious till their attention is called to them from the outside—reasons which, though



Faithfully - & fraternally - yours
G. M. McConnell

actively present in a man's consciousness, never shape themselves into words in the man's mind till some other mind formulates them for him. Such a man may be right, but if suddenly assailed by adverse reasoning, he is defenseless, and is beaten down in the controversial conflict before he can draw his blade, while the blade itself may be trenchant steel, fitted to cleave the weapon and the armor of his adversaries as the sabre of Cœur de Leon clove the iron mace.

Proselytizing is not one of the practices or teachings of Masonry. On the other hand, we are taught rather to keep silence when we hear the order assailed. But surely it is wise to strengthen each other's hands, and stand ready, when the conflict is forced upon us, to state clearly the ground work of the order in the constitution of humanity, and to expose the fallacies and errors of its defamers. Masonry has been exposed to many fierce assaults in time past, and has survived them by a steady adherence to the "ancient landmarks," but not without the ability in its ranks gallantly to defend itself against its opponents. Under the guidance of the "divinity that shapes our ends," the conflicts of humanity must be fought with the weapons of humanity. It will not answer to "trust in Providence," unless you also "keep your powder dry."

Within a short time the forces of our opponents have shown some disposition to gather for attack. Within our own jurisdiction they have sought once more to make the controversy a political one, and however much all this may seem to some a silly farce, it none the less becomes us to be "armed at all points," always and everywhere. Who knows but among those who sit before me to-day there may be some brother who is weak and wavering, or at least luke-warm, in his allegiance? and that only from want of some spoken word which shall rouse his own thought and enable him to answer for himself the questions he asks of himself. And, adverting to a former remark, the brother may be ever so loyal and "strong in the faith," and yet not be able, on sudden occasion, to "give a reason for the faith that is in him," because the considerations which lie at its foundation have never been formulated in words. The thought and the motive may lie in his mind, and still he may not be able to use them as weapons even of defense. Let me then ask you to suppose yourselves, for the time, not Masons but impartial investigators, and let me try, if I can, to put into the hands of some, at least, weapons which, if necessary, you may use as weapons, with new effectiveness.

Without seeking to claim for Masonry even that degree of antiquity which we think susceptible of irrefragable proof, but assuming only that which even its strong opponents concede to it, it is still safe to say that

it is one of the marvels of modern society that an institution whose ritual and observances rest so largely in oral tradition, unconserved by written formulæ, and unaided except by symbols, which, without the interpretation of this oral tradition, are void and meaningless to the mass of men, should yet have come down so substantially unchanged through all the multifarious mutations of so many troubled centuries.

It is no part of my purpose to say that "whatever is, is right," for, alas! the follies and errors and corruptions and crimes that cluster all around us "thick as leaves in Vallambrosa," too sadly and seriously give the lie to any such assumption. Neither do I propose to subscribe, at this time, to the Darwinian theory of "the survival of the fittest," in its complete logical significance. But without maintaining either of these positions, it is certainly not too much to claim for an institution which has achieved such a degree of longevity, some germs of goodness and of truth, which are, for all human purposes, practically indestructible. Those devices of human or devilish ingenuity which have for their purpose, or embrace within their definite results, the destruction or the degradation of mankind, do not, and by the very nature of things cannot, survive the ages.

Few and simple as are the primal elements and influences out of which all the evil (and good too, for that matter), of human affairs is evolved; nevertheless the organized forces of evil never endure steady and continuous tests. They are rather like those atmospheric conditions whose ends are storm or pestilence—operating through limited areas—tending inevitably to malevolent violence, and hence speedily burned out and dispersed by the tremendous electric energy their own vehemence and malignity have evoked; while the serenity of sun and shower, out of whose genial and tender influences grow all the beauty and fruitfulness and health and grandeur of earth, flows on, but momentarily impeded—nay, even compelling the antipodal energies of disorder and tempest to contribute, in some sense, to the purposes of benignity and peace.

In the fact, then, that after so long, it is, we find what seems to us an unanswerable argument for the worth of that ancient order whose "three great lights" have shone with unfading splendor since the days when on the summit of the sacred mount the ineffable temple rose "without the sound of any instrument of iron," testifying more eloquently than tongue can tell to the goodness and power and glory of the Most High!

Kingdom after kingdom has risen, swayed the fortunes of men and crumbled to decay—chieftain after chieftain, with waving banner and clanking armor and bloody sword, has strode ruthlessly along the

resounding corridors of time;—monument after monument of man's power and glory and achievement, have crumbled and fallen, and lie engulfed in the ever-restless and encroaching sands of desert wastes, till to-day we cannot guess who were their builders or what their purposes;—age after age of riot and war and revolution, of advance and desperate struggle and recession and re-advance, have swept across the turbulent ocean of humanity; and *still*, surviving it all, wider now in its spread and influence than ever before, substantially unchanged in aim and end, the grand old order stands to-day, its three pillars of wisdom and strength and beauty unshaken on their ancient pedestals; and we feel shall stand unmoved until the sound of the Almighty gavel shall be heard in a resplendent East, and "every nation and kindred and tongue and people under the whole heaven" shall rise at the bidding of the Infinite Grand Master, whose Lodge is the whole wide universe, and whose seat is upon "the great white throne!"

Imagination is the most prolific of all the faculties which man possesses. It is his chief source of enjoyment. Upon it, indeed, depends in large measure, even his capacity to enjoy. The pleasures of this life are divided into two great classes—the *material* and the *ideal*—and of these, all the latter and much the larger portion of the former, consists chiefly in the images of fancy. Pleasure is a sort of hallucination—joy a kind of inebriety, and our visions of happiness are too often like the incessant shapes of gaudy fiction which a gross love flashes before the fancy, to delude, to distract, and ultimately to disappoint.

It may seem that this is reducing human happiness to a very lamentable formula, but I am speaking only of *what is* in the large majority of cases, and not of what *may be* in any one. Life *may* be a real, earnest, solemn thing; for the motive power of human existence is *mind*; and he who, while it is yet time, will cast away from him the trifles of indolence, burn from the heart the festers of fancy, and, forgetting all else, bend the full power of an earnest purpose to the task of evolving the deep and endless strength which inhabits the intellect, may measure himself at last with the mightiest of earth's moral monarchs.

But, says Shakespere, "he who will have a cake out of the wheat must tarry the grinding," and it may be doubted, after all, whether the amount of patience expended and effort wasted, is not really very extravagant pay for what we receive. This, however, like everything else in the world, is very much as we may fancy. Some men have polished tastes, and enjoy highly intellectual things; others are more gross, and like good eating, for example; while other some are a mixture of the two, and are happiest when

near some pleasant girl, with a swimming eye. This last mode of enjoyment, however, is quite general. But even this, perhaps the most exquisite pleasure life affords, is, after all, a good deal of it fancy.

Let any one who knows nothing about Masonry review the various fancies he or she has entertained about the Order, and it will readily be seen why I have touched upon the subject of imagination.

Whatever we do not understand, our imagination is apt to depict, in distorted shapes and exaggerated colors. You may fill a large room with the most various and interesting curiosities, antique and modern, natural and artistic,—then stretch a curtain across a narrow corner of the hall, and place behind it the least remarkable thing in the collection, and when you admit visitors, all the beauties, peculiarities and strange things which lie open to their view, will be neglected, and more eyes will be directed at the green curtain than at any other object in the room. The curtain has the element of *mystery* in it; men will imagine all sorts of surprising shapes behind it; and so strong is the faculty of fancy in some men, that when you draw the curtain aside, even the most common-place animal will be invested with the attributes before imagined; a petty serpent, for instance, grows into a huge boa-constrictor—a flying squirrel will become the great winged dragon, and a well-fed porker looms up to the proportions of a hippopotamus. The clothing which you wear about in the daytime, and hang up in your bed-room on retiring, if you gaze at it in the silence of midnight, will gradually assume the visage of a ghost or spectre, for whatever we cannot clearly see with the material eye, the vision of the imagination will distort. Hence it is the darkness of secrecy that shapes the more salient features in the character of so many things in life, and, as an example, more than half the objections which men make to Masonry, are based upon the fact that it is a *secret* institution.

Men's ideas upon the subject are necessarily very crude, for—"Men are but children of a larger growth," and, like children in the dark, they see shapes which exist only in their own minds. "Gorgons and hydras and chimeras dire," people the atmosphere of mystery.

Some think that whatever is hidden is necessarily evil; while others, with an arrogance which would be provoking if it were not ludicrous, believe that wherever *they* cannot see a reason for concealment no *good* one exists.

Masonry pleads guilty to the charge of secrecy. Within the walls of the Lodge-room—under the watchful eyes of the East and the West and the South—we meet as in family council—it is in fact our household, and within it our deliberations are no more secret than the private discussions

which any one here, at some time, holds by his own fireside. What member of a family is there present in this assembly who would not repel impertinent curiosity, should it attempt to penetrate that circle? Will any man here allow me, a total stranger, to sit in the room and listen to his private conversation with his wife about household matters? In the silence of the night, when, by the firelight burning low, flitting shadows play upon the wall, and phantom shapes are dancing in the dusky corners, would you be willing that another should overhear your consultations for the welfare of those who slumber while you watch? Is there a man here who has no secret hid away in the depths of the heart—no guarded memory, the unforgotten shadow of a by-gone time, or moving spectre of the present, upon which none are allowed to look? Is there any one here—old or young—who dares rise and say, "I have nothing to conceal?" No! Every house, every heart, every one's consciousness, contains its shadow upon which the sun is not allowed to shine!

It has been said that "one-half the world does not know how the other half lives," and it might be said with equal truth, that of every ten men it will take at least nine fully to understand the tenth.

The world is full of secrecy all around us. "The wind bloweth where it listeth, and we hear the sound thereof, but we know not whence it cometh or whither it goeth." Can any man roll back the ocean's restless tides, and disclose the secrets of its great prison house? Can any man unfold all the mysterious, yet everyday processes of growth in the simplest flower that blooms at his feet? Can any man resolve that most tremendous of all earthly secrets, the mystery in which is enfolded his own daily sentient existence? Step by step as we pass through life, we move in a narrow line of light—the immediate present. Behind us lies the past in the shadow of unchangeableness—before us—close to our very eyes—steadily recedes an impenetrable veil. The end of every step we take is in the dark; and no man can tell, when he lifts his foot to move forward, whether it shall find a firm resting place, or he shall, in that brief space, plunge into that abyss from which there is no return. And not only the ordering of God's providence, but the possibility of individual life and effort; nay the whole constitution and frame-work of human society, is based upon secrecy. Without it, society, as mankind knows and understands it, would be impossible; and could there be this hour an Asmodean lifting of the roof of every heart and every mansion, to let the world gaze in upon itself, mankind would segregate, and, like electric balls, repel each other until no two could be found united. Yea,

a thousand times is it well, for the peace and harmony of the world, that there is such a thing as secrecy!

And if every family has its secrets, why may not our household be also, a concealed one?

It will be observed that in all I have thus far said—and it will be equally true of my remaining remarks, (with the single exception I am now about to make,) that I have said nothing about the *objects* of Masonry. I have omitted so to speak purposely. The objects of Masonry are not secret. They have been open to the eyes of men for centuries; and it would be little short of an impertinence to enter into any exposition of them before an intelligent audience.

You will pardon me, however, if I briefly allude to one of the primal objects of the Order in connection with the subject of secrecy. That one of our objects is benevolence; and here the element of secrecy is especially important. "Let not your right hand know what your left doeth," is a Scripture of deep significance. Kindness ceases to be valuable when it is paraded before men; and blazoning before the world the relief afforded to the distress it takes away all merit from the deed. We have no sympathy with the ostentatious benefactor who only gives and acts in order that the world may hold up its hands and exclaim, "how generous!" Contribution lists and newspaper praises we never covet. The selfish vanity which desires to be pointed at for its public benevolence, must find its reward in the empty plaudits of the rabble, but the self-denying charity which works in secret, and looks for no trumpeting, can find a better, a purer, a nobler recompense in the consciousness of a duty discharged, a heart gladdened, or a cloud dispelled!

Our organization is secret, then, because by this means, we can best preserve our charities from the taint of worldly vain-glory—because we can thus throw around our brethren stronger supports to sustain and encourage them in the path of virtue—because thus we can more effectively remind them of their faults, and hence more certainly sustain or reclaim an erring or fallen brother—because thus, in fine, we can more effectually study and practice a mutual aid in making all our life and action conform to the sublime symbolism of the PLUMB, the LEVEL and the SQUARE!

It is sometimes objected to Masonry, by those who, standing without, see only the surface of things, that it in some sense invades the domain of life properly belonging to the church. Well, I might very properly reply, what of it? If the church fully and justly discharges the duties of its trust, there will be not only no occasion for any other force to undertake their discharge, but it will be, in the nature of things, impossible for

Masonry to trench upon the church's sphere, since it is not possible for two bodies to occupy the same point in space at the same time. And if the church, claiming as it does the divine sanction and command for its organization—laboring, as it asserts, for the highest eternal welfare of man, and therefore for his highest temporal good—(for the one must of imperative necessity include the other, else is it a sham and a delusion:—) if the church, I say, occupying this vantage ground and armed with this divine commission, still allows itself to be elbowed out of its own field by an organization claiming no divine sanction, beyond drawing its principles from the same Great Book which, the church itself teaches us, contains the "whole duty of man," then manifestly either the church's claims are false, or itself is unequal to its appointed work or recreant to its obligations; and in either case, the sooner it is supplanted by something stronger, the better for the well-being of the race, and the love of God among men.

But there is no such antagonism existing. Masonry never undertakes to do the work of the church. Planting itself firmly on the simple faith in one supreme, eternal God, and on the broad principle that "it must *be* right to *do* right," it aims simply to aid every individual and every organization, be it church or other, in doing good to all mankind. It has no sympathy with warring creeds—it seeks to warp or influence no man's conscientious belief—it promulgates no theologic dogma and founds no school of theologic teaching—it confines its teachings to the few great, primal facts and principles upon which nearly all civilizations and religions alike agree, and then concerns itself vitally and intimately with that which Matthew Arnold says is three-fourths, and which I hold to be nine-tenths, of life—CONDUCT. It interferes with no man's religious obligations in any degree, and while it is unquestionably true that a man may be a good Mason and yet not be a Christian, in the church's acceptance of that term, yet it is equally true that no man can be, at the same time, a good Christian and a good Mason without feeling that his Christianity is supplemented and aided and strengthened by the teachings of the grand old order, if he will but study and apply them in spirit and in truth.

But, I may be asked, granting all this, why band yourselves together? why not leave each individual to work out his best results under the divinely appointed instrumentalities, each in his own way?

Far be it from me to detract from the force and efficiency of individual effort. I recognize to the full all its potentiality; and appreciate what may be the achievement of a single, unaided mind, when it casts to the winds all shapeless fear of failure and unembodied phantoms of evil—turns a deaf ear to the pedantic counsels of superannuated memory, and fixes the eye

firmly upon "the mark of its high calling" with that determined purpose and confidence in self which are "like the seventh-day's trumpet of the Priest of Jericho, whose preluding blast demolished what it defied!"

The lessons of history, and even the visible course of events in which we have ourselves borne a part, teach us that the very ordinances of God favor the influence of the individual. The wonder, the admiration, the veneration inherent in the natural character, all assist the efforts of him who endeavors faithfully to effect an enterprise of good; and even in an evil course, that history which, following the dictate of an unswerving purpose, seems to be sketching itself in supernatural tints, is acquiesced in and advanced as a thing appointed.

There is, to a greater or less degree, a feeling of dependence in every bosom—sometimes of dependence on social organization—sometimes on a stronger will or superior mind—and there is not a man or woman living in whom there is *no* inborn, natural piety, no feeling, that in order to satisfy the adoring sense within, there *should be* a power higher than ourselves. Thus, in faithless ages, when the millions have wandered from the path of religion and spurned the faith of their fathers, there always rises some false God, to whom they bow, and before whose altar, though themselves have built it, they worship. In, for example, the period of the French revolution, when the rottenness of a sensual and hypocritical hierarchy had become too apparent longer to be disguised; and the pure faith upon which the Church was built had been confounded with the putrid form in which it was enclosed—with the downfall of the Christian Church rose the barren worship of the Goddess of Reason. And in later years, when the hollowness of this form was seen and felt, and men were casting about for something to fill the void within, they created, as all men in similar circumstances will create, a likeness of Deity, in the person of the great Napoleon, and, shouting *vivats* from Paris to the Pyramids, they threw themselves beneath the wheels of his chariot as he drove furiously from one end of Europe to the other. Based largely upon a man's natural necessity to worship something, perverted and distorted, here was indeed the potentiality of individual effort, in, perhaps, the most remarkable manifestation the world has ever seen. See, too, how, even in that colossal hero's course, the fate of nations so often hung upon a single individual. Apparently above defeat and defiant of Fate, even his success frequently hung upon the brittle thread of one man's ability. Behold, even in the last sublime struggle, when power and fame and empire and *all* were staked upon a single cast, the fate of nations and peoples depended upon one weak old man, and how,

he failing in his duty, the sun of that stupendous soul went down to endless night!

How, then, shall even the weakest and most insignificant man who daily mingles with the moving sea of men around us, say that its influence, limited though it be, cannot affect a cause for good or evil? Every individual, howsoever lowly his position, or restricted his apparent range, has a *will*. Everything is susceptible of control.

“——— there is no turn of earth,—
No—not the blowing of the summer wind,
Or the unstable sailing of a cloud,
But hath a *will* that orders it.”

There is *nothing* wholly devoid of force. “The leaf,” says one, “which lies rotting in moist winds, has a force in it, else how could it rot?” How much more, then, shall the human mind, even the weakest, be said to hold the germ of force and influence and power?

If, then, individual effort, working without assistance, in the silence of fixed resolution, thus bears a spell to overcome the giddiness of Fortune, and even mount the car of triumph, how much more wide and deep and lasting the results, when to its own force is added the strength of social organization with harmonious objects and interests!

A firm organization throws around its members the protection of divided responsibility, assures them of timely assistance in case of need, and holds out to them a refuge from defeat and failure. Nerving the arm, inspiring the heart, and confirming the resolution, it makes the timid brave—the irresolute decided—the wavering steadfast. It embodies the obligation of benevolence, for example, in a principle of action, and encourages, directs and concentrates what would otherwise be weak, fragmentary and inefficient. Fixing its eye upon the end it seeks to gain, with a firm front, like the advance of a line bristling with leveled bayonets, it bears down all opposition with the force of that invincible confidence which, in physical warfare, comes of the mutual touch of elbow to elbow. “Fighting the good fight,” with a firm reliance on each other, associated men can conquer where only defeat seems to await them, and among the confused masses of broken battalions, with the deafening roar of battle sounding in their ears, and the frowning faces of numberless enemies before them, they can still stand firm upon their ground. And when the battle has been fought and the victory won, what joy can exceed the electric triumph of sympathizing men? Joining a common jubilee, with the confidence in each other which has sustained them throughout the struggle, they meet

together after the danger it past, and each heightening the other's enjoyment by the magic of sympathy, together they rejoice, as together they have fought.

Man was made for association, and in his very nature there is a necessity for companionship in enjoyment, sympathy in sorrow and combination in effort. With the mind wherewith he is endowed, aggregation and unity of effort are not only possible, but, for almost any purpose, effectual. Men working together, unite their strength, and all obstacles are overcome. As in physical things, so it is in moral. The force of unassociated minds, though great and often effectual, must yet often meet with obstacles too weighty for their single strength; but let the mass of wasted effort be but organized—united—and no activity so steep but it shall be mounted, no mountain so high but it shall be scaled, no torrent so deep but it shall be crossed.

Governments, thrones, principalities and powers, as they are representatives of aggregated masses, are also living evidences of the sustaining power of association and combined force. The crowds of able men who gather round the head of a Government—the wealthy and the noble whose interests are with establishment and permanency—the adventurous, fortune-seeking, and fame-hunting who cling to the drapery of ermine and state robes, because here dwells the promise of promotion—all these are only the branches of association, which props and holds in its place the great fabric of control and social order. Actuated by a common feeling of dependence upon the established order of things, they unite their energies, harmonize their efforts, and mutually sustain each other against every attack from without. And so also the destroyers of Governments, revolutionists and conspirators, banded armies, incendiary mobs, iconoclast democracies, *all*, live and move and act by and upon the principle of association. Every great movement the world has ever witnessed—reformations, revolutions, conquests, emigrations, are all the outward manifestation of some common feeling, the embodiment of some common principle, upon which, tacitly or avowedly, men have founded a new order of Brethren.

This was the secret of the immense extension and almost unlimited power of the famed order of Jesus. Acting in concert—having one fixed idea, the extension of the dominion of "Mother Church" and the spread of the Gospel in every country; no land was free from their missionaries. Covering the whole world in one enormous web, and silently and perseveringly extending a net-work of intelligence and influence over every city and town and hamlet and country-side, where the foot of a Christian could ever rest, the Jesuits attained a height of power and universality of influ-

ence, which, in our days of repulsion and suspicion are almost incredible. Occupying every pulpit—appearing in every assembly—sitting by every hearth—leaning over every death-bed—preaching to every living and administering to every dying man—in possession of all schools, colleges and academies—writers of all books and censors of all presses—nay, standing, impassive and impersonal, behind the very thrones of the earth, and prompting the measures of every State Council—denouncing the thunders of excommunication and perdition even upon the heads of crowned monarchs—enthroning, deposing, divorcing and destroying powers, princes and emperors—this one order of associated men, monks and priests in name, but soldiers and teachers and statesmen in fact, held within its single grasp nearly the whole power, spiritual and temporal, of the world. And why? Because their system of association was the most perfect ever conceived by the mind of man.

Here, then, we point to the all-sufficient reasons for the facts of our secrecy and our association. Left to the conservation of individual forces and intelligences, the profound principles of justice and right and truth which underlie and illumine the whole magnificent symbolism of Masonry, would in many cases have failed utterly to shine on many a noble intellect, drifting helplessly away from other moorings over unknown seas of speculation and doubt and despair.

Glance over the history of even Christianity itself. What an appalling record of bigotry and intolerance and persecution—of rack and wheel and fagot—of suspicion, imprisonment and murder—of greed and luxury and sensuality—of ruined homes and families destroyed, and years on years of bloody warfare waged with malignant and devilish cruelty in the name of the Prince of Peace. Suffer all these unquestioned facts of history to come home to your mind and conscience, and *then*, because here and there one of our members has proven unworthy of the trust reposed in him, because now and then some brother, after you know not what tremendous struggle with temptation, has fallen from his high estate; for this, I say, reproach the order—*if you dare!* Older, even than Christianity itself, in its visible form at least, Masonry has never been intolerant of other sects or societies or orders—never broken any sensitive forms on the wheel, or crisped and roasted delicate flesh with fagot and stake—never, as a class of men, rioted in gluttony and brutal lust—never dispersed a family or organized a war on any pretext. All along the ages its path has been marked by loyalty to truth and honor and justice; by moderate counsels and unbroken faith and mutual good-will; by unpretentious and unheralded deeds of

charity and mercy and loving kindness, which do honor to the whole human family.

But, you will tell me, the iniquities and abuses, the wars and torturings and burnings whereof I have spoken, are not the product of Christianity itself—they are the sins and crimes of individuals, for which Christianity is in no sense responsible. *Granted*—cheerfully, gladly, a thousand times GRANTED. But, “by the same measure that ye mete, it shall be measured unto you.” And how can men ask for lenity and fairness in any judgment, unless they put in practice toward all individuals and all organizations the undying and unchanging principles of that rule which is the very cornerstone of Christianity, “Do ye unto others as ye would that others should do unto you.” Masonry asks no more.

And now, brethren, that we have glanced at some of the suggestive truths that lie at the foundation of Masonry, let us lay aside our assumed character of investigators and resume that of loyal and devoted sons of the Ancient Order.

We have been sitting as the supreme representative authority of Masonry within the limits of a great State. Sitting as the legally and peacefully constituted arbiter of some of those differences of view which are inevitable among men. As conservators of the good, and promoters of the advancement of several hundred lodges of Masons. As the chosen custodians, within our jurisdiction, of the “ancient landmarks.” As the guardians of the honor, integrity and unity of Masonry against the “approach of cowans and eavesdroppers,” and the schemes of all who have not the peace, order and welfare of the order at heart. As the protectors of the old and the founders of new lodges. It is not for me to direct your deliberations or order your observances. That grave and important duty has been well confided to abler hands. But you will pardon me if I venture to remind you that it is no light or trivial matter in which we have taken part. The acts in which we have participated are not for to-day or this year or this century. In all human probability they are acts whose streams of influence shall flow on long after the poor words of your speakers to-day shall have been forever forgotten—as long as our country holds together—nay, as long as our form of civilization keeps foothold on the globe. Fraught with consequences, nearer and more remote, which not the wisest of us all—no, not the wisest of earth, can forecast. Their possibilities, lying behind that impenetrable veil which is never receding before us, in the dark and voiceless and brooding future, are far beyond all human computation.

Consider the scope of even one of your prerogatives—the founding of new lodges. If he who plants a tree upon the plain where none grew be-

fore, is fairly to be considered a benefactor of his race—how much more, and in how much higher and deeper and broader a sense, is he to be considered and rewarded who plants and contributes to the earthly growth of such a source of devotion to right and loyalty, to humanity and faith in God, as is a well-conducted lodge of Ancient, Free and Accepted Masons!

But unless the sun gives his genial warmth, and the clouds contribute their sustaining moisture, the tree will not grow to be a blessing to the posterity of him who planted, though its sapless and shrunken stem may for many a year testify to the beneficence of his purpose and the unfriendliness of its subsequent surroundings. Unless we cultivate, each for himself, and in his own life, the broad and genial and refreshing principles which lie at the foundation of the order, we shall fail of our duty to ourselves as individual men and Masons, and our lodges must prove but sapless and fruitless trunks. But I will not pursue the parallel further. The lessons we have been taught so impressively in our progress through the degrees must have served to impress upon us all, beyond the power of any weak words of mine to add to, all that is necessary to the old order's growth, prosperity and beneficent influence. And so, *seriously pondered and rightly understood*, do they teach us all everything that is necessary for our guidance in our relations to the world of men around us.

Therefore, my brethren, let us all see to it that we treasure these inestimable lessons in our heart of hearts—pondering them deeply with the will and purpose to square our lives with their unfading truth and beauty, so that our eyes shall not be blinded nor our ears closed when the Supreme Grand Master of the Universe shall finally call us from our labor on earth to the unbroken refreshment of eternity.

ADDRESS.

DELIVERED BY A. G. CLARKE, GRAND ORATOR, AT NEBRASKA CITY, NEB., JUNE 2, 1858.

Brethren of the Grand Lodge:

We have assembled here for the first time since our organization to legislate upon the government of subordinate lodges; to adopt rules for our own guidance, and to do all things seemly to be done. Under our jurisdiction come all the Lodges of Nebraska, and in our hands are placed the mallet and the trowel, so to hew and smooth the rough surface that it shall be the work of Masters. With us rests, in a measure, the future of Masonry in this young territory, and it is our duty so to guide our actions by the square, the level, and the plumb, that nothing shall be done by us calculated to injure the workings of Masonic discipline, to impair the vigor of Masonic strength, or to throw obstacles in the way of Masonic progress.

And what spirit is it that has brought us here together and caused us to forget for a time the strifes and contentions of our daily life? You of the Old Mission, where but a few years since the sound of the bell at matin and at eventide fell only on the ears of aliens; you from the land of the Dakotah; you from the Great Platte; you from the Capitol and the Western Star—what spirit has fallen upon each and all of you, that you consent to lay aside your private quarrels and come together here in amity and peace? Some of you are marked men, and have been known in other places and at other times to wage a warfare fierce and unrelenting against those whom you considered as your enemies. In legislative halls you have been seen in protracted contests; on the forum you have been bitter and severe; but you now forget all animosities, and meet and act as friends and brothers should. What spirit has worked this change among you?

It is the same spirit that fell upon the troubled waves of Galilee, saying, "Peace, be still." It is the voice which said, "Love ye one another." It is the spirit of Freemasonry working upon the better nature of man, and bidding him to do good unto his fellows. No mockish sentiment of friendship or love, but a voluntary and sincere desire to do and labor for the common good. It is the same spirit which actuated our brethren who have been called from their labors here to eternal rest.

All honor to their memories. Honor to him who planted the Masonic emblems on the icebergs of the northern sea, and who, with this banner fluttering over him in the chill wind of eternal winter, with his little band of comrades laid himself down to die. His life was spared only that he might die among his kindred. but

"On fame leaf and angel leaf, on monument and urn,
The sad of Earth, the glad of Heaven, history in full shall learn,
And on fame leaf and angel leaf the name of Kane shall burn."

We have recently seen the fraternity of Virginia called together to do honor to the memory of Washington, by the erection of a stately monument to his memory. But the hand which wielded the mallet and brought into glorious light the master-piece of art, assisted not at the final ceremonies. No longer rings his chisel on the marble block. Cold as the stone he hewed is that manly form. Pale as the marble of the monument lies that friendly face. The craftsmen mourn the loss of a master workman, and the nation mourned the loss of a great man gone, when Thomas Crawford died. All over the land his requiem is sung, and beyond the sea, in the land of ideal genius, his bier was sprinkled with Roman tears and his epithalamium spoken by a foreign tongue. It is by examples such as these that we should profit. By memories like these we should be swayed—for so ran the record of their lives that—

"Though we may not sunder the veil apart,
That hides from our vision the gates of day,
We only know that their barks no more
May sail with us on life's stormy sea.
Yet somehow I know on that unseen shore
They watch and wait and beckon for me."

There cannot, surely, be much of evil in an institution which numbers among its followers great divines. Not much of trifling or folly when statesmen take pride in being members of the Order. Not much of bombast and braggadocio, when warriors enroll themselves under our banner. These all revere the institution, and acknowledge its claims to great antiquity. How remote the origin, none pretend to divine. Masonic tradition loves a very ancient ancestry, and the legend runs like this:

From out the darkness of the mystic East, the land of ancient sciences and the birthplace of the human race, comes to us the first record of this our chosen Order. When first the morning stars sang together and the sons

of God shouted for joy, when this round world went rolling on its way, then did our great Grand Master look down with mild benignity upon his handiwork, and say that it was "Good." Before we laid the foundations of the pyramids, and before the Egyptian sphynx became a thing of mystery, even then did Masonry exist. Upon the pedestal upon which stood the statue of old Memnon are inscribed the peculiar signs of our Order. In the subterranean caverns of old Egypt, its mysteries were taught, and on the deserts of Asia were its laws revered.

Not long since, some enemy to Masonry traced its origin back to the old Druids, and exhibited the ancestral list in triumph, supposing that by tracing it to such a source he had struck a death blow to the science. But Masonry was in full vigor long before the Druids' time, and has grown in strength since they have passed away. The men who left the clumsy ruins of Stonehenge and Salisbury plains were no members of our craft. The *Master's mark* is not upon their work.

It was reserved for the land of Palestine to become the theatre of Masonic union, and for Solomon, the son of David, to found the Order in all its strength and beauty. David, the shepherd, king of Israel, waxed old in years and the frosts of years silvered his head. He had been a warrior in his youth, a poet in his manhood, and in his ripe old age he was a God-fearing man, who loved his neighbor like himself. Feeling sensible of his approaching dissolution, he gave the sceptre of Israel to Solomon, his son, and left to him a legacy, to build to the God of Abraham, of Isaac, and of Jacob, a holy temple; to prepare a fit receptacle for the ark of the covenant, and to make strong and beautiful an altar where the faithful might offer up their sacrifices to the only true and living God.

Solomon, in order to better obey the dying command of his parent, summoned all the workmen of the land, and sent to adjoining countries for skillful artists. In answer to his call came Hiram, the king of Tyre, and Hiram Abiff, a workman of perfect practice and cunning in every device of curious work. With them came a host of workmen, so that when a counting was had, there was found to be seventy thousand Entered Apprentices, eighty thousand Fellow Crafts, and three thousand three hundred Master Masons.

The site chosen for the temple was on the brow of the hill called Mt. Moriah, where years before Abraham had erected an altar in thankfulness to God that his hand was stayed from taking the life of his son Isaac, and on the spot where David had erected an altar on the threshing floor of Araunah the Jebusite. The timbers of its construction were hewed and squared in the mountains of Lebanon. The stones were cut at the quar-

ries. The brazen columns were cast in the clay ground between Succoth and Zeredatha. And so well directed were the labors of this immense course, and so perfectly fitted in every part were the materials of the temple, that when it was put together, there was not heard the sound of mallet, nor of chisel, nor of any tool of iron.

The temple was completed, and glittered on the brow of Mt. Moriah like the jewel on a kingly crown. The work of the craftsmen was accomplished, and with one last look at the beauty of the structure they departed to other countries in search of employment.

Venturous servants of Hiram, the king of Tyre, filled by the love of adventure, hoisted their sails and put to sea. They journeyed westward, along the shores of the Mediterranean, to where the pillars of Hercules guard its frowning portals, and through the straits of Gibraltar to the open sea beyond. During many long and weary days they journeyed, and into many strange countries and climes they strayed. Under every sky and in every land we find traces of their work. Upon the colossal temples of India are sculptured our peculiar signs. In the deep shade of the tangled forests of Central America, upon the heathen temples there are seen the emblems of Freemasonry. Builded so long ago were they, that their makers are forgotten and their objects unknown, and the bold explorer stands astonished to find there, sculptured on arch and column, in transept and in nave, the same symbols which are used in Masonic lodges at the present day.

Authentic history informs us that the grand old monasteries, cathedrals and abbeys of England and the continent were the work of these men. They were superintended and erected by men who were banded together, and traveled from place to place, working wherever they found employment. These were the operative Freemasons of that time. An ancient work says: "They spoke a foreign tongue, and worked with such precision and dispatch as to be a wonder to the ignorant peasantry. In case of a difficulty with the townspeople, these workmen were as one man, and could distinguish one another in the dark as well as in the light." They probably admitted some of the Englishmen to a knowledge of their mysteries, for a charter was granted by Athalstane, the Saxon, authorizing the Masons to meet annually at York, and in the year 926 a Grand Lodge was formed at that place. The appellation "Ancient York Masons" was derived from this memorable convention, held nine hundred years ago.

The dynasty of Solomon continued not long in power. The temple erected with so much of labor and expense was destroyed by the Assyrian. It was again rebuilt and again destroyed, and this time so completely that

not one stone was left upon another, and the foundation thereof was leveled with the ground. But Palestine was still the Holy Land, and when Mahomet's star arose, there was no more fitting place for him to plant his standard than under the shadow of Judea's walls. The Christian looked with rage and jealousy upon the intruder, for all the memories of his religion lay here in this land of Hebrew power, and Jerusalem was now to him made thrice more holy by the suffering of Christ. The Christian donned his armor and went to Palestine to wrench the holy sepulchre from the invader's hand. Crusade after crusade ensued, and in sanguinary battles and by the hot breath of the tropics, the Christian crusaders found their death. The soil was red with the blood of the contestants, and the knotted turban and the waving crest rolled together on the desert plain. The struggle was not of long duration. The tropical sun finished the work undone by the scimitar. With battered helmet and with broken lance returned the remnant of those brave crusaders. Where they had gone out with streaming pennant and with martial pomp came they back with trailing banners and enfeebled limbs. Many a brave knight who had borne himself right gallantly upon the tented field, languished upon the heated desert, and his soul escaped the bonds of his iron corselet, his last thought was for the vows he had undertaken and thankfulness to God that death had found him with his armor on. Perhaps there was a sigh forced from him for one who was waiting in her bower in another and fairer land the coming of her hero, but would not the minstrel and the troubador recount the story of his life in romance and poesy that would live for ages. Death to him was pleasant. So ended the glory of these Temple Knights. The struggle for the Holy Sepulchre was over, and Jerusalem became a place of pilgrimage for tourists.

No longer is heard at the quarries the sound of the gavel, nor the song of the craftsmen going to their labors.

On the dark rind of Lebanon cedar no workman rings his axe.

The stones that were fitted for the builder's use have crumbled into dust.

The timbers fashioned by a cunning hand have mouldered years ago.

The house of Israel has fallen from its grandeur, but the memory of its old glory is not forgotten. Its people still are waiting the coming of a deliverer, who shall lead them forth to victory, and, gathering together the scattered tribes of Israel, give battle to all who dare oppose their march towards the Empire of the World. Proud dreamers are they of the house of Israel, and visions that might have haunted the sleep of David, poet-

king of all their tribes, still linger in the memories of the despised race of Jews.

Gone are the belted knights who fought so nobly for the city of their faith. Gone are the gleaming falchion and the waving crest, and the tried lance in rest.

No longer is the gavel used to break off the corners of rough stone.

No longer is the trowel used to spread the rough cement.

Gone are all these operative implements of our Order; but in place of all this, and upon a broader and a firmer basis, has sprung up a *spiritual* Masonry, which will live forever, for its essence is eternal. It is a shadowing forth of the ancient institution, and when the escutcheons of heraldic pride shall have been long forgotten from among the things that were; when all the vain devices of earthly grandeur shall have mouldered; yea, and the clustering ivy shall have ceased to cling around the last silent memento of heraldic pride, or to the handiwork of our ancient brothers, even then the true Masonic spirit will still be found, like the knight of the olden time, with vizer down and lance in rest, prepared to meet the assaults of the evil that is in the world.

Not from the hand of beauty looks it for reward. Under no lady's latticed window sings it knightly lay. Not with earthly flowers is its coronal of victory entwined, and with no worldly jewels decked, for it looks forward far beyond the tented fields of time to an unfading chaplet from the groves of Paradise, to that better land where the wicked cease from troubling and the weary shall find rest.

The institution which is reared upon this structure spreads over all the earth. Travelers tell us of a lichen or moss which grows far up the mountain side, in the region of perpetual snow. No change of season affects it. Summer and winter, springtime or autumn, seed time and harvest, it knows not of. It is above the reach of influences that affect plants of ordinary growth. Its plain but beautiful flower greets the eye of the traveler, and gladdens him with the thoughts of other lands. Like the flower of the mountain is the Order we revere. It changes not with the climate, but in season and out of season, in every land, it is the same. The Hebrew brother, borne back by sacred and Masonic history, can stand with King Solomon in the newly finished temple, and, as the fire comes down from Heaven and the glory of the Lord upon the house, he may bow himself in worship and praise to God, and say, "For He is good, for His mercy endureth forever." The follower of the prophet, his face devoutly turned towards Mecca's holy shrine, asked in Allah's name ad-

mission, and received it. The Indian of the continent, with his simple faith in the Great Spirit and the happy hunting grounds beyond the grave,

“Beyond the purple clouds of sunset,
In the islands of the blessed.
In the kingdom of Ponema,
In the land of the hereafter,”

knocks at our portals for admission, and is not deceived. The follower of Christ, his soul glowing with love for Him who died on Calvary—trusting for redemption in the merits of a risen and ascended Lord—is welcome at our altars. Who shall say, then, that the faith of Masonry is not universal? Hebrew and Assyrian, Jew and Gentile, Christian and Mahommedan, can kneel at the altar of Freemasonry, and, in the perfect equality of truth and virtue, vow allegiance to its trusts.

But Masonry no longer excludes from its ranks all who are not operative workmen, but receives into its fold the man of lawful age and good repute, no matter what his calling. We are workmen upon a temple of spiritual Masonry, and let us see to it that our work is not neglected. Let us so lay the foundation of the structure that it will never weaken or totter; but, growing stronger by the labors of our successors, in due time become a fitting structure—perfect in all its parts. And as our ancient brethren, operative Masons, left the East in search of work, and have left behind them such perfect specimens of their skill, so let us, who have journeyed so far towards the setting sun, so guard the western portal of our temple, that neither discord nor malice shall enter there, and no good thing escape it.

And let us, like our brethren of old, return with tidings to the East; and let those tidings be that strength is still with us in the West, so that the wisdom of the East and the beauty of the South, in looking at our work, shall say, “Hail, Rabboni, thy work is exceedingly good.”

ADDRESS.

DELIVERED BY BRO. A. G. CLARKE, GRAND ORATOR, AT BELLEVUE, NEBRASKA,
JUNE 14, 1859.

Brethren of the Grand Lodge of Nebraska:

Twice has the earth rolled around the sun since first this body met together to consolidate the interests of the Craft in this new territory, and to place our Lodges and the government thereof in the hands of brethren who live among ourselves.

Thrice have our Lodges convened in council about the Grand Lodge altar to deliberate upon measures of usefulness to the Order, and to legislate upon rules for its guidance. Broad and deep have we laid the foundation of this new temple of our brotherhood; fair are its proportions; built upon the level and laid out upon the square, it has grown silently as did the temple of old, to be a mansion of beauty for an habitation.

We have met to add once more our note of praise to the shout that has gone up from the millions of our Order before us, proclaiming "peace on earth and good-will to man," to add once more our testimony to the excellence of the institution which claims us for its children; to show once more our thankfulness to that power which has so long watched over us, and holding us in the hollow of His hand, has prospered and protected us.

Upon the platform of brotherly love to-day, we stand supported by the strong arm of Faith, leaning upon the staff of Hope, while over all is cast the broad and beautiful mantle of a Mason's Charity for deeds which have been badly done, and acts of duty which have been left undone. We have reason to be at once proud and grateful for the good report in which we are held at home, and the commendations we have received from abroad. We are, in comparison with others, but just commencing our existence. We are taking our first footsteps upon a pathway strewn with responsibilities of the highest character and bordered by dangerous pitfalls into which others have fallen.

Yet in this, our infancy, we are not alone; cheering words greet us at the outset; from all over the Union greetings come to us, bidding us welcome to the still enlarging circle. From the North and the South, from the Orient of Maine to the Occident of Oregon, echo the words of fellow-

ship, and the right hand of fellowship is stretched out to us; within our midst we have lost nothing of our good report, but with a firm step and sure, we have from the beginning gone forward with increasing numbers and augmenting strength. Not a Lodge is missing here to-day, but from all over the jurisdiction the representatives of the Order assemble at the appointed place. The lights of Masonry are now shining in the valleys of the new El Dorado of the West, and a voice has but just come up to us from the northwestern border of our confederacy—from the country which bears the hallowed name of Washington—saying, The time has come and we are ready, admit us to the fellowship extended to the good and true of heart. Though the broad desert divide us, there is no waste so barren, no journey so difficult, no distance so remote that the spirit of Masonry cannot overcome them all.

Say we then to them, if the time has indeed arrived, if the harvest is fully ripe, reap the reward of your labors, and the same power which has sustained the Order in our midst be with us at the setting sun—for the true Mason carries with him his principles and practice as a boon companion on a toilsome way; and like Ruth of old he can say to them: "Whither thou goest I will go; where thou diest I will die; thy people shall be my people, and thy God my God; the Lord do this and more also unto me, if aught but death parteth me and thee."

The past year has been particularly productive of events beneficial to the Order, and for which every true Mason is grateful. The turbulent agitations which have distracted the Craft in different jurisdictions have been set at rest. The oil has been poured upon the troubled waters, and they are still. The unhappy differences which have existed for so long a time among our brethren of New York are amicably arranged, and the breach of jurisdiction in Canada is closed, we hope forever. In each of these countries the Craft have agreed to recognize but one controlling power and work beneath but one grand head.

May they who have washed in the troubled pool, emerge like those who bathed in Siloam, purified and cleansed. May the thistle, the rose, and the shamrock long bloom above the grave of buried strifes, and the rising sun shine brightly on forgotten sorrows; let the mantle of oblivion fall upon all such disputes, and the seal of forgetfulness be stamped upon the mouth of cavil forever and forever.

It is needless for me at this time, and before so intelligent a body of Masons, to dilate upon the rise of the Masonic order, the antiquity of the Masonic era, or the continuance of Masonry throughout the wreck of political combinations, and the strifes of rival nations; I need remind no

one of you that from the beginning the standard bearers of the Order have been good men and true; that foremost in our ranks have stood the patriarch, the warrior, the statesman, and the scholar.

Nor is there aught of new to tell you; how that in the long time past, the brethren of our Craft worked for the common good, under the guidance of men who stood high in the land, and who would not lend the influence of their position to anything derogatory to the best interests of the Craft.

It is useless to make glad and proud our hearts by recounting to you the history of Masonry; by telling of the glories it has won, and the bloodless victories it has achieved, or to make them sad by a mournful story of the persecutions it has endured, and the dangers it has escaped. The past of Masonry needs no eulogy from me, and its future rests with us, but

"Trust no future, howe'er pleasant,
Let the dead past bury its dead,
Act, act in the living present,
Heart within and God o'erhead."

We in the present time are to guard the tenets of Masonry from change, its portals from the unworthy, and its laws from maladministration; and if those tenets are fully followed out, those doors securely tiled, those laws completely obeyed, it is not for me to tell you that under this dispensation the good Mason must be the good man.

"The best men in all ranks and professions in life are found crowding the four thousand five hundred Lodges which compose the thirty-six Grand Lodges of the United States. Their names swell our rolls, their persons our professions public and private. The federal executive, the president of the United States, the vice-president, many of the members of the cabinet, the speaker of the house of representatives, judges, governors, and men in every public station, representatives of all the gradations of society, the plain common-sense of the nation, the yeomanry, the bench and bar, the clergy, the mechanic, the seafaring man, the tradesman, the soldier—all wear without shame the emblem of innocence which is the true badge of a Mason, and handle without confusion the implements of moral architecture."

It may be proper at this time to call your attention to the relative position of Masonry with the world at large, and to set forth the position it occupies as an integral part of the complex machinery which governs society. When the world was young, the old patriarch sitting in his tent

door gave commands to his children, and his word was law. There was no appeal from his decision, and with filial obedience his behests were respected and obeyed. But when the world grew older, when time and change of scene had done their work, making of mankind many families, and when these families expanded into power and took themselves the name of Nation, when the tribes of men armed themselves for battle and went forth to slaughter one another, then the great necessity arose for government of another kind, and laws with penalties attached usurped the place of the old patriarchal sway. Then mammon, in its thousand forms, took its place among the ruling powers, and held its votaries by a chain golden but infrangible.

Community of thought called for concert of action to carry out its aims, and the laws and societies of the earth made their appearance on the scene of action. Foremost among them, both in antiquity and usefulness, arose the Order of which we are members. The secrets of science were confided to the few and faithful, who after years of patient toil and probation reached the *ultima thule* of their ambition, and became the Master Workman. Among themselves the brethren adopted the patriarchal system of government, and placed in power some one of their number well fitted by age, experience, and proficiency to be a ruler of his people. Mutual protection was the great controlling principle, and as all governments imply a tutelage of those governed, so Masonry assumed the character of its predecessors and went forth upon its errand of good with that motto of sterling worth, "Do good unto all men, and remember it more especially toward the household of the faithful."

From the commencement there were instituted distinctive signs and ceremonials, so that none might receive peculiar benefits to which they were not entitled. A peculiar garment was then adopted, not for the purpose of ostentatious display. The white apron was worn at first from necessity, and then in commemoration of the time when the members of the Order wrought in the quarries. It covers alike the breast of peasant and of king, and to its sway the crown of the one and the bonnet of the other bow in token of its fitness. Who admires less the natives of Peru who fell in defense of liberty and their native land because they were a half-clothed band? Who loves Masonry the less for the reason that its members are distinguished by the apron in its deep significance, more noble than the noble empire of the Incas, more priceless than all the gold of Peru?

The Order of Freemasonry, as we believe, originated in the ancient times, but since its foundation the necessity which called it forth has

ceased to exist, and in its place, but without disturbance of the ancient landmarks, has arisen an institution whose objects are well understood by all of you.

The standard of requirements for a candidate in our Order are high, but as the archer who aims at a distant target elevates his range far above the level, and thereby approaches nearer than he otherwise might have done, so a standard of excellence above the attainment of ordinary men admits of an approximation which otherwise might not be reached.

We ought, as Masons, to profit by the example of those gone before, and our prayer should be like Elisha of old upon whom fell the mantle of Elijah, that looking upon the good deeds of our predecessors, we should ask that a double portion of the spirit fall upon us—as Elijah was transported and caught away from mortal gaze and his brother prophet looked on in wonder and admiration, so may we say when a Brother Mason passes away from the things of earth to that house not made with hands, eternal in the heavens—as his disenthralled spirit catches its first glimpse of the heavenly temple and its glories of the world to come, then may the yearning cry go forth as did that prophet: "My father, my father! the chariots of Israel and the horsemen thereof."

As members of the Order we claim much for Masonry, but no more than is its just due. We say that in its theory it is the friend of every good, and the enemy of every vice and wickedness; that the foundations of the Order rest upon the solid superstructure of true morality; that instead of being a foe to religion, it is its constant companion and most ardent coadjutor, and has been so from the remotest time. It is the friend of the poor and the destitute, and the enemy of arrogance and inequality, the firm and unflinching advocate of loyalty and patriotism, and the avowed and determined foe of disloyalty and rebellion.

The Lodge of Masons carries no banners nor instruments of warfare; no blazoned shields precede it; no warlike trappings mark its advocates or members; the shotted gun proclaims no victories for us; the bayonet and the sword in our hands would rust, and the god of war would fawn upon us for deeds of murder left undone. It is the battle of principles we wage, and as we have gone forward in our onward course, no man can say that Masonry has ever been the aggressor in any difference or dispute.

True, it has been often persecuted and reviled by those who were ignorant of its tenets, but it has always acted the defensive part, and gone on in its mission of doing good even to those who thought to do it evil.

Such, my Brethren, are some of the principles of our Order, and if time did not fail me, it would be a pleasing task to review them more at length, and to dilate upon their peculiar beauties, to speak of the good effects produced by them in all ages and in all countries.

The Arab who has eaten salt with his enemy bids him God speed upon a journey in which he might otherwise have perished by an Ishmaelitic hand; so Masonry, by its simple signs and customs, insures to its professors protection and support.

It is our duty as members of the Order, as professors of such principles, as workmen in that science, to see well to it that the old customs are not infringed upon, the old landmarks not effaced. From time immemorial they have come down from Lodge to Lodge, and, being in our custody, let us keep them safe.

It will not be many hours before we shall be once more called back from these halls to the cares and duties of the world. Such a Masonic meeting as this is like an oasis in the desert, from whence the traveler, for awhile refreshed, starts out once more upon the dusty way, with a backward lingering look upon the pleasant spot which he has left. Here the weary wayfarers meet, whose paths lie in different directions, and when the parting comes a hearty "God be with you" comes from the heart of each; and now from the breast of every Mason springs "a heart-warm, fond adieu," and the earnest wish that each may carry with him to the outer world something of good he may have learned within the temple's walls. And as our present parting comes within a few brief hours, so after a few brief years at most will come that final parting with all the things of earth. Then, when the hand of time rests upon the dial of eternity, and its finger points at the hour of low twelve in the midnight of a world destroyed, may we part with friends and brothers then with as reasonable a hope of meeting again in the world to come.

Let us then mark well that we go not astray, and while laboring constantly for the elevation of the Order and the spread of its principles, look to it that our own lives are pure and without reproach, so that at the end, when we are called to rest from our labors in the Lodge of earth, we may join that procession which moves toward the beauteous temple eternal in heaven, and swell the shout which goes up like one voice: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the king of glory may come in. The Lord of hosts, He is the king of glory."

ORATION.

DELIVERED BY R. W. R. S. DEMENT, AT THE ANNUAL SESSION OF THE GRAND LODGE OF ILLINOIS, HELD AT CHICAGO, OCTOBER 4, 1877.

When the world is without suffering and oppression, the philanthropist may rest from his labors. When governments are in every way perfect, the political economist may seek the shades of retirement. When the realm of science is exhausted, the philosopher can pause in his onward march to the infinite; and when these have performed their offices and there is no longer the wail that goes up continually from agonized humanity, then may the Mason fold his arms and lie down to rest and inaction.

Masonry, even as ordinarily understood and accepted, is an excellent institution. When viewed in the more perfect light, the light that radiates from the great throne of its birth, flashing and coruscating adown the paths of the centuries, it becomes glorious! But when its divine origin is realized, its sublime mission comprehended, then does it clasp hands with the immutable.

I have sometimes thought that Freemasonry might be compared to the river Nile, which, through years and years, rushed down in its strength from an unknown source, enriching the fields that it overflowed as it followed its course on down to the sea. So, Masonry, though we know not its source, spreads out its broad waves all over the land, as it follows its course to eternity's sea, enriching the world with its wonderful truths. The Egyptians gathered in ignorant bliss their harvest of corn and the mellow-voiced wine, as the world to-day and through all the years has felt the power of Masonry.

While it is true that written history abounds upon every page with the noble benefactions and achievements of Masonry, yet is this infinitesimal when compared to what is and must remain unwritten and unknown to us until the great scroll of the universe shall be unrolled. Her greatest power has been in her silent influence. Oh, this has shaped the destinies of nations; loosed the fetters of superstition and ignorance, and lifted humanity to a higher, nobler field of thought and action.

• Do I claim too much? Her votaries have been, and are, from the greatest and best men of all countries and ages—philosophers, poets,

statesmen, emperors, kings, presidents, and thousands of yet nobler ones less known to mortal fame. To what magnitude, then, does the silent influence of Masonry rise before us! For these have been cradled in her lap, have nursed at the fountain of her wisdom, have listened to her sweet songs of love, her gentle admonitions, her prayers. As well seek to measure the influence of the mothers. The mothers! What a world comes to us with this thought! I have sometimes felt that, in the Hadean shades that lie between us and the eternal life, there is a separate abode or resting place for the mother souls; and that, together, they become as one—a force of the universe from whence those silent chidings, gentle admonitions, come, and soft, sweet breathings of fond love that seem to inspire us ever and only to the good.

To the Mason there is no resemblance so close to this influence as that he finds in the genius and spirit of Freemasonry.

SHE IS OUR MOTHER.

Her soft sweet voice breathes only words of love; she chides us, yet with gentle hand laid softly on our hearts. But, oh, the gentle hand rests heaviest when we have sinned. She speaks her admonitions lovingly, but how they burn in after years when we have lived unmindful of them. Yet, even then she mingles with our tears her sympathy; forgives, caresses, fondles us until we find our spirit rest in her soft arms; and then she takes us by the hand and leads us forth to pleasant fields and sunlight and bids us still press on our duty's road; points us to the beautiful and good, to fair endeavor and sure recompense. It is a secret, silent influence; the lesson Masonry has learned from nature's book, how powerful!—how powerful the secret, silent force!

I stood, once, down by the side of the sea
On a cliff, that hung far over the deep.
Away towards the hazy bar of the east
Ominous shadows rose up from the main,
Muttering—murmuring. Ah, 'twas the storm!
A storm on the land is a terrible thing,
But a storm on the sea frights the stoutest of souls.
With a rumble and roar, the gathering gloom
Mounted the zenith and shut out the sun!
Then the black clouds grew ghastly, with hues
Of yellowish green! And the lightnings leaped forth!
Splitting the storm to the breast of the sea!

Oh, it crashed as it came together again,
 As though it would shatter the very dome!
 Peal upon peal of the deep thunder boom
 Rolled through the ages of limitless space,
 Lifting the waves to the height of the clouds!
 Dashing the clouds down into the sea!
 A world of fire and ocean of wave
 Rushing together in deadly embrace!
 'Twas a battle of gods, of the Air,
 And the Deep. How, in his wrath, the Sea-god foamed,
 As he leaped to meet his terrible foe!
 How he hissed his defiance and roared his rage
 As, pierced by the shaft, he fell back again!
 How, in his ire, the Fire-god screamed,
 As he followed him down to his ocean lair!
 How he shook his black locks and tore up the deep
 In his baffled might! Then, with fiendish laugh,
 Mounted his throne in the air again.

And the sun came forth. I looked and behold!
 Off to my right, on a desolate beach,
 Billows rolled in from the emerald wave,
 Lifted to beauty, as, kissed by the sun,
 They toppled and fell in a shower of pearls.

I stooped, lo! a flower grew at my feet,
 And, poised on its leaf, a drop from the spray.
 I plucked it and held it up to the sun,
 With the drop still poised on the tip of the leaf,
 And a voice spake out of the limitless space:
 "There is more in the pearl drops reflecting the sun;
 There is more in the poise of the one drop of spray
 Than there was in the storm. 'Tis the Power, the Will,
 That holds in poise the forces of earth,
 That secret silence that ruleth all things."

As in nature, so in Masonry, the silent, secret influences are greatest. The laws that control the universe are the archetype, of which Masonry is the antitype as applied to humanity. She works silently and in secret. How weak—how very weak do the objections that are urged against secret orders appear in the light of this thought. Why, the mind, the conscience, works in secret. All that is highest, holiest, comes silently.

Great are the *mysteries* of godliness. 'Tis a puny arm that is raised against us, and 'twill perish ere long. Truth is eternal as the heavens.

I shall offer but a word in regard to the ethics of Freemasonry, which are upon the same practical basis as the divine law. She does not seek to coerce into obedience. Man compelled to action, would simply be propelled as an inanimate. Masonry imparts the most wholesome instruction of precept and example. Her precepts are taken from the Bible; her examples from the noblest and best of those who have gone before. Her children may prove recreant to their trust; the responsibility will rest upon their own souls. The guardian of the Bible, she has protected and preserved it, and handed it down unimpaired through the strife and confusion of centuries. There is not a command that it utters, a noble thought that it inspires, that she does not command and teach. Technical points, that divide churches, she leaves to the best judgment of her children. As they interpret, guided by all possible light, they are taught to obey; and if a Mason believes it is his duty to connect himself with the church, Masonry teaches him to perform that duty. If, unhappily, the influence of Masonry may have failed, in individual cases, to make men better, it does not follow as an argument against the genius or spirit of the institution. Operative Masons will tell you that there are many stones that may not be worked successfully. Some are too hard to be worth the labor. Some crumble with the touch. Some have ugly figures and veins of base metal running through them. Others are mere petrifications. Others but fossiliferous remains of a prehistoric age. And some that would have puzzled the genius of Agassiz to know what they were. There are few, indeed, that may be successfully submitted to a high polish. It is the part of wisdom to know which to choose. It will hardly be necessary for me to make the application here, except to refer to the ballot, which is a wise prerogative in speculative Masonry if used with discretion.

The great expectations of some people from the application of Freemasonry may be called wonderful, I think.

Somebody writes of having once seen the resurrection represented in a wood cut—nobody knows how old—of an interesting skeleton rising from his grave, and in a sprightly and modest manner drawing on his skin, while Gabriel with apoplectic cheeks, feet uppermost in the air, was blowing a good-sized tin trumpet in his ear. There may be great efficacy in Gabriel's tin trumpet, but my impression is that it will take a big horn and heavy blowing to raise some skeletons of moral corruption that are found in the graveyards of society to anything like respectability, much less the living perpendicular of perfected humanity.

In the history of the construction of the temple of Jerusalem, its magnificent proportions and splendid adornment, we are introduced to the design of Masonic culture and the elements of Masonry in moral and intellectual development. And, before entering upon this part of my theme, permit me to assert that there is not in all the realm of science or philosophy, moral or physical, a more complete system of psychological development, in which the genius of æsthetics reaches to a higher perfection than in the institution of Freemasonry.

Let us, for a moment, consider the æsthetic principle, its power and place, before making the application.

Though we are indebted to the present century for the introduction into the nomenclature of philosophy of the word æsthetics, by which we mean the science of the beautiful in nature and art, the *thought* has been developing through the ages. Socrates, according to Plato, *identified the beautiful and the good*, calling them by one compound name "Káloka-gathon," which defined as the measure or unity of the eternal ideas and their existing real form.

Schelling indicates the beautiful as the highest degree of identity of the ideal and real, in which both are so intimately united that the former is the soul, the latter the body; or the infinite appearing under finite forms, entirely adequate to express its perfections.

May we not further define it as whatever possesses a harmony and aim of itself towards the ultimate good?

"When Jupiter," says Herder, "was summoning the creation which he meditated in ideal form before him, he beckoned, and Flora appeared among the rest. Who can describe her charms; who can image forth her beauty? Whatever the earth showers from her virgin lap was mingled in her shape, her color, her drapery." That the forms and colors of beauty that grace our world were in the mind of the Great Artificer of the Universe long before they were created, and that in their creation was the design of a system for moral and intellectual culture may hardly be questioned in the light of advanced intelligence.

In the profusion of the beautiful, we come to regard it indifferently. This is, however, not a fault of our faculties, but of our employment of them. There is more in our pastures than the food they furnish for our flocks. There is more in the crystal waters than the medium to quench our thirst. They tell us of Him who maketh us to lie down in green pastures; who leadeth us beside the still waters, and who will be with us though we walk through the valley of the shadow of death. There is more in the sunlight than the day it brings that we may go forth to our labors. "The

heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech or language where the voice is not heard. In them hath He set a tabernacle for the sun."

What a world this would be without mountains and the sublime inspiration they lend us! The grand old rocks and the lessons they teach us! And yet, their places could have been given to a productive soil that would have satisfied the most ultra utilitarian. What a world without the tints and colors and rare exhalations of flowers! And yet are these unnecessary to mere physical life—Ah! what a world without the rich harmonies of music! The exquisite rhythm of rippling brooklets and tiny lispings of grasses, with the fairy notes from the innumerable haunts of insect life, welling up in a delightful melody, to be caught by the sweet warbling songsters of the air, carried into the higher measures of their dulcet strains; then, floating upon the soft-soughing zephyrs, to join the murmur of the winds and the deep, rich tones of the boundless sea!

What a world without the divine possibilities of the human voice! The beauty of face! The witching loveliness of form and graceful movement! How dreary would be the twilight and the sombre shadows of evening without glorious cloud pictures! How dismal the night without moon or stars! And yet are all these not essential to physical life. Oh, in such a world the soul would withdraw into itself and find the shadows of eternal night!

No one can deprecate more than myself the tendency of the age, and particularly in our own country, to cast iron bronzes, plaster statuary, zinc cornices and paste diamonds. If this only prevailed where an absence of means precluded the possibility of something better—but unhappily such is not the case. Let me trust that we may grow wiser as we grow older.

Masonry seeks to refine humanity through these attributes of the Beautiful; which we have defined as the measure, the existing form of the Eternal ideas, the finite appearing of the Infinite.

It comprehends the theory of proportions in architecture and sculpture, analyzing forms of artistic expression until it can divine by what features of similarity they work in sympathy with mind. It comprehends the intimate relations of poetry and music to each other and their sensitive affinity to the soul. It comprehends the sublime lessons of nature; our earth, its oceans, its rivers, its brooklets, its mountains, its rocks, its trees, its plains, its grasses, its flowers. Nay, more! It mounts to the realm of the Infinite, the illimitable systems of the universe! Catches the sweet song of the stars, the celestial harmonies of revolving spheres! It

teaches *man* that in that song his own fair earth is heard, with all its million voiced choristers, and bids him join the universal chorus.

Comprehending the full force of this thought, Masonry would impress us with the value of every moment and the importance of the lessons she teaches us for its improvement; and when her own lessons are inadequate she points us to the Bible, wherein is found the will revealed of God. The Bible—that, unaided and alone, has triumphantly withstood the attacks of every department of science; every school of metaphysics and philosophy, and the combined power of the iconoclasts of all ages. Seeking its overthrow, they have failed; seeking errors, a single fault they have not found; seeking something better, they have confessed it impossible.

We have briefly discussed the policy of silent, secret influences, and have endeavored to convey an idea of the power of Masonic influence upon the individual, briefly as a necessity. The æsthetics and ethics of Masonry are themes demanding volumes.

Let us now consider the same thoughts as applied to communities; and, in this, I will endeavor to confine myself to that which seems to me to be pre-eminently

THE TIME-MISSION OF MASONRY—

the arbitrament of nations as a substitute for war.

In advancing to the consideration of this thought I have endeavored to show that Masonry is founded in the purest morals, the sublimest philosophy. And while I can permit no none to go beyond me in his faith in Masonry as a moral and mental educator, I believe that there is, added to this, or, indeed, embodied in this, a mission for Masonry that pertains, peculiarly, to our earth-life—the abolition of war. I do not believe that ours is an institution of glittering philosophical generalities, but of practical activity, for time and eternity.

For ages it has been the endeavor of statesmen to solve the problem of true government. Great and good men have devoted their lives to this end; sages have made offering of their maturest wisdom; philosophers have exhausted the resources of metaphysics; poets have extolled achievement and noble deeds in the grand possibilities of rhythm and song; and the very heavens have lent the sublime melody of their spheres; but we have failed to catch the inspiration of it all; we have failed to make it applicable to governments; and, to-day, the discord of nations clangs through the universe, breaking the beautiful waves of its harmony.

Russia boasts of the extent of her dominions and her power; German states of their superior condition; and England of her long line of ancestral kings and the permanency of her government; the United States of the perfection of her free institutions; and all of the progress they have made in the march of humanity. And so we all sit down in our pharasaical composure and thank God that we are not as the nations of antiquity.

We boast of our enlightenment, but we universally espouse and practice one principle that follows back, an unbroken chain, linking us to the darkest ages of barbarism! I refer to the arbitrament of war.

What a monster is the demon war. It is as old as the ages, for it is the embodiment of the refuse of the universe. Its breath is the effluvia which the realms of ether could not purify—the concentration of moral malaria. It is the one thing without law. It has no mate. It is without sex. It is without love. It is without fear. It is without feeling. It is remorseless, for it is without thought. It possesses but one attribute, hate. Hate is its absolute quality. It neither hungers nor thirsts, yet it devours because it hates. It neither increases nor diminishes, for there is nothing that can unite with it, nor aught that can absorb nor consume it, yet it consumes. It has no taste, but its one attribute impels it to devour only the most precious substances, and that which is dearer. It inhales the flames of burning homes. Its drink is of tears. It feeds upon human life. It cannot hear, yet it is attracted by peculiar sounds. The yell of battle, the wail of grief, the moan of the dying, possess a strange influence over it. It hovers above these with hideous grimaces and gloats.

The heathen worship the crocodile; they feed it with tender morsels—their own infants. But the practice is not universal; it is confined to localities. Enlightened nations wait till their infants are grown to manhood, educate them in the schools, and then select the noblest and best and feed them to the dragon, War. And this practice is universal. The crocodile could be appeased; it demanded few victims. Hunger and thirst may be satisfied. The dragon, War, possesses neither—it is never satisfied. It inhales whole cities at a breath; it quaffs the tears of a nation at a single draught; it devours entire armies at a gulp. In times of peace the monster stretches out its huge limbs and yawns, and the nations prepare fresh sacrifices.

Oh, there is no escape from this terrible monster? Must the youth, the beauty, the pride of manhood, the strength and glory of the nations go out in sacrifice, because it has been the practice, the custom of the ages?

Who will sustain war with an argument? Who will offer an excuse for it? This is obedience to a precedent at a fearful cost. We are dumb as the worshippers of Moloch. We are senseless as the worshippers of Juggernaut.

Follow the march of war down through the centuries, and what has been gained for humanity? What has been lost? Oh, what has been lost?

Go back, if you will, to the reign of Sesostriis. Exhume the monuments of antiquity—the Egyptian, the Assyrian; decipher the hieroglyphics that have been hidden away in the dust of ages; you will find the histories of vast armies that struggled for more than a thousand years for the possession of the countries between the Mediterranean and the Indus. You will learn of magnificent empires, of royal dynasties blotted out from the light of the sun forever. Follow down through the history of Persia and Greece—their literature, science, art; you will stand amazed in the midst of their wonderful attainments!

Pause at the pass of Thermopylæ, you are in the presence of the spirit of Leonidas.

Now on through the dazzling glory of Rome! Tell me not that war has developed the genius and heroism of the centuries! It has driven genius from the domain of usefulness and throned her amidst devastation and barbarism! It has chained heroism to the rock of superstition, and mocked while the vultures of death have destroyed! What sublime possibilities has it buried forever beneath the ruins of Greece and of Rome! But follow on down through the years since; what a picture of death and desolation, of crime! I am not sure but humanity has suffered more from the demoralization that has ever proven the sure consequence of war than from the battlefield.

How much do the wars of the 19th century rise above the picture of the Iliad? Even our most modern wars; the civil war of the United States? The Franco-German war? The war of Spain and the Russo-Turkish war of to-day, that in this hour is making night hideous with the curses and moans of the dying? Above? Nay, are they not beneath, lower in the scale of barbarism? The one exhibits the prowess of personal strength and skill, a man may stand, if brave and strong; but the others show a field where men are led to be slaughtered, the craven and brave together, by the terrible enginery of modern war!

A single life is a thing beyond price! 'Tis a terrible thought to crush out a soul! What, then, is the estimate cost of war in human lives? Seven billions! More than five times the world's population to-day! Seven billions have gone down on the battle-field. Add to this vast number those

who have perished in consequence, the women, the children, the aged; and, to their grief, the suffering of those to whom death would not, mercifully, lend her hand, and what a wail goes up from humanity. Oh, it fills up the dome with its terrible woe!

By the authority of her divine imperial commission, and in the name of her Most Excellent Imperial Grand Master, the Supreme Grand Architect of heaven and of earth, against this destroyer of the poor world's peace, this monster demon king of barbarism, War, Freemasonry does launch the anathema, the curse of God!

Lo! Round humanity she draws
 The awful circle of her solemn Rite,
 The secret, silent influence of good!
 Behold her ministers!
 Love, Purity, and Truth, the Beautiful!
 From these flows charity to all mankind,
 Flows admonition to a spotless life,
 Flows wisdom, the sure pillar of all strength,
 Flows the fair imagery of God Himself!

There are many things which, from very age, appear respectable to us. We do not think to analyze or investigate, to prove if they possess merit. Long-continued acquaintance may have the same effect. Things become familiar to us and we accept them as a matter of course. We have become so familiar with war that we accept it as the inevitable.

As the temple was intended to be the type of the true religion, so was Masonic law intended to be a type of true government. Masonic law was not given as a standard of the divine law of salvation. This was left to One whose wisdom was beyond even that bestowed upon Solomon. Hence Masonry is not a religion. But Masonry is a system of ethics, and jurisprudence, the wisest and best the world has ever known. It is the application of divine law to civil government.

Do not, I pray you, misconstrue my words and rush to a false conclusion. Masonry has never had, will never have, a place in what is understood as national politics. Such an alliance would be foreign to her mission, as destructive to her influence with governments, as an espousal of any one of the many religious dogmas of the churches would be suicidal to her moral influence. Morally, Masonry was instituted for the good of all people, teaching no creed. Politically, Masonry was instituted for the good of all nations, prescribing no form of government. As soon expect the sun, that great central luminary of our physical system, to prefer the

particular cause of one of its many satellites, as Masonry, the great central luminary of one political system, to come down from her exalted position and espouse the cause of one of her many nations. But she will continue to shed her beneficent rays, her genial influence upon all, until it shall lift to a new life, and touch to a beauty and perfection that shall be worthy of her divine mission.

How, then, may the end of war be attained? I answer, by the arbitrament of nations, and this through the silent, secret influence of Freemasonry. If it be argued that, as long as nations shall exist, there will arise questions of dispute, questions of national difference, involving vital interests, and that, this granted, war becomes inevitable, I would urge that the sequence does not follow logically. Were any one to assume that, as long as individuals exist, there will arise questions of personal dispute, involving principles of honor, and that, this granted, dueling becomes inevitable, you would laugh at him. And yet this is as tenable as the other. What is war but the duel of nations?

It seems to me entirely practical that a high court of equity, composed of a judiciary representing all the enlightened nations of the earth, should amicably adjust all differences that could arise between governments—a code of international laws having been previously prepared and adopted, and to be amended, from time to time, by a congress of nations. If the question be asked: "What will be done with barbarous nations?" the answer is suggested in laws already existing respecting malefactors and anomalies.

Leaving this part of the question entirely with statesmen, to whom it properly belongs, and without presuming to offer more than is necessary to elucidate the argument, there are two important questions that present themselves: Is the abolition of war peculiarly the mission of Masonry? And is Masonry capable of accomplishing so stupendous an undertaking?

In reply to these two questions I only desire to offer a few facts that are in the reach of all. First, that Masonry teaches morality, taking the Bible as its rule and guide in faith and practice. Second, that Masonry teaches the universal brotherhood of mankind. Third, that, notwithstanding it is a lamentable fact, that all other societies, even the worshippers of the one true God, the followers of Christ, have waged terrible wars against each other, as such, there is not, in the history of the world an instance of Masonic war, Mason against Mason, or Masonic violence of any kind. True to her trust, hers has been the temple of peace; her banners have remained white, her hands unstained with blood.

That the different sects of the Christian world have engaged in deadly strife with each other does not argue against Christianity. Oh, no. Do not place such a construction on my words. But it does argue against those who have the Christian religion in keeping. It was the most important trust that God ever gave to man, and it were better for some who received it that they had never been born.

It were an easy matter to continue this address at length here, building an argument in support of the proposition before us. And I might recall the instance wherein Masonry all but averted our own civil war, and when it has averted other wars, but I prefer to present but three more items for your consideration, and then leave the question with you: 1. That Masonry numbers, to-day, more than a million votaries, representing the best class of all the civilized nations of the world. 2. That with these are already embraced many of those occupying the highest official positions of all governments. 3. That this number is being rapidly augmented, and will continue to increase until every crowned head, every prince, every minister, every president and cabinet shall feel and acknowledge her secret, silent influence and power.

And then, as Masonry was the means through which humanity was prepared for the advent of Him who spoke peace to the soul—the peace that passeth understanding—so will it have become the means through which He will speak to the nations.

Peace! "To the nations Peace!" His voice shall speak,
And lo! enlightened Christendom shall hear,
And fall down at His feet and praise His name!
Then kings shall feel their crowns securely set
And fear no longer to be generous.
And peoples, in their own dear rights secure,
Will render unto Cæsar, Cæsar's own.
And so, dispensing justice, each to each.
From kings to peoples, peoples unto kings,
Aye, kings to kings, dear Peace at last shall reign!
E'en as with softened mellow rays, the sun
Lights up the orient when morning comes,
Lifting the gloomy veil of the long night,
Touching to rarest tints the ling'ring clouds;
Then rises in its course to bless all things,
And wakens to new life harmonious nature,
So will the sun of Peace.

Light the horizon of our coming morn,
Lifting the veil of sorrow from our hearts,
Touching to songs of joy the lingering sighs;
Then rise to bathe the world in happiness,
Till man shall join the universal chorus
Of all things.

A chorus that began

With the faint muffled purl of nebulæ;
Was touched to measure by His voice who said,
"Let there be light."

Then joined by the resonant waves of the deep;
And when the waters were together drawn,
By cascade and rill, brook, river and sea!

A chorus

That caught up the million-voiced rhythm,
The first sweet song of nature, and the first
Wild rhapsody of universal life!

A chorus

Whose reverberations melt into oneness
The harmonious cycles of the past,
And in whose echoes every moment finds
A perfect register!

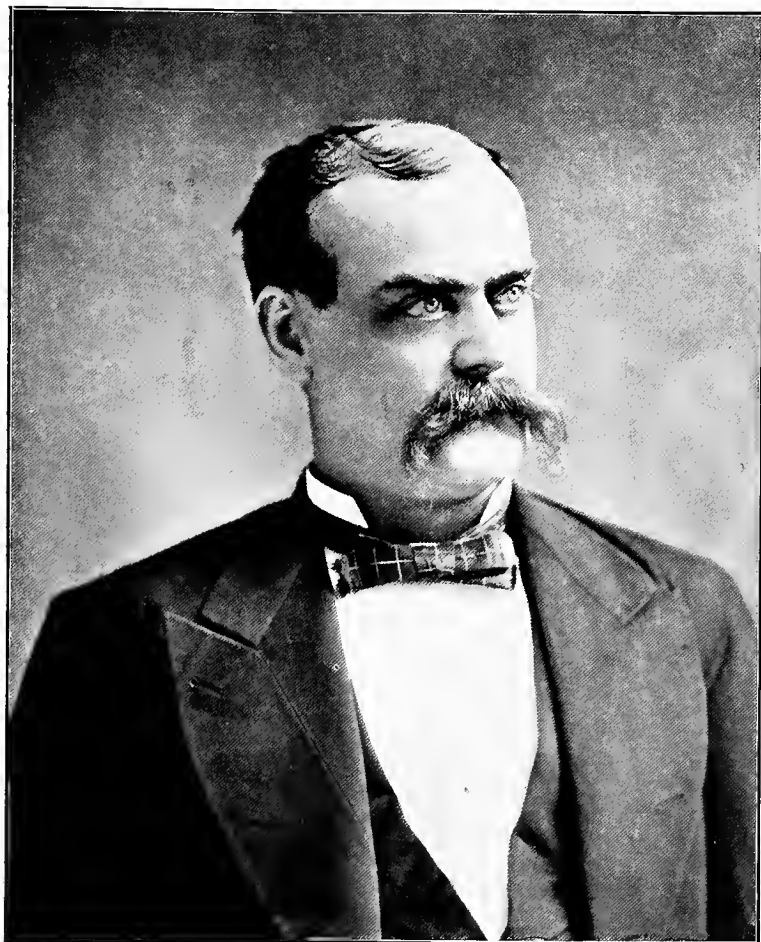
A chorus

That *now* joins the melodious voices
Of every sylvan bower and glen!
Of every bright sun-kissed floral vale!
Of the vast fields, rich with their golden grain!
Of vaster plains run wild in liberty!
Aye! of the very deserts, whose bright sands,
Reflect the marvelous music of the sunbeams!
A chorus that unites both hemispheres,
Whose mountains echo and whose rivers bear
The illimitable, grand refrain!

A chorus

That leaps into the clouds! grasps the thunder!
Sweeps through the corridors of the universe!
Rises into the translucent ether!
Mounts the azimuth stair of the Infinite,
And rests at last at the very throne
Of the Eternal God!

—Of all created things the highest, man,
The image of his God, alone his God
Betrayed—
The war tread of nations! oh God! it has left
Our poor world bereft!
Oh, nations of earth do you hear not the moan
Of the millions your wars have left desolate, lone?
The cry of the children, the wail of the mothers,
The wives, the betrothed, sisters, fathers and brothers?
Do you feel no remorse for the millions who fell,
Ere their time? if prepared who can tell? who can tell?
Do you hear not *their* wailing, and can you be deaf
To humanity's prayer,
From the depths of despair,
From the depths of a terrible, terrible grief?
If the regions of space had but gathered the *tears*
That your wars have drawn forth in the cycles of years,
And should now pour them out as a torrent of rain,
They would sweep from earth in a deluge, again!
We plead not for temples of science and art,
That your war tread has crushed from the face of the earth,
For our schools, for philosophy though 'twas a part
Of the infinite soul in our souls seeketh birth.
We plead not for commerce, for cities, for fields,
That your power has sent down 'neath the main or the sod!
No, not e'en for our homes, that our altars had sealed
As sacred to love, to its joys and to God.
We plead for Humanity's sake, nothing more;
Oh nations of earth at your feet we implore!
Oh powerful Russia! fair Italy! Spain!
Oh land of the German! Oh England! Oh France!
Heed the lesson of Persia, of Rome, and of Greece!
In the sure wreck of war they but lead the advance,
While the cry of humanity bears the refrain
Oh, nations of earth, give us Peace! Give us Peace!
My own native land! Dearest, dearest of lands!
America, home of the free and the brave!
From an ocean of tears heed the moan of the wave!
Heed the voice that comes up from a terrible grave!
We turn to you, cling to you, lift you our hands!



Yours faithfully
G. H. R.

ORATION.

BY W. JAMES ALBERT ZABRISKIE, GRAND ORATOR AT TUCSON, ARIZONA,
NOVEMBER 13, 1882.

Most Worshipful Grand Master and Brethren:

This occasion which we celebrate is revered and hallowed by its association with Masonic history and tradition. Masonry has withstood the shocks of time, the persecutions of its opponents and the anathemas of ecclesiasticism. It has survived the rise, fall and permanent decay of empires, the fiery vengeance of disappointed ambition, the bigotry and superstition of the medieval ages, and many of the relics of its former grandeur have outlived the destructive power of iconoclastic fury. Its influence pervades all classes and conditions of men. The results of the noble precepts can be discerned in the practical working of governments, and the quiet and moral force by which the minds of men have been turned toward the pursuits of peace and stimulated to the most exalted desires and aspirations. The spirit of progress has been excited and thoroughly aroused through the teachings of Masonry, and the inventive genius of the world has been turned toward the noblest and purest conceptions of artistic skill. In past ages the magnificent designs of architectural beauty were due to the fostering care and nature which resulted from Masonic teachings.

Our ancient brethren were practical architects and builders as well as speculative philosophers. The encouragement given by this practical example and experience, coupled with careful mental culture, has left its impress upon the character of every age and people, from the time when history is lost in the dim twilight of tradition. Although the modern Craft is purely speculative, and not operative, yet the lapse of centuries has not abated the effect of early teachings, which still impart a superb power and grandeur to an Institution which has grown venerable and honored for the purity of its example and the benefits it has conferred upon mankind.

Through all the vicissitudes of fortune, amid the throes and turmoil of contending factions, surrounded by the howling tempests of ruin and superstition, it has stood firm and unshaken, an impregnable fortress against which the assaults of malice and envy have been hurled in vain. For countless years it has loomed up as the one great promontory on the shore of time, to guide the weary mariner across the trackless sea of human error and darkness.

It has been the defender of justice, the patron of art, the protector of the defenceless, the guardian of the weak, the foe of ignorance, the friend and supporter of education, and the vindicator of every principle by which the cause of truth may be advanced and the blighting effects of error alleviated.

It has always been in the van of every enterprise which might tend to ameliorate the condition of mankind. It has never been the friend of disorder, but in all its teachings it has inculcated the great and immortal sentiment that "Order is Heaven's first law."

Through the influence of such teachings it has encouraged the adoption of peaceful methods and labored for the permanent establishment of public tranquillity. It has been the co-worker with every religious sentiment which had for its object the enthronement in the hearts of men of those sublime, moral attributes of faith and hope.

From the lessons taught in the school of Freemasonry, first sprung into existence that social system based upon the rights of man, toned and softened by the spirit of justice, a system from which have emanated the noblest efforts of philanthropy, and through the effects of which the world has been partially redeemed from the savage lusts and moral degradation of primitive humanity. The Utopian scheme of universal benevolence has, under Masonic guidance, approached the realms of possibility.

The records of history present no grander picture than its constant struggle for the accomplishment of this divine consummation. It has ever been faithful to its trust, and in the darkest hours of its existence, its leaders have been heroes in the battle of life, or martyrs in the cause of humanity. The devotion of its followers has only been equaled by the indomitable zeal which has inspired their labors:

The great antiquity of this venerable Institution leaves us almost in doubt as to its origin as a distinctive organization; but by the glimmer of historic light we can discover the traces of a system in its working and effect far back through the dim vista of bygone ages, and long anterior to any authentic or well established data in Masonic tradition. The spirit of unity and the desire for mutual protection first led men to associate themselves into bands, tribes and neighborhoods, which crystallized at last into the organization of national governments and the permanent establishment of the laws and usages of what is commonly denominated society.

From the very earliest formations of these organizations the Masonic spirit exhibits itself, and molded whatever was good and noble among the primitive races of men.

It has ever been the bulwark of freedom, and the source of comfort and consolation to the oppressed of the world. It has buoyed the hopes and aspirations of mankind through all the terrors of superstition, and the struggles against tyranny. It has marched forward like a faithful guide carrying the torch of hope along the pathway of civilization.

It has been the first to advance, and the last to retreat, and after ages of usefulness and untiring zeal, it stands to-day in the full flush of youthful vigor and undaunted spirit.

It has seen all the governments of the earth established; it has watched the rise and progress of all human enterprise; it has partaken of the benefits and defeats of the world's contests for the right. It has witnessed the decadence of all the people of antiquity, and has followed the long line of ancient nations in honor to the grave. Still, it survives in more than pristine strength. Having labored for the regeneration of mankind, its task is not ended. The sublimity of its work may be seen in the advanced condition of human progress, in the beneficent character of Christianity, in the mutual reciprocities of national treaties, and in the protection of the weak against the strong.

The mighty architectural works of antiquity were reared by master hands, and guided by the inspiration of master minds; and, although the spirit of Masonry has erected for itself an imperishable monument in its deeds of self-sacrificing devotion, unostentatious and unrewarded, still the material relics which are left in the ruins of Thebes, Memphis and Jerusalem bear eloquent testimony to the purity of motive which has ever characterized the followers of this Divine Institution.

It has controlled the sentiments and inspired the thoughts of men in every period of time. It has encouraged the refined and subtle investigations borne of Gnosticism. It cheered the stoic in his ascetic cell, and preserved the equilibrium of thought from the extreme of savagery on one side, and intellectual licentiousness on the other.

From the towering pyramids of the Nile, the stupendous palaces of Persopolis, the stately temple at Jerusalem, down through the period when classic culture in Greece had reached the zenith of its fame, when Pericles ruled supreme in the home of genius, and every Athenian carried about him the halo of artistic conception, down through the period of Roman grandeur and magnificence, when the Corinthian columns were the acme of artistic excellence, and the sculptured facade of Imperial Augustus flashed and glimmered with all the gorgeous emblazonry of pagan ostentation, down through the era of Christianity, the rise and progress of Christian faith, through the storm period of iconoclasm, the dark ages, until the re-

vival of letters awakened the spirit of the past and relit the fires of genius, through the period of modern civilization, the foundation of modern greatness and power, the establishment of civil and religious liberty in the western hemisphere, down to the present grand and magnificent period of law, order, intellectual culture, inventive progress, and the rapid approach of that spirit of true inquiry and research which will consummate the perfect blending of all the great principles of physical and moral ethics; through all these changes and varied strata of social, political and religious organization, running through ages of time, Masonry has remained unchanged and unchangeable. Faithful among the faithless, firm among the faltering, steadfast in its purpose, sublime in its integrity, grand, glorious and eternal in its unostentatious devotion!

"The immortal gods
Accept the meanest altars that are raised
By pure devotion; and sometimes prefer
An ounce of frankincense, honey or milk
Before whole hecatombs of Sabian gems,
Offered in ostentation."

No grander motto could be inscribed upon the altar of Masonry than the simple words, "I still live."

Having nearly accomplished the emancipation of mankind from the slavery of ignorance and superstition, having fostered and encouraged education and morality, it has defended and protected every principle which promotes virtue and increases the happiness of mankind.

These are some of the noble results which Masonry has achieved, and it will live on and labor as long as misery prevails and sorrow is uncomforted; as long as error exists and truth needs vindication, until at last the climax of its efforts shall culminate in one grand, universal dominion of love and charity.

"Think not the good,
The gentle deeds of mercy thou' hast done
Shall die forgotten, all; the poor prisoner,
The fatherless, the friendless, and the widow,
Who daily own the bounty of thy hand,
Shall cry to heaven and pull a blessing on thee.
How few like thee inquire the wretched out,
And court the offices of soft humanity;
Like thee reserved their raiment for the naked,
Reach out their hand to feed the crying orphan,
Or mix the pitying tear with those that weep."

ORATION.

DELIVERED BY W. J. JAMES ALBERT ZABRISKIE, GRAND ORATOR, AT TUCSON, ARIZONA, NOVEMBER 13, 1883.

Most Worshipful Grand Master and Brethren of the Grand Lodge:

The annual reunions of the Grand Lodge, in assembly convened, have established certain customs which have grown in favor and appreciation in proportion to the importance of the work accomplished.

A general review of the situation, the progress of the Craft during the year, and every fact and circumstance become subjects of interest for the consideration of the Grand Body.

The careful investigations which are constantly being made into the origin and gradual development of Masonry, have awakened new interest throughout the world, and the untiring zeal with which these researches are being prosecuted, is bringing forth from the hidden recesses of the past, evidences of so conclusive a nature that will ere long establish as facts, many of these beliefs, which, founded upon symbolism and allegory, have, in the minds of many, been considered more of a traditional than of a substantial character. The general belief in the great antiquity of Masonry, for which some of the ablest of its devotees have contended, bids fair to be rescued from the shadowy realms of doubt, and to be finally enshrined upon the altar of truth.

The organization of primitive Masonry established a nucleus around which the generous sentiments of humanity formed, developed, and at last crystallized into formulas and united action for the freedom of mankind from the thralldom of ignorance and the power of superstition.

The formation of brotherhoods was the first check to irresponsible power, and the freedom of thought encouraged by harmony of action and mutual desire, aroused a spirit of inquiry, stimulated investigation, encouraged mental culture, and thus paved the way for discoveries in science and the arts, and all the beneficial results which flow from careful deliberation and research.

This practical principle being recognized and established, naturally awakened a keen interest in the minds of men, and the rapid increase in numbers, and the growing influence of its adherents at last produced a marked effect upon the governments of the earth, and gradually molded

law and literature into a spirit of magnanimity tempered with mercy. The growth of such a power could not escape the vision and careful inspection of governmental rulers, and as all primitive governments were founded upon the religious sentiment, the early struggles of Masonry constitute a history of combat with ecclesiastical dogma.

The records of these long years of arduous and unremitting opposition by every species of religious creed and political power, present for the consideration of the careful student of history, a spectacle of sublime resignation, determined perseverance, and the most remarkable exhibitions of heroic sacrifice. It is impossible to conceive the baneful effects of the successful assaults upon the early efforts of the Masonic brotherhood.

It is beyond all human calculation to compute the benefits to mankind which have resulted from the persistent efforts and stern integrity of the founders of this organization. Passing its probationary period at a time when every principle of justice was aroused, when man was a slave and the rulers alone had rights; when political government was merely an attendant upon the supreme authority of Church; when civil governors were the servants of the priests; when the thunders of ecclesiastical power reverberated throughout the world, and all temporal power crushed at the feet of clerical dominion, in abject submission; what a mighty work was here to be accomplished, and what fearful consequences were to be entailed upon mankind by the efforts of heroic men and sterling advocates of humanity, in struggling through years of adversity and despair, against the vengeance and vindictive retribution of a herculean power thoroughly established, and determined to crush, with relentless hand, the slightest opposition to its authority.

Through ages of persecution and outrage, has the Masonic spirit struggled for existence, and its triumphs have crowned every noble sacrifice, every successful principle, and every grand display of intellect, physical energy, and political and moral advancement.

“To suffer woes which hope thinks infinite;
To forgive wrongs darker than the death of night;
To defy power which seems omnipotent;
To love and bear: to hope till hope creates;
From its own wreck the thing it contemplates;
Neither to change, to falter, nor repent;
This like thy glory, Titan is to be,
Good, great, and joyous, beautiful and free;
This is alone, life, joy, empire and victory.”

The true principle which inspired the noblest of sacrifices, and the grand exhibitions of physical and moral courage, have become blended with the spirit of every age, increasing in power as time advances, and giving fresh vigor and a new impetus to each succeeding epoch. The spirit of magnanimity and freedom and the thirst for knowledge which have thus been encouraged, have given to the world its present liberal jurisprudence, and excited the genius of enterprise. The purity and beauty of architectural adornment which were established under operative Masonry, have never been improved. From the time that the Tyrians were first renowned for architectural taste, 1100 B. C., operative Masonry has presented new styles of beauty, more chaste and refined. From Tyre and the Temple, the art passed to Greece, and from thence to Rome; but the Corinthian column is as much to-day the standard of taste as when the marble piles of Athens were the pride of Greece, and the admiration of the world.

The spirit of free thought and mutual protection under Masonic teaching, has advanced the world in a ratio impossible to compute. The human mind, relieved from the bondage of superstition, advances to the accomplishment of its wonderful results. The arts and sciences, and all branches of useful learning and their practical application, go hand in hand with moral development under true Masonic teaching, and he who is not imbued with the full measure of appreciation of both, is merely a Mason in name.

It is the duty of all Masons to cultivate knowledge in every department. Perfect freedom encourages investigation; and the downfall of despotic power and ecclesiastical dominion permits the exercise of mental culture without fear of physical punishment. When men are controlled by fear, inquiry is at an end, and knowledge is supplanted by ignorance, and all power will soon pass from the ignorant many to the cultivated few.

In such a condition of mental servitude, men soon become the victims of the political or spiritual priesthood, who, in the person of a demagogue on the one hand and a prelate on the other, are always standing ready to resume the sceptre of power which knowledge takes up and ignorance lays down.

Unanimity of sentiment is a sure evidence of intellectual retrogression. When men begin to think, they begin to differ, and from the friction of thought and discussion, result those magnificent evolutions which the spirit of Masonry has always encouraged and supported.

While the necessities of Masonic union and brotherhood for mutual protection against the vengeance of despotic power, have to a great extent disappeared, the danger of apathy is to be guarded against. "Eternal vigilance is the price of liberty," and when men no longer experience the effects of tyranny, they are apt to forget that the cause which produced the effect is still in existence.

Once permit the sentiment of fancied security to become dominant, and the want of zeal will soon be manifest in the gradual subsidence of mental and moral culture. Masonry is that beneficent guide that faithfully obeyed, preserves its followers from the extreme of selfishness on the one hand, and ignorant simplicity on the other, and whenever the cause languishes for proper interest and support, such temporary lulls in its progress may be sought for in the fact that the true spirit has not kept pace with numerical increase, and that the test of merit, without which no cause can prosper, has not been applied in accordance with established and infallible rules.

No plant can bloom in uncongenial soil, and no man can become a Mason who has not within him those natural elements of character which ever unfold and expand under Masonic teaching. While the physical danger to Masonry may, in a sense, be past, the moral danger is still apparent.

The record of its brilliant exploits should be kept untarnished by its defenders of the present. To us is confided the sacred trust, and if we permit that already gained through ages of sacrifice and toil to be lost, how justly will we be held amenable to the bitterest execrations.

Its power is now established and its influences potent in all the avenues of social, moral and political life.

We are enjoying the fruits of a dear bought victory, and let us appreciate our present position and not fritter away by neglect or personal considerations, the result of such patient heroism. Let us preserve this priceless boon in its pristine purity. Coming down through ages of darkness, terror and bloody persecution, let us cherish the teachings and examples of a cause hallowed by the memories of the greatest and the best of mankind; enshrouded in a halo of immortal glory, let us defend not the shadow but the substance.

Let us remember with grateful emotions, that a principle which can survive the struggles of barbaric forces, the throes of tyrants, the cunning sophistries of astute and wily counsellors, and the concentrated fury and hate of ecclesiastical power and dominion, must be immortal. Let the light continue to shine with undiminished splendor; let its influence

be kept pure and unsullied, and uncontaminated by unworthy association; let its power be felt as of old in the councils of Kings and in the humbler walk of life. Thus will it continue to flourish for the amelioration of mankind, until the darkest recesses of ignorance, and the lowest abyss of misery shall be penetrated by its light and relieved by its charity.

“In silence

Steals on soft handed charity;
Tempering her gifts, that seem so few,
By time and place,
Till not a woe the break would see,
But finds her grace.”

ORATION.

DELIVERED BY W. J. JAMES A. ZABRISKIE, GRAND ORATOR, AT TUCSON, ARIZ.,
NOVEMBER 13, 1884.

Most Worshipful Grand Master and Brethren of the Grand Lodge:

The association together of men for mutual protection is as old as history itself. A union for defence was the first evidence of intellectual advancement toward a proper appreciation of human rights.

The common interchange of opinions and sentiments, and the practical tests of the merit of new ideas based on experience and demonstration, nurtured and encouraged investigation, free thought, and paved the way for the gradual repudiation of dogma and the acceptance of those beliefs which, by inductive methods, dispelled the illusions of fancy and approached the realms of fact.

Masonry is the one great association, based upon the purest principles, which presents itself in bold relief, unchangeable in its tenets and unshorn of its power—

“True as the needle to the pole,
Or as the dial to the sun.”

It stands as a connecting link between the past and the present. It has been assailed by all the powers of superstition from the earliest period of time, but has never succumbed. It existed at the dawn of history. It is contemporary with primeval man, and it has preserved intact and uncontaminated those great and sublime ideas which have ever formed the great moral substratum of all human society. It has nurtured and preserved the spirit of freedom. It contains within itself the very germ of eternal existence, for the essence of its teachings is founded upon the purest conceptions of Divine justice and mercy.

While darkness and superstition cast a pall over the minds of men, the struggles of Masonry were the most brilliant records of history. Through all the bitter period of persecution and injustice, the spirit of Masonry was never broken, nor did its followers quail for an instant before the cohorts of fanaticism arrayed for its destruction. Clad in the panoply of truth and inspired by the loftiest emotions, it boldly advanced along the pathway of duty, unawed and untimidated by the terrors which environed it. Nerved

by the spirit of justice, and firm in its convictions, it placed implicit faith in the sacredness of its cherished belief, and was buoyed by the hope of ultimate triumph.

“Auspicious Hope! in thy sweet garden grow
Wreaths for each toil; a charm for every woe.”

These were the heroic periods in Masonic annals. The glorious deeds of prowess, and the feats of valor performed by the defenders of the faith, are shining examples of the devotion and adherence to principle which are inculcated by its precepts.

The resplendence of that glorious epoch will ever challenge the admiration of mankind. The combined efforts of bigotry to crush the spirit of Masonry, and the heroic defence of this time-honored institution, first aroused the dormant faculties of the human mind to the horrors of oppression and inspired a love of freedom. It awakened a spirit of inquiry into the means of resisting tyranny, and each successful contest excited anew the desire for greater progress, and finally led the way to a full appreciation of the blessings of civil and religious liberty.

As long as the doctrine of the divine right of kings held sway, the union of Church and State and the power wielded by ecclesiasticism were combined in continual crusades to crush every vestige of free thought and independent action. Heresy is that unpardonable sin which is the antipodes and natural foe of ecclesiastical control. All the power capable of being exerted has ever been prompt and ready to be exercised with frenzied zeal against all who had the insolence to think for themselves, or the presumption to assert their independence.

“He is the freeman whom the truth makes free,
And all are slaves besides.”

Against such teachings Masonry has ever been at open war, and has concentrated all the elements of opposition comprising those who favored truth more than worldly power and preferred knowledge to ignorance. During the dark hours of religious persecution, the fraternal bonds of friendship and devotion were strengthened, and the secret workings of the Order were rendered imperative by the treacherous wiles and duplicity which confronted its devotees on every side. But when the spirit of free inquiry and religious liberty was firmly established, and the rights of man were acknowledged—when the dogmatism of the past had been checked by the rising power of intellectual advancement—the influence of supersti-

tion was shorn of its power. The human mind, released from the thralldom of bigotry, advanced with gigantic strides toward that goal of universal knowledge which has crowned the nineteenth century as the most brilliant era of intellectual grandeur. The establishment of republican government on the Western Continent, the growth of the spirit of freedom, the enthronement of liberal precepts upon the altar of patriotic devotion, the recognition of the right of the people, the repudiation of monarchical principles and tendencies, the accession to political power of men inspired by a love of truth and justice and an unflinching devotion to the cause of human liberty, all combined, added strength to a cause which had struggled for ages against relentless foes, and put into practical operation, in the form of political government, those immortal principles which Masonry had always upheld as the highest conception of moral ethics. The standard of excellence thus inculcated and practically taught paved the way for the grandest results in human government. It opened the eyes of political rulers to the startling fact that autocratic power was the foe to human progress, that the exercise of despotic rule, through the assistance of ecclesiastical teaching, was repugnant to that religious sentiment based upon the universal brotherhood of man, which, in theory, had been the foundation stone of every system of theology from the beginning of time. As intellectual culture advanced and the understandings of men were directed to a more thorough analysis of human rights, the methods of government were changed, and the practical application of political science was modified to coincide with a more honest and just conception of magnanimity and charity. Society has been elevated to a higher plane, and the impetus given to the cause of education has excited inquiry and investigation to so eminent a degree that the present age has witnessed the most astounding evidences of mental progress. The whole field of thought is being thoroughly explored for demonstrable facts, and the domain of knowledge is being subjected to a most careful and rigid scrutiny.

"Ignorance is the curse of God ;

Knowledge the wing wherewith we fly to Heaven."

Under the workings of free government the human mind is released from dogmatic exactions. It is the duty of Masons to see that freedom is not supplanted by license, and that the liberty resulting from free thought and education is not prostituted to human selfishness, which, under new forms and by new designs, will always attempt to control the noblest aspirations for the advancement of its own interests. Every sacred cause has been compelled to combat a foe without and a foe within ; the first to over-

come opposition by its declared antagonists, and second to preserve the purity of its own councils. The bitterness engendered by this dual contest will ever result in a most conclusive test of the principles avowed, and when this fearful ordeal is passed with success, the cause maintained may justly claim immortality.

In our own country man's capacity for self-government is no longer an experiment. Our rapid progress in all the elements of commercial greatness and general prosperity is unprecedented and phenomenal. The rise and advancement of every species of learning and the fostering care exercised by every department of our government in nourishing and encouraging mental development, is a fitting tribute to the genius of our institutions.

Truly this is the land of freedom, the home of free thought, a free press, free schools, and free inquiry. Do we not owe our present exalted position, in a great measure, to that indomitable spirit, fiery zeal, and hatred of oppression which inspired the early devotees of Masonry in their bitter struggles with ecclesiasticism? The battle of freedom is nearly won, and the causes which combined in the primitive years of Masonry to relegate it to the shades of concealment and quietude no longer exist. Its principles have been maintained at too fearful a cost to remain in peaceful security and retirement. A new field of labor presents itself. In this enlightened age the practical application of its moral precepts should be felt and universally recognized. No longer required to remain passive as a negative force, it should assume a position of power and control which its antique methods have heretofore rendered impracticable. Its conservatism is a clog to its progress and a check upon its usefulness. In every department of life, whether in domestic, social, or governmental association, the purity of its original principles are recognized, and its moral power should be felt and appreciated. To Masonry, more than to any other institution, is entrusted the nurture and protection of morality and education. In its earlier history, amid the jealous foes who watched its progress with malignant eye, its reticence and retiring habits were necessary characteristics of successful defence, but in this age of enlightenment and liberal principles the reverse is true; positive aggression in the interest of truth is essential to demand recognition and enforce conviction. Is it the duty of Masonry to encourage passivity at a period when the energies of the human mind are all directed to the application of active forces? May not the priceless boon of intellectual liberty be endangered, if not lost, by the fatal exercise of licentious freedom? Is corruption, that bane of all governments, to be permitted to sap the foundation of this moral fabric reared by heroes, martyrs,

and statesmen, whose immortal virtues are exemplified in the grandeur of their work? Is it not rather the duty of this grand old institution, which, having successfully defended its honesty of purpose and the sacredness of its character through cycles of time, to now advance the heraldry of honor full to the front and lead on to still higher and holier aims? To us is confided this sacred trust. Shall we permit this brilliant record to be sullied? Shall we stand calmly by and accept a mockery for the real, or a shadow for the substance?

“The world is still deceived with ornament.
In law, what plea so tainted and corrupt,
But, being seasoned with a gracious voice,
Obscures the show of evil? In religion,
What damned error but some sober brow
Will bless it and approve it with a text,
Hiding the grossness with fair ornament?”

In the days of old, adversity and tribulation cemented the bonds of fraternal union and knit more and more closely the ties of devotion. The call of duty alone was the inspiring thought which called forth determined zeal, and now, when the battle is over and danger is temporarily afar off, let us gird on our armor and prepare for the moral struggle which is beginning to wage around us. Let us prepare again to defend and protect by moral force that which physical prowess and heroic fortitude originally preserved. Let a united effort, as of old, exhibit to the world the strength of honest conviction. Let harmony, purity, and zeal combine to shatter the hollow crust of superstition, to purge the body politic of corruption, and to elevate the standard of Masonry upon a basis as firm and imperishable as those eternal principles which have ever constituted its glory and renown.

“Be stirring as the time; be fire with fire;
Threaten the threatener, and outface the brow
Of bragging horror: so shall inferior eyes
That borrow their behaviors from the great,
Grow great by your example, and put on
The dauntless spirit of resolution.”

ORATION.

DELIVERED BY W. . JAMES ALBERT ZABRISKIE, GRAND ORATOR, AT PHOENIX, ARIZ., NOVEMBER 9, 1886.

Most Worshipful Grand Master and Brethren:

In every period of the world's history the human mind has been engaged in an endless struggle for the elucidation of truth. The desire for more light has cheered the drooping spirit, and nerved the arm of despair. The dark clouds of ignorance and superstition, which have hung like a pall over the darkened understandings of men, are being gradually dispelled by the glorious sunlight of a new era. What ages of time have been spent, and countless sacrifices endured, in reaching the mere threshold of enlightenment. The pages of history teem with the recitals of bitter struggles and fierce denunciations, not in the interest of truth, but in opposition to its recognition and advancement.

From the very dawn of time, truth was bound in the iron chains of ignorance. Thus manacled and helpless, it became the sworn duty of power, both secular and ecclesiastical, to guard with vigilant eye any attempt to release this immortal captive from bondage.

What a striking commentary upon the perversity of the human heart is presented in the fact that inherent hatred and intolerance are ever exhibited against all the encroachments of truth and progress, in whatever shape they may present themselves.

This eternal warfare between the truth and error, has ever excited the most violent passions. Every organization of government, whether ecclesiastical or lay, which has ever existed, has typically represented some ostensible principle which claimed divine origin. As the moral government of man was ever deemed the more important, a gradual blending of the two systems was the natural result, and ecclesiastical authority assumed power and control. Thus began the period of dogmatical assumption, and these powers once firmly established brooked no opposition, permitted no discussion and anathematized all who presumed to question the pompous edicts of human rulers claiming divine authority. All ecclesiastical government, from the very dawn of time to the present, has proceeded upon the same theory—that of absolute right based upon the possession of abso-

lute truth. The early worshippers in the temple of Baal, as well as the devotees of Isis and Osiris, followed and professed a faith which to them admitted of no doubt. The Persian Fire Worshippers bowed before the sacred fire of Zoroaster; sought the light literally in the East with an unfaltering faith in the teachings and devotions which they believed led their souls to eternal rest. So the followers of Brahma and Buddha adhered firmly and with unswerving devotion to the discipline inculcated through the teachings of the Vedas and the moral example of their immaculate leader. For ages these doctrines prevailed in spite of opposition, and these beliefs remained unshaken by the fiery attacks of polemics, and the physical struggles of rival disputants. The posthumous fame of Buddha to-day permeates two hemispheres and the influence of his teachings dominates a large part of the human race.

The power of Brahmanism is scarcely less perceptible, and the esoteric teachings of the Hindoo Brahmins constitute a profound system of traditional and legendary lore, combined with great beauty of expression and profundity of philosophical thought.

The historical value of the Brahminical records renders them a favorite study with the student of archæological research. The heathen mythology of ancient Greece and Rome was firmly fixed in the minds of men, and the undying belief in the infallibility of the oracles and the terrestrial existence of the celestial beings, was considered sacrilege to even question. The immortal gods were almost without limit in number, and each possessed a jurisdiction peculiar to his special control.

In this period of fanatical zeal and unwavering faith, who dared to offend the celestial powers and arouse the frenzied wrath of Great Jove?

The intellect, power and wealth of the world were devoted to the building up of monumental piles of unsurpassed beauty, in honor of the deities whose sway was universally recognized. The power of genius was brought into requisition to fitly embellish the temples of the gods and to perpetuate upon immortal canvas and in marble the wonderful conceptions of artistic beauty. No great genius could hope to acquire undying fame until he produced a painting or statue which would appropriately express the power and grandeur of some heathen deity, and which, like the Jupiter Olympus of Phidias, was one of the wonders of the world, and the fame of which still rings through the corridors of time.

This spirit of artistic emulation began with the first initiation of theological dogma, way back when history is lost in the dim twilight of fable, and continued through the middle ages of Christianity, inspiring the pen-

cils of medieval painters with pious fervor, as it had excited the genius of pagan art.

Christianity, the most beneficent in its teachings of any theological system, has won its way by its long and illustrious career of charity and good works.

Mahomedanism came as the word of God through his prophet, like all the religions which had preceded it, and claimed universal homage, through the power of the sword.

This gospel of peace was established in blood; and notwithstanding this practical and phenomenal contradiction of theological profession, for a long period of time no opposition was sufficiently potent to check its adventitious success. Although it was pronounced a fraud, and its Koran a forgery, its temporary triumph was marvelous. Although its early literature was a mockery to logic and reason, and filled with solecisms which excited the ridicule of its opponents, still many of its savans became the literati of their age, and its followers were renowned as artists and scientists. Its scholars became famed for their erudition, and have left the impress of their genius upon the literature and art of the present. All theological systems have produced scholars and men eminent in every walk of learning.

All these systems have claimed the possession of absolute truth, and have grown in dogmatic hierarchies, increasing in tyrannical assumption as they progressed in power, crushing opposition, defying contradiction and establishing the most diabolical tortures as a punishment for contumacy.

Some of these systems are obsolete. Some are in process of decay, and some still exist in the throes of dissolution, while Christianity as a theological system still flourishes.

All these systems have had their periods of initiation, growth, power, control and decadence. All grew despotic and cruel, and all became intoxicated with power and drunk with excess. All ruled supreme within the compass of their respective jurisdictions. All retrograded and became the prey of priestly corruption, until they sank into comparative obscurity and contempt.

As we said of the origion of Buddhism, so likewise it may be said of all religions which have ever existed: "We are accustomed to find the legendary and miraculous, gathering like a halo around the early history of religious leaders, until the sober truth runs the risk of being altogether neglected for the glittering and edifying falsehood."

Masonry began with the first and survives them all. It has lived in spite of opposition. It has never persecuted or proselyted. It has simply pursued the even tenor of its way, practicing its virtues, exerting its moral influence and holding itself out to the world for simply what it is—a model example worthy of acceptance and imitation. It has builded an altar around which all creeds may worship, and has established a refuge to which all the oppressed and persecuted of the world might rally for protection. It has ever been the center of attack by all ecclesiasticism. What student of history can fail to note the bitter vindictive crusades of vengeance which have been hurled against this ancient Order that has persistently refused to surrender its manhood and the sacred treasures of the Masonic Arcana. And yet there are Masons too blind to see, too ignorant to comprehend, or too bigoted to concede, this most glaring and palpable truth of history.

Such a denial from a Masonic source does no credit to the understanding or devotion of its author. The pages of history recounting the infernal assaults which Masonry has been compelled to resist, are too glaringly prominent to be overlooked by the *honest* searcher after truth. It is not necessary to recur to an antique period. The slaughter of the Knights Templar and the treacherous murder of De Molay are modern, but more modern and phenomenal still is the bull of Leo XIII.

“Truth crushed to earth shall rise again.”

But truth requires no physical weapons to assist its authority and secure its ascendancy. The moral force of precept and example presents an impregnable barrier to the assaults of error. Intellectual freedom is the power which alone can grapple successfully with the forces of superstition and ignorance. What system can long survive the effect of bloody persecutions, when education and enlightenment are permitted to throw the focus of intellectual light upon the blood-stained pages of history?

It is characteristic of error to present itself clothed in the habiliments of purity and innocence, and thus it ingratiates itself into the favor and good graces of unsuspecting ignorance, before any suspicion of its base designs have been aroused. Error sustains itself and flourishes in the atmosphere of ignorance. It thrives amid the noxious vapors of doubt and bigoted fear. Amid such surroundings it can sustain itself by *seeming sapient aphorism*, infinite platitude and sententious discourse. To render impregnable this species of so-called logic, ignorance is necessary, and its encouragement the first interest of such a system.

Hence Masonry, which has ever been the hand-maiden of education and intellectual progress, has had to struggle against the herculean power

of every theological system, all of which have thriven and grown great in proportion to the control which they were enabled to exercise over the intellectual advancement of the age. And the shafts of hate, and the darts of disappointed ambition have been hurled at Masonry, for presuming to keep alive the stimulus of intellectual desire, and for its protection to the weak and suffering victims of ecclesiastical vengeance.

Masonic history is untainted by crime or cruelty. Its record is clean and untarnished. It has never violated its professions as an organization, although like other human organizations, it is compelled to blush for some of its individual members. It has always been devoted to the discovery of the truth, and its fidelity to principle is unquestioned. It has always proceeded upon the theory that—

“Truths on which depend our main concern,
That 'tis our shame and misery not to learn,
Shine by the side of every path we tread
With such a lustre, he that runs may read.”

This constant and tireless search after truth and the fostering care bestowed upon education, has endeared Masonry to all who love truth better than error, and has enabled this grand old institution to retain the germ of intellectual integrity by which the world has been lighted through the dark ages of mental thralldom.

A great philosopher has said that “one truth discovered is immortal, and entitles its author to be so; for, like a new substance in nature, it cannot be destroyed.”

Thus Masonry has ever been engaged in discovering new truths, and in endeavoring to preserve from obscurity those old truths which had already shed their refulgent rays upon the benighted understandings of men.

Is not this grand old institution worthy of immortal honor if it has performed no other work than to preserve from the iconoclasm of ecclesiastical fury the sacred germ of all truth—

“That golden key
That opens the palace of eternity”?

Why should we permit the selfish passions of men and the demoralizing sentiments of a groveling herd to taint or mar the fair form of this majestic edifice, reared and sustained upon the corner-stone of fraternal virtue? Should any of its parts be weakened, or should the decay of time or the disintegration of moral subsidence threaten its perpetuity, let the fabric be at once strengthened by the exclusion of worthless debris and its

rehabilitation by the infusion of new work from the quarry which cannot fail to meet the requirements of rigid and technical inspection.

Let us seek the true light as of old. Let us sacrifice all for truth. And now, in this enlightened period of the world's history, when the true light begins to illumine the darkest recesses of the mental and moral horizon, shall we relax our vigilance? Shall we permit these glorious principles to be prostituted upon the altar of frivolous sensuousness? Shall we stand by and witness the decadence of those great elements which have rendered our past illustrious, and not stay the hand of the destroyer? The long period of calm should remind us of approaching storms. Error is alive and active. The horrors of the past only await an opportunity to repeat themselves. The devotees of error are untiring in their efforts to regain the power lost—prepared again to re-enact the tragedies of the past, whenever opportunity and proper conditions may permit their exercise with impunity. No sacrifice is too great to avert this calamity, and to Masonry is relegated the guardianship of human rights.

Upon this Ancient and Honorable Order devolves the fearful responsibility of preserving intact the sacred privileges which, through ages of toil and suffering, have been wrested from the ruthless hands of irresponsible and dogmatic power. Let us be true to the trust and maintain the dignity of our profession in the interest of truth:

Get but the truth once uttered, and 'tis like
A star new born that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake."

DISSERTATION.

THE NAME OF GOD.

DELIVERED BY ROBERT W. HILL, P. G. H. P., INDIAN TERRITORY, BEFORE
GRAND CHAPTER, ROYAL ARCH MASONS, AT MUSKOGEE, I. T., AUG.
13, 1896.

The mission of Masonry has to do with the dissemination of Truth and its history as well as with its conservation, and it is by the study of the past that we are prepared to forecast the future. We seek the progress of humanity and the moral welfare of men, and we are glad of the special encouragement which Masonry gives to the study of the arts and sciences, but to understand Masonry we must study Man himself and observe the growth and intellectual progress which precede the higher civilization. Out of the past come to us the records which speak of man's struggle with his environments, of his efforts to solve the riddles of life, of the gradual lifting up of his thoughts from the concerns of earthly existence, until at last we read of his strong determination to know all that may be known of the Grand Architect of the Universe. The birth and development of the idea of God is worthy of our study, and it has a direct relation to Masonry, for through it we may trace one of the reasons for the existence of the Fraternity. The youngest Entered Apprentice is taught to reverently bow at the name of God, and the dulling ears of the gray-haired veteran finds in the Name a consolation such as no other word can bring to his soul. From infancy to old age we are made conscious of the goodness of our Creator, and we look to the Divine Being for guidance and preservation in all our trials and perplexities. He is the inspiration of our work, and in Him is our hope for eternity. But He was not always known as we now know him, and so, as illustrated in the Hebrew records, we may find help in an examination of the growth of the idea the name now represents.

Masonic Legends cluster around the ancient Hebrews, and much of what is best in it is so linked with their history and heroes that its teachings would be shorn of their moral power if the elements drawn from the Biblical history were eliminated. It is for this reason that any attempt to trace the growth of the moral and religious conceptions must receive a degree of welcome, even though the conclusions arrived at be not alto-

gether in accord with our previously formed impressions. The ethics of Masonry are found in the teachings of Scripture, even though we may not regard Solomon as the first Grand Master. Its mysteries are linked with the highest ideals which it is possible for the human mind to conceive, and around these the system of initiation has drawn the veil of allegory. Yet the idea of Brotherhood, like the idea of God's Fatherhood, finds its roots in the long ago, and we trace it back through ceremony and symbol to the teachings received by the chosen people whom Moses led out of bondage, if not to an earlier age. It is my purpose to-day to examine the growth and gradual enlargement of the idea of God held by the ancient Hebrews and perhaps it may possess something of interest from the fact that it is a departure from the set themes which have heretofore been chosen for addresses to our Grand Lodge. At least those who follow the thought which is embodied in the subject will find ample reason for the choice of subject on this occasion when so many are gathered who honor the Name above every name.

Let us examine the ancient Hebrew Concept of God.

We say that the true progress of any people is usually to be measured by the enlargement which its concepts evidence from time to time. In the earlier periods when the tribe or nation is lifting itself into culture and power its concepts are usually narrow, and differ but little from those held by neighboring peoples, but as national life expands and brings into action, through contact with other nations, all the energies of the people, the concepts also broaden and take on subtler meanings. Thus it was with Greece and Rome, thus it has been with modern nations, and thus it was also with the descendants of the Patriarchs as their national life expanded through the centuries. In those days of semi-anarchy when the tribes were seeking to establish themselves in the Promised Land, their political, social and religious concepts were narrow and admitted of only narrow interpretations, but in later times when trials and triumphs, conquest and thralldom had done their work, the Hebrew mind entered into a richer life, and began to regard all things from a higher and purer standpoint. To the wandering herdsmen of the wilderness, as probably to the patriarchal ancestors, the concepts of the True, the Beautiful and the Good, were only dimly outlined, but to the great Prophets and religious teachers of later centuries they were mirrored boldly and in content hardly surpassed in later ages. It is interesting to trace the growth of the grandest ideal held by this people, for to them we are indebted for much of what we hold as best in our present thought of God, which, after all, is but the full flower promised by the ancient bud.

The two leading names for Deity which continually occur in the Old Testament, with the meaning which they now contain, help us to understand the religious transformations through which the Jewish race passed before their conceptions of God were rounded in the revelations of His nature which are embodied in the teachings of Christ. The ancient generic term is EL or ELOAH, both of which are singular; ELOHIM is the plural form. One curious thing about this term is that while the plural form is generally used, it is always with a verb form in the singular, and for this reason some grammarians term the plural form of the name the plural of excellence or majesty, and find in it a symbolic suggestion of the Trinity. It is probable, however, that the plural form carries us back to the infancy of the Semitic and Aramaen stock when polytheism prevailed, and that the use of the singular verb marks the triumph of theism over fetichism and the final absorption into one idea of the attributes which had before been embodied in the many gods of the people. When the process of growth, growth it must be called, had reached a certain stage in the development of the people, there followed the natural attachment of the tribal specific names to the ideals embodied in the term ELOHIM. The Hebrew specific name in the Old Testament is JEHOVA, and it, with its special meaning, marked the greatest advancement along the lines of national intellectual uplift. Before proceeding further it is well at this point to say that in spite of the assertion of many to the contrary, the idea of God seems to be a part of the primal possession of all peoples and all ages. Whatever its form, the idea is in the mind of men in some shape.

So far as the concept of God in the Old Testament is concerned, it does not matter what position we take; whether that it was a part of the primal investment, and as such was distributed alike to all people *after* the Fall, or whether we look upon all religious development as an evolution from a primary concept, which begun its growth *after* the Fall, the fact that no people have ever been discovered entirely destitute of the idea leads most scholars to the conclusion that it has been part of the inheritance with which humanity was invested when men began to be upon the earth. The Scriptures teach that the knowledge of God was with man *in his period of innocence*, and also that it accompanied him when he passed out from Eden, but it *does not* declare that it was with him *at the time of his creation*. The records of the creative works of God which relate to man seem to imply a long period between the creation and the Fall, during which man was imbibing knowledge, and developing into what we find him when the Temptation begins. It is thus possible to look upon the idea of God as a slow growth from a feeble germ with which man began existence. It hardly

seems probable that the concept was fully rounded out even at so late a time as that given to the Temptation, for had it been it would have been impossible for the Serpent to have so easily prevailed over man and caused the Fall. It is thus possible also to reconcile different theories with the facts as we find them and as they are told in the Scriptural narratives. It is probable there have been several great stages of religious thought, with the idea of God as the goal, such as seem to have been the experience after the Fall. These were: 1st. A stage of Atheism; that is, not a denial of God's existence, but a period during which there was an absence of any definite ideas on the subject, a period of slow development during which man was so engrossed with the great task of subduing the earth, that he had little time or inclination to think upon anything not directly connected with his daily task. 2nd. The stage during which the concept of God dawns, or rather forces itself upon the attention. The merely animal feels the checks of the spiritual. This is the period of Fetichism. Man believes that he can force the Deity he dimly recognizes to bend to his wishes and comply with his desires. We find this stage of development with all that it implies still upon the earth and we are enabled to measure its power. The third stage brings in the period of Nature-worship or Totemism, during which natural objects, such as trees, animals, mountains, and even the sun, moon and stars are worshipped. Then for the fourth stage comes the recognition of the superior power of the deities and Shamanism, or Priestcraft, with its idea of the intercessory power of the Shaman, or priest, controls the mind, for it is supposed that the abodes of the superior deities are far removed, and none may attain to them save through the good-will of the Shaman, who is gifted with the keys to the divine dwelling place. This is the beginning of the stages of Anthromorphism, which, when entered into completely, finds the gods still more thoroughly invested with the nature of Man, but endowed now with resistless powers. The gods are conceived of as a *part* of Nature, but still able to control it; they are amenable to reason, and may be swayed by the persuasions of their votaries. They are represented by images embodying to some extent the human ideas as to their power and nature. In this stage advancement is clearly shown by the forms chosen to embody the ideals of the Divine, and thus in it we have a progression from the awful images found in Indian and Mexican temples to those wonderful attempts of the Grecian mind to portray divinity through the idealized human form. The Hebrews reached eventually the final stage when God becomes the Author of and not merely a part of Nature. In this stage he becomes for the first time a *really* supernatural being. When this conception is fully formed in the mind, morality becomes a necessary part

of religion, and men strive to model themselves after the ideal of perfection which they associate with their concept of Deity. It is thus step by step that man progresses from the state of ignorance and indifference to that in which the knowledge of God becomes the aim of life and the source of all true happiness.

“Since all things suffer change
Save God, the Truth,
Men apprehend Him newly
At each stage.”

The difference between this kind of evolution and that which makes man's progress a return to a former fully rounded concept, a slow recovery of what has been lost, is of course great, but one can hold either view and still find himself within Scripture bounds, for in the Scriptures the progress of man is sketched in the barest outline and not given in detail. As the Bible deals in detail chiefly with a part of the history of the Chosen people, rather than with the history of the race, we find incidental confirmation of this doctrine of a slow development of the concept of God in the gradual advancement which the chosen people made toward the monotheistic conception which was general among the Hebrews in the time of Christ. We find it also in those slight details concerning other people which are scattered here and there through the various books. From these it would appear that the call of Abraham was to break away from such conceptions of the Divine nature as were held commonly by all the people of his time, and that his special mission was to establish a peculiar people in whom there might be developed such ideals as would prepare the way for the manifestation of God in Christ.

THE WORD “GOD.”

Max Muller, in his “Science of Language,” says that “it is impossible to give a satisfactory etymology of either of the words ‘God,’ or ‘good,’ but that it is clear that these two words which run parallel, but never meet in all the dialects based on the Teutonic, can not be traced back to one central point. ‘God’ was most likely an old heathen name for a tribal deity, and for such a name the supposed etymological meaning of ‘good’ would be far too abstract, too modern, and too Christian.” It has been a favorite thought in connection with our modern use of the term God, that it was based on the fundamental idea of Goodness, and that it could be taken as an embodiment of an ancient ideal of perfection in which the conception of perfect goodness governed all other conceded elements in the Divine Nature. But, as Muller has shown, we are too apt to read into the ancient

words our modern conceptions, especially when we can, by so doing, bolster up some favorite theological dogma of our own. Because we find words nearly alike in form or sound we jump to the conclusion that they must of necessity have come from the same root, and therefore embrace the same fundamental idea. It is true that in this case we now give to the words meanings which bring them into relationship, but it is probably true that originally the term "God" was a local name for some Teutonic powerful tribal deity, which name gradually received a more extended application until it finally ripened into the grand conception with which it is now associated, and which has made it the greatest word in our language, as the conception it now embodies is the greatest man is capable of entertaining.

THE HEBREW NAMES.

Let us now return to our direct examination of the words or names which in general use embodied the popular thought of Deity. ELOHIM, the generic name, occurring rarely in the singular, is found more than two thousand times in the plural, and *always* with a verb in the singular. According to Gesenius, EL is the earlier form, and was perhaps originally nothing more than a special name for some particular local deity, which short form in time grew into the later and longer form, although this was never used to the exclusion of the shorter and earlier word. It is possible that like the Chaldaic word BEL, the Babylonian form of BAAL, the Phœnician Sun-god and chief deity, EL had at first as its root meaning "Master" or "Professor," or "High One," "Exalted" (compare AL, summit), from which meanings the transition to the later meanings and use to which it was applied was easy. I am aware of the etymological difficulty which attends the connection of these words, for while BEL is not only similar in sound to BAAL, it is also like it in form. EL is in form no way similar to BAAL, but is near to AL. It is possible that in the wonderful experiences of the Hebrew people, including among the Hebrew people the ancestral Aramaen stock from whence that people came, there arose a necessity for a deliberate alteration of the form though not the sound of the words associated with the idea of Deity, in order to emphasize the difference between the Phœnician and Hebrew ideals. Thus Ain would become Aleph, which often occurred. However this may be, it is beyond dispute that the term EL was not held in as high esteem as the specific name of JEHOVAH, for it was used at times in connection with false gods (Exodus xix:20, xxxii:31, Jeremiah ii:11); it was applied to spirits and supernatural beings (I. Sam. xxviii:13), and even to kings, judges and magistrates, who are held to be vicegerents of God (Ex. xxi:6, xxii:8, Psalm

lxxxii:1, and elsewhere). In all of these instances where it is used it carries with it the primary idea of lordship, and indicates that a familiarity with this meaning was common among the people. It would also seem evident that the term EL was seldom regarded as a sufficient characterization, for it is generally coupled with some qualifying word which adds power to the generic name. Thus when Melchizedek speaks to Abram he uses the name EL ELYON (God Most High), while Abram in his answer still further amplifies the name by the addition of JEHOVAH (Gen. xiv:19), as though there might be a difference in the conception of Deity held by the two. If it be said that the Scriptures declare that Abram did not know God by His name of Jehova, it can only be said that the term is put in his mouth as part of his speech to Melchizedek, and it must be the task of some one at some other time to handle the question of Redactor, Elohist and Jehovist. Here we refer to it to show that the meaning of "lordship" and "possession" is attached to the use of EL, and its compounds, indicating its close affinity to the Phœnician concept of BAAL, for you will notice that in the ascription of power in the blessing of Abram, Melchizedek distinctly uses the further term of amplification, "Possessor," which is sometimes translated as "Maker," and so given in the margin of the Revised Version. In the vision of Abram, when the future greatness of the Chosen people was revealed to him, Abram uses the name JEHOVA again, but couples it with the term "ADONAI," or Lord, evidently going back to the original concept, but using another term than EL. If these terms were put into Abram's mouth in later times, it is apparent that so far as the time of the writer was concerned the people entertained no doubt as to the content of the name ELOHIM, and used it in the same sense of the writers of antiquity, as requiring more or less of amplification to make it identical with the specific name JEHOVAH. We have seen this in the case of Melchizedek, and EL ELYON, and we find it again in the use of the name EL SHADAI, as when Abraham was ninety-nine years of age. This name, so frequently used in the Old Testament, carries with it the concept of Omnipotence, and makes a strong contrast to the recognized weakness of the country gods. Thus also in Deut. x:17 we have a perfect identification of ELOHIM with *power*, where He is said to be "JEHOVAH your ELOHIM," who is a "ELOHIM of ELOHIM," and a "great ELOHIM," "ADONAI of ADONAI," a recognition of the attribute which was most nearly associated with perfection in the Hebrew mind, and like the other qualifications of the term EL it was an indication of growth, and of clearer perception of the Divine nature.

Another application of the root idea is found in the use of the word for tree, "Ela," to be strong, especially of palm and oak; "exalted" and "durable," where the word *Elon* is used. In the plural we have for groves the word "Elim" (Palms) which became in a double sense appropriate when trees were adored and the groves became the seats of public worship, similar in kind to the cult of the Baal Bamoth. Of course, in time the root meaning of such words as these became lost to the common minds, and only those meanings were recognized which were directly identified with the latter usage. This was certainly the case with the word "Terephim," which at first when it appears has the meaning of household gods. These might be small enough to be carried concealed in a saddle, but later we find them at least as large as a man, for the wife of David uses one to deceive those sent by her father, to seize her husband, and as it lay in the bed upon which they looked it must have been as large as a man, or it would have failed of its purpose. Perhaps, like images of Hermes, they were often only a bust on a pedestal, but it is likely that they generally were large enough to fulfill all the purposes of a family Ephod, or idol, always ready for consultation. As they were part of the furniture of David's house, and also of Jacob's, and were so highly prized by them all, it is certain that at first the idea of God held by these men and others of their times was flexible enough to admit what afterwards was made the subject of the most stringent prohibitive legislation. A household image of EL later could not be tolerated, for the idea of God had gained in definiteness, and more perfect spirituality.

The name of Baal Berith in Judges 9:46 is evidently intended to be the same as El Berith in the eighth chapter and thirty-third verse, and this will bear out the contention that "El" and "Baal" are common names for the same conception of Lordship and also show that it was not out of place to apply either of the names. Certainly if the idea contained in Baal was altogether repugnant to the Hebrew concept of God there were frequent and unexpected departures from the right application of the term. Even Gideon was called Jerubbaal (Baal contends), while Saul named one of his sons Ishbaal (the man of Baal), and Jonathan's son was named Meribbaal. A father would scarcely put his own son under the ban by affixing a name conveying an evil impression, which would be the case were the compounds of Baal indicative of proscribed worship. If El Berith and Baal Berith are acceptably synonymous and connect the two terms El and Baal in acceptable and interchangeable relations, these must have been understood to have existed elsewhere in the common usage of the people. It thus would have been as proper then for Hagar to have used the name "Baal Roi," for "God

of seeing," as the name "El Roi," which she did use. In her time and with the feebler concept which was then held, there would have been no disrespect shown by the use of such a name as Baal from a woman filled with gratitude for a special deliverance from a greater danger. The close relation in the popular mind between the two terms would have made the use of either an indication of great thankfulness for relief. God saw her and heard her prayer, and she called Him by the name most familiar to her, while the other would have been used by another person of that time under similar circumstances.

THE SPECIAL NAME JEHOVA.

We come now to a consideration of the *Special* name used by the Hebrews to designate God. We are not so much at a loss as to the root meaning of the word JEHOVA. Whatever may have been the method of pronouncing the name, we have the idea of Being, Existence, independent of causation and as essential to the nature of God. This name in its several forms was to the Jews the great and sacred Name of such wonderful import. Its utterance was so strongly prohibited that at last its rightful pronunciation was lost, and we are left with no clue to the mystery. The sounds of the vowel points of the other names of God, "ELOHIM" and "ADONAI," were used instead of the rightful name, in consequence of misinterpreting Ex. 20:7, Lev. 24:11,15, Deut. 28:58, and others. What the real vowels and consequently the proper pronunciation should be, is not known. It is probable that, like EL, this name was either of Phœnician or Aramaen origin, and when appropriated received an added meaning. Etymologically it is closely related to the Phœnician name for the Sun-god "IOA," which Name was also used in Chaldaic in the same form of "IOA" for "The Intelligent Light," and the transition from this idea to that of "I am that I Am"—Self Existence or Pure Being—was easy and natural. The Egyptian temple of Isis at Sais had this inscription: "I am what was, and is, and is to come. No mortal hath yet unveiled me." Compare, "Jesus the same yesterday, to-day and forever," and Rev. 1:4, with the meaning given to Moses at the Burning Bush. It is the other contents of the concept in this name which indicate the great advancement which use assures. In its enlarged meaning EL became the "Master," "Maker," and "Possessor," but while heaven and earth are His, there is no trace of close appropriation and special relation. Other nations had "ELOHIM" in common with the Hebrews, and were as much entitled to their protection but the use of the new special name with its larger content introduces the idea of Hebrew independence. JEHOVAH to them is the National God, and as such He is

conceived of as above all other gods; and as for the nation it should know no others. He becomes the "Preserver" of the nation, and sustains a peculiar relation of intimacy with all of the stock of Abraham. He becomes naturally the Theocratic Ruler, the "First and the Last," still more the "ONLY TRUE GOD," the Ever-Living "Defender," the "LORD OF HOSTS." Intimately associated with the name of JEHOVAH, all of the legislation of the nation was based on the Theocratic idea. The supreme civil rule, whether Lawgiver, Military Leader, Judge or King, all were the vicegerents of JEHOVAH, and the High Priest was His spokesman, as were also the Prophets appearing from time to time in the crises of the national life. The explicit declaration that the name JEHOVA was not known until its revelation to Moses at the Burning Bush involves us in a difficulty which vanishes when we agree with the higher critics that this statement is part of the late Priestly Code, and reflects only a backward light along the course of history. But it is not necessary to resort to this dismemberment of the Book, for it is possible to find in the development of the Hebrew ideal from the time of the Patriarchs sufficient advancement to make the name *practically* new, and certainly *new as to its content*. There is a vast difference between the name of a merely local god, even the "God of the Thunderstorm," such as JEHOVAH evidently was originally, and that larger concept of Leadership, and Omnipotent Being, endowed with the specific attributes of Righteousness and Holiness, and sustaining such close relations to all the details of government which became the content of the Name later.

THE INNER MEANING.

What then is the later inner meaning of the chosen name of Deity given to Moses at the Mount? "HIH" is the imperfect tense of the very TO BE, of which the present tense form is "IHIH." By apocopated form the first person is "IHI." The meaning was a growth.

We learn that the name itself then was a symbol of Creation, an anagram, and that in the special forms in which it was sometimes written was embodied the conception of the union of God with His creations, as expressed in the Universe. The letter H was considered to be the *agent* of Almighty power, and as this was found in all the pronouns which designated sex, and was also more than any other letter in evidence in the special Divine name, it was felt that the great mystery of Fatherhood and Motherhood, the idea of power of reproduction was concealed in the Name. As other religions were based on Nature worship, and as that was most familiar to those who had been under the influence of Egypt, and

who were environed by tribes whose worship was of the same sexual type, the Israelites doubtless in the earliest times made the name JEHOVAH contain much of the dogma with which they were most familiar. A reversal of the letters gave the personal sex pronouns, the male and female, and thus they could contemplate with the concept of Being that thought which in Egypt was wrapped up in the names "Isis," "Osiris" and "Horus," and which, in the land of their own inheritance, confronted them in the yearly feasts of the Canaanites and veiled itself in the lamentations of the women over the death of "Tammuz," slain in the darkness of the North. In JEHOVAH *all* sex was contained, hence none could be slain, and all had continuing life. He was therefore the only True God, as the only one not subject to evil power.

THE ATTRIBUTES.

Moses learned in Egypt the doctrine of God as Eternal, Invisible, Omniscient, Just and Powerful. Those attributes attached themselves to the "Jehovah" of the Mountains, and henceforth were part of the concept. The Mountain and Desert tribes knew "Jehovah," but to them He was the "God of the Thunderstorm," "the God of Lightning." We believe this, because it seems reasonable to suppose that as Moses found the name "JEHOVAH" at the Burning Bush in the Sianitic region where he lived for so many years, that the name was familiar to the people who lived thereabout, who were probably of the same original stock as Israel, and more, that it could not have been an unfamiliar name to the enslaved Hebrews in Egypt, for it was to be to them the assurance of the Divine approval of their Exodus. It was to be a Name to establish immediate confidence, and must have meant to the Children of Israel a powerful protector, more than the equal of the united gods of Egypt. Evidently the name JEHOVAH represented to them the most powerful deity, who, while especially located at Sinai (as there it was that He had directly manifested Himself), yet was both able and willing to exert His power in behalf of the descendants of the Patriarchs. This idea of habitat or localization was held by the Hebrews for a long time, and finds frequent expression. It was perhaps for this reason that they were so ready to take their journey into "the wilderness," knowing that they were going to the Mount of God, and could there enter into covenant relations with Him. Perhaps also, because of this idea of relation to the region of the great mountain, the association of the name "Adonai," the equivalent of "Moloch," or "Adonis," came into general use, for "Adonis" was a term for a principal god all along the coast which was dominated by the great

Desert mountain. If the term "OLAM" (eternal) could be applied to BAAL, BEL, MOLOCH, and ADONAI, it would of course be part of the enlarged concept of JEHOVAH, when all the attributes of these powerful deities were passed over to him as the proper attributes of the National God.

THE SUN GOD.

In Egypt, when Israel was led by Moses, the sun-god was "Ammon-Ra," for while Ammon, the supreme, was originally the "concealed god," and regarded like Jupiter as "the father of gods and men," he became associated in the common mind with "Ra," and the two were recognized in the Sun. "Ammon-Ra" was thus the equivalent of "Appollo," the sun-god of the Greeks, and "Baal," the sun-god of the Phenecians, and "Bel," the sun-god of Babylon, and "Asshur," the sun-god of the Assyrians, while he also contained the enlarged idea of supremacy with which the Greeks and Romans invested their "Zeus" and "Jupiter." The Persian "Mithra," the god of fire and light, and thus the sun-god, was not represented by images, but in all these other instances where the names indicated that substantially the same belief obtained, the "Ephod" or image was a necessary part of the furniture of the Temple, a more approachable representation of the Deity than the fierce and distant sun. The Persians conceived also of a Creator who was beyond and superior to the sun, and of whom the glorious sun was a symbol—"Ahura-Mazda," or "Ormudz," who was "invisible and eternal and righteous," a far loftier conception than that embodied in Jupiter. To this Persian concept doubtless the Jews owed much of the content of their own later thought of Deity. As commerce and other relations were close for many centuries, it is reasonable to suppose that what was best and loftiest was appropriated and made part of the concept of JEHOVAH. As the loftiest thought and most advanced ideals were there found, it was to be expected that the developing Nation would make use of the intellectual conquests of the other. It was this discriminating and extensive appropriation of ideas which finally completed the Hebrew concept of the Most High.

SACRIFICE AND WORSHIP.

Another side-light showing development concerns the recognition of human sacrifice, which under certain conditions, was not only allowable at first but was to be commended. The cruel sacrifice of the male first-born to "Moloch" or "Adonis" among the Hebrews was commuted by the consecration of the first-born to the service of JEHOVAH, and by exchange made the Levites servants (slaves) of JEHOVAH, bound to His

service, and with their lives at His disposal. That the first-born were not slain was not because the rite was altogether abhorrent, for even in late times it was common, but because, as in the case of Abraham, a substitute was provided, both for *person* and for *form*. There was no substitute for Jephthah's daughter. In the main, it can hardly be denied that the cult associated with the name JEHOVAH was due largely, so far as form was concerned, to the influence of the Canaanite and Egyptian people, the former always active until fully absorbed in Israel. But sacrifice and worship was the bond between the children of Israel and their God, and as JEHOVAH was *their* God, and *not* the God of any other people, whatever was borrowed from the Canaanites or other nations became holy, when it was used only to still further honor Him, and make His presence and power more manifest. The idea of sacrifice among the Baal worshippers was that it partook of the nature of a bribe to turn away anger, or a gift to win favor, and the ordinary mind among the Hebrews so associated these thoughts with the sacrificial service to JEHOVAH, that it had to be clearly and constantly taught that the most acceptable service was not sacrifice but heart service and holiness. Until the element of personal righteousness entered into the scheme of life as that which would make men most acceptable to JEHOVAH, because most like Him, the worship of Israel differed but little except in name from the worship of BAAL or ADONIS, or BEL, or RA. It was the enlarged conception of the nature of God which worked the complete change, but the change needed centuries. Even until the time of Christ the influence of the early cult inherited from the Canaanites was discernible. For one thing, the rise of the priestly office itself, evidenced the influence of the BAAL cult, for until in late times the priestly function in sacrifice and prayer was part of the investiture of the head of the household. It was when it became necessary to hear the voice of the Oracle that some consecrated person was called in, and generally in early times this was a person who possessed an "Ephod," or image of God, but when the concept of JEHOVAH was filled out by the absorption or adoption of the desirable attributes of other gods, the development of a settled priesthood and an orderly service was natural. As long as Israel was nomadic it was not possible to have more than the germ of the magnificent service which grew into completeness with the permanent location of shrines and temples.

THE TEMPLE.

For a simple wandering people the simplest form of altar was sufficient, and the sacrifice one which could be offered by any person. This

was at first in the nature of a meal provided for JEHOVAH, of which the offerer partook with all his household as guests of God. These simple essentials were enough to give scope to the reverent feelings of the soul, and renew the bond between JEHOVAH and His people. Worship then was in simple form, without money and without price or toll to priestly intercessor, totally unlike what it became in those later years when a numerous priesthood held the keys of heaven and made worship a matter of much cost to the worshipper and of gain to the priest who officiated. The Patriarchs had built up their rude altars wherever the spirit moved them, and the names which they gave to them were indicative of the spiritual experience through which they had passed in that place, but later on when the growth of Priesthood and the broadened concept of God led to an amplified ritual of worship, the early freedom which prompted men to build simple altars was lost, and the more elaborate ritual required instead the maintenance of the great Temple even at the sacrifice of the earlier shrines. The thought was if JEHOVAH could be induced to leave the Mount of Manifestation, His favorite abode, it would be when He had a suitable House for a habitation, a House more perfect in all its appointments than any which had ever been erected to BAAL or other of the country gods. To maintain such a Temple and its Priesthood properly would require the united support of *all* the people, and the abolition of local Temples (Bamoth), which were, after the manner of the Canaanites, common on the high places and in the groves throughout the land. The presence of JEHOVAH sanctified the Temple above all other shrines, and made it the peculiarly appropriate place for all the people to worship, and made certain the voice of the Oracle to those who had desire to consult it. Thus when the Temple was completed and all the courses of priestly service fully established, the influence of the Temple enlarged the concept of God held by the people and finally led to a partial abandonment of the simpler practices which, in the earlier times, were associated with the name EL. The people had then left the more simple service, with a more simple Name, and its concept, and yet had carried into the enlarged service all of the more valuable elements pertaining to the older. Thus it is still possible to see in the Temple the necessary development of what had gone before. But the Temple itself was mainly a reproduction of the older Temple of Baal in its *form* as well as in the arrangement of much of its ceremonial, and it is this power of adaptation and of appropriation of all that was best in what had gone before, which made the strength of the Jehovistic worship. It was as though out of the mire and filth of idolatry the jewel of faith was rescued and was made to do service

in the adornment of true worship. The Targum says that originally "Abraham was called from the service and worship of the stars in order that the nation to be born from him might be established in the worship of Him who made the stars," and Arab tradition has it that even in their own land it was hard to hold back the people from the worship of the heavenly bodies until in the Temple they beheld the glory of JEHOVAH. Out of the false beliefs, the superstitions and vanities which environed them, and by the natural yet slow process of growth and absorption of whatever was found most fit, was built up at last that which has, in the goodness of God, resulted to the advantage of all the races and all the ages of Man. Through feebleness and uncertainty, often in conflict with those things which the world has found most degrading, yet still ever impelled by spiritual forces not apprehended at the time, the Hebrew mind was led from gross darkness into more of the divine brightness than any other people of old enjoyed.

CONCLUSION.

From all this then we come to the conclusion that the special name of God meant originally only that JEHOVAH was the National God of Israel, and that it was not till late in the National development that the Name grew into the broadened conception of the God of the Universe, the *only true* and the *only wise*, besides whom was none other. It is true also that the Name became an anagram, and that even Moses allowed the people to retain many of the older ideas, the ideas of the fathers and of Egypt, and that these were finally dropped, enlarged, or purified in the moral development of the Nation. In this respect Israel, then, is an example of the normal course of moral and spiritual development through which many other people have already passed or must pass. The germ or seed-thought which made development along right lines possible to them was the idea that God took a *personal* and *direct interest* in the welfare and concerns of His people. In a peculiar sense He became to the people Israel's God to whom they could look for help in time of trouble, and whose Justice was infallible. They began National life by struggles against better equipped people for the possession of Canaan, hence the prominence of the militant ideal. JEHOVAH was a Mighty War-God—EL TSABAOth—the Lord of Hosts, the Mighty Defender, whose presence was light and glory to Israel, but darkness and disaster to all enemies. Thus the concept grew as did the Nation, until He became to them the Alpha and Omega—IOA—the All in All, not only for Israel and on Earth, but for the Universe of which He was the Creator, the Preserver, and the Destroyer, EL SHADAI, the Everlasting Father, in whom all

live and move and have their being—a fitting preparation for God manifest in Christ.

Our study of the subject has led us to the following convictions:

First. That climatic and purely physical conditions affect the idea of God which men hold, and that this to a large extent conditioned the earlier concept which appears in Hebrew history.

Second. That the amplified conception of God was an evidence of mental energy, and also an indication of spiritual development, such a conception being necessarily based upon enlarged ideals only possible to those whose intellectual growth had outworn the narrower limits of the earlier age, and whose spiritual development had awakened loftier moral ideas.

Third. Every change in the National character was a direct consequence of a change in the National ideal of God, for while the change was at first an individual one, it spread so rapidly that soon it embraced the people as a whole. Moses was one man, but he was able to make JEHOVAH a reality to all his people.

Fourth. The final Theology of the Hebrew people was a natural outgrowth of the final idea of JEHOVAH, coupled with the National development, and testifies to the strong influence of environment, as well as to the bitter experiences through which the people were called to pass.

Fifth. The ideal embodied in the name JEHOVAH has broadened and enlarged during each century since first the Name was given at the Burning Bush, and each century has had some part in shaping the final concept and has also contributed something of value to it drawn from its own experience.

Sixth. The Masonic use of the Name has been helpful to the enlargement of the concept, in that it has made the moral attributes prominent in all its work, and has sought to develop the spiritual side of men through the emphasis which it places upon the duty of worship and service, as well as by the stimulus which it gives to the study of the Divine character as exhibited in the Universe.

Seventh. The present Masonic use of the Name is meaningless if there be and departure from the homage which the principles of Masonry inculcates, and the use of the Great Light is an emphatic declaration that Masonry recognizes righteousness as the source of its power and the assurance of its continuance and prosperity, and that the protection of the Most High is given in answer to the prayer of faith, which itself is consequent upon a high ideal of the Divine Nature.

[NOTE.—As the printer has no Hebrew type, the Hebrew words are put into English as nearly like the original as possible.—R. W. H.]

ORATION.

DELIVERED BY REV. A. T. WOLFF, GRAND ORATOR, BEFORE THE GRAND LODGE OF ILLINOIS, AT CHICAGO, OCTOBER 8, 1890.

Most Worshipful Grand Master, Grand Officers and Brethren:

I am deeply sensible of the honor conferred upon me in being permitted to address this great assemblage, the representatives of the more than 40,000 Masons in the State of Illinois. But what can I say? Our Most Worshipful Grand Master in notifying me of this appointment expressed a wish that I should say something practical and helpful to the members of our Fraternity. This I shall try to do, especially in view of the great number of young men in this Grand Lodge. They are an earnest of the glory, the strength and progress of our Order through coming years. For myself, let me say that I was raised an anti-Mason of the straightest sect. I was told that Freemasons were thieves, cutthroats; that they had murdered more than one inoffensive citizen; would swear to what was not true in courts of justice to shield a brother Mason from just punishment; that they were a menace to society and good government, and could not be trusted. As I grew older, observation taught me that these things could not be true. Wherever I went I saw many of the best men in every community wearing the badge of the Order. Many of these were men who not only would scorn to do a vile or mean act, but they were eminent Christian men. What is true of the present is also true of the past. A few years ago, a ministerial friend in Pennsylvania had in his possession a Masonic apron which he held of priceless value because of its history. He was a descendant of the Wesley family, and the apron, which had descended to him through several generations, had belonged to the illustrious John Wesley, the great founder of Methodism. The apron was worn by Wesley when present at meetings of the lodge. In 1734 Benjamin Franklin was the Grand Master of Pennsylvania. In 1754 a subscription list was circulated in Philadelphia to erect a Masonic hall. The list of subscribers is a long one, and among the names are Benjamin Franklin, John Bell, James Hamilton and others eminent in the city and Province, and some of them afterwards in the councils of the nation. When General Washington was inaugurated President, April 30, 1789, the oath of office was administered

by Chancellor Livingstone, the Grand Master of New York, and the Grand Lodge of Pennsylvania sent him an address of fraternal greeting! Time wore on and Washington's administration was drawing to its close. At an extra Grand Communication an address was presented, to which Washington sent a most affectionate reply, closing with these words: "Permit me to reciprocate your prayers for my temporal happiness, and to supplicate that we may all hereafter meet in that eternal temple, whose builder is the Great Architect of the Universe." In 1824, when the illustrious Lafayette, the friend of Washington and liberty, visited this country, in the Grand Lodges of Pennsylvania and of New York he made most earnest, fraternal appeals in behalf of the persecuted Masons of France and Spain. But why enlarge the list? The best men of the past and present have honored the Institutions of Masonry. Let us keep it so by saying that none but the virtuous and the good shall be admitted within our sacred portals. Unworthy and wicked men have sometimes gained admission. "They were with us, but not of us." So has it ever been in the Church of Jesus Christ. When there was only a church of twelve, one was a Judas, and there have been many Judases since. Masonry has her Judases, but they are false to the principles they profess.

Some object to the *secrecy* of our Order, but I remark that secrecy is not in itself wrong. It only becomes wrong when used for wicked purposes. Those who would compare Masonry to Molly McGuireism, the Clan-na-Gael, and other lawless organizations, talk of that which they know not. Every corporation or business house has its secrets. Every family is a secret society, and the husband or wife who reveals family secrets to the world, is justly held up to public infamy. The little flower blooming on the hillside, with its dew-kissed petals, bowing in worship to the rising sun, has its mysteries of life and growth which naturalist has never penetrated. Man himself is a being of mystery. He is "fearfully and wonderfully made." The soul and its attributes, the union of mind and matter, the relations of will and consciousness, are secrets which have never been revealed. Masonry has its secrets as well, which shall not be made manifest till the great day of the declaring of all things.

There exists an organization, with headquarters in this city, which has for its avowed object the overthrow of Masonry and all other secret organizations. It is composed of a few members, mostly in the vicinity of this city, with a poorly sustained paper and publishing house. No slander is too great, no falsehood too base or malicious for these cranks to utter against our Order and its members. And yet they arrogate to themselves the great, high-sounding title of the "National Christian (?) Association."

Their feeble efforts and their big name reminds me of a little story of old Jack Spicer, of Kentucky. Jack was in Paris, and attended a ball at the Hotel de Ville. He was dressed in a resplendant uniform, and sported epaulettes on his shoulders large enough to start four major generals in business. Jack was the observed of all observers, and got mixed up with a party that his friends could not account for. Wherever the Marshals of France went, there went Jack, and when the Marshals sat down, Jack did the same, always taking the post of honor. The next day Jack called on the American Minister, who started up conversation in the following way:

"Well, Jack, you were at the ball last night."

"I was, sir, and had a high old time."

"For which I suppose you are indebted to the high old company you got into. By the way, how came you associated with the Marshals?"

"How? By virtue of my office. They were Marshals of France, while I am nothing else than a Marshal of the United States."

"By right of your office! What do you mean?"

Jack pulled out a whitey-brown parchment, with a seal big enough for a four-pound weight.

"What is this?"

"My commission of 'Marshal,' which I received when I was Provost Marshal, time of the war!"

"Well, Jack," said the American Minister, "all I've got to say is, you're doing a mighty big business on a mighty small capital."

And so say we of the Cynosureans, *alias* National Christian Association—in their attempt to overthrow Masonry—they are doing *a mighty big business on a mighty small capital!*

For whatever cause attacked—by the ignorant, the scoffer, the wicked, the faithless, or the false—the brotherhood is pledged to maintain itself now and hereafter as aforetime. We laugh to scorn the futile efforts of men, ignorant or misled, deceitful above all things and desperately wicked, who seek notoriety or gain by fruitless assaults upon our noble Order. Against all hostile forces, it stands protected in a security consecrated by the centuries.

Masonry is the *oldest* of existing secret fraternities, as well as the mother of all others. Our Most Worshipful Grand Master said to me almost a year ago, "Don't give us a flowery talk about the Antiquity of Masonry, that is done to death; talk about something else." Which I propose to do. The fact is, I have no sympathy with the claims of a great antiquity. Some say that the apostles were Masons, some trace the institution back to Solomon, some to Noah, and some to the garden of Eden.

It is true that Adam made himself an "apron," but I can scarcely believe that he was a Mason, for he had been guilty of grossly *un-Masonic conduct just before!* I have no doubt that the world in all ages has had its secret orders, but *speculative Masonry* is of comparatively modern date. It is an outgrowth of the Guilds of operative Masons of Germany, France and Great Britain in the thirteenth, fourteenth and fifteenth centuries, and more latterly those of Sir Christopher Wren, who erected St. Paul's Cathedral, and rebuilt much of London after the great fire. These guilds beginning to admit gentlemen and noblemen, gradually lost their operative character. The first instance of the admission of gentlemen to these guilds was in 1646, when Elias Ashmole, afterward Herald of Windsor under Charles II., and Col. Mainwaring were accepted. Thus these guilds began to develop into speculative Masonry. Speculative Masonry may really be said to have commenced its present career in London, June 24, 1717. For on that day, the "high noon of the year, the day of light and roses," was instituted the first Grand Lodge of England; which was composed of four subordinate lodges. The leading spirits in the organization were Dezaguliers, a French Huguenot, and Rev. James Anderson, a Scotch Presbyterian minister. Anderson compiled the first Book of Constitutions. In 1721, the Duke of Montague was Grand Warden, the first of a long line of noblemen and princes who have graced our noble Fraternity.

The true glory of Masonry is not in its antiquity, but in the purity of its principles. Feathers, regalia, gold lace, big processions may dazzle the eyes of children and the unthinking, but we shall best commend ourselves and our order to the thoughtful and wise by being more fraternal, and walking by the "great light" which God has given to us, to be a "lamp to our feet and a light to our pathway."

MASONRY PECULIARLY HONORS WOMAN.

Mother, home, wife, sister, daughter—there are no dearer words in the English language. I measure a man's character by the estimate he sets upon woman. No grander testimony to the purity of this Worshipful Grand Lodge could have been given than the unanimous action and enthusiastic applause this morning, when a seducer of woman was expelled from our Order. The Knight Templar of old grasped his trusty sword in defense of the life or honor of his maiden fair. Let every Master Mason, never forget that to the wife, the mother, the sister, the daughter of every Mason, Masonry is solemnly pledged to maintain and protect the sanctity of her person and her home. Every precept of Masonry exalts purity of character and life.

Masonry is the *handmaid of religion*. Some commit the grave error of making it their religion. They say, "the lodge is religion enough for me." Masonry meddles not with creed. It is a religious institution, but it is not a religion. It requires a belief in a personal God. No atheist can be made a Mason. All its symbolism points to a higher and nobler life. The square is to square our actions. The compass is to circumscribe and keep in due bound our passions. But the Holy Bible, God's own word, is to rule and guide our faith. Every true Mason, because of his Masonry, will be a better husband, a better father, a better citizen, a better church member! Peaceable in all its words; fearing God; obeying the civil magistrate, Freemasonry obtrudes neither its principles or its practices upon public notice. Retiring from the gaze of the world, seeking nothing from its favor, independent of its power or opinions, Masonry lives by a law unto itself, which for ages has preserved it to be a light and a lesson to mankind. And while time shall last, it will still go on its quiet mission of fraternity, charity, purity and brotherly love.

But, further, I believe that *Masonry has a great mission to fulfill*. We are on the verge of a mighty conflict which is to determine the civilization of the future.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime.
Oh! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages, tell for God."

Popery, the mother of superstition and bigotry, the eternal foe of Freemasonry, is seeking to gain control of our Republic. Socialism, Anarchism and Communism, under various names and slightly different forms, are sowing seeds of discord in our land. Every principle of these organizations strike not only at the foundation of our civilization and social fabric, but also at the very root and foundation of Masonry. Their soul is Atheism, and they are conceived and brought forth in reeking filth and impurity. Take for example the platform of the Commune, which is a fair representative of all the others. That platform is not the vaporings of some crazy brain, but one of the most consistent and logical documents ever constructed. Every plank is the link of a perfect chain. 1. The Commune is *atheist*. 2. Majorities rule. 3. We demand the abolition of

marriage. 4. Of the Sabbath. 5. Of worship. 6. Of the oath. 7. Of the rights of property. Because the Commune is atheist, there is no higher power than the mob, and marriage, the Sabbath, worship, the oath and property rights are ordinances and institutions of God and point to Him; therefore they must be abolished. Do not these principles strike at the very life of Masonry? Was not the first lesson we learned to put "our trust in God?" And after that the sanctity of the oath and marriage? [These principles were discussed at length by Dr. Wolff, who showed the bearing of each plank upon society in general and Masonry in particular.]

There are a million and a half of Communistic and Socialistic voters in our country, and they are rapidly spreading their doctrines. From the vast masses under their influence comes a cry of discontent, which often develops into riot and murder. Do you say there is no danger? Come with me and behold the city of Pittsburgh in 1877. Twenty squares of the city are in the possession of a howling, cursing mob. The police and militia are cowed. Citizens who at first sympathized with the strikers are filled with terror. Buildings are being burned and railroad property plundered. Men, women and children are plundering cars and buildings, and carrying property to their homes. They thought the Communist millennium was here and the "*divide*" had come! And the only thing that saved the city from utter destruction was *whisky*. They found a train load of whisky, and the infernal crew got so drunk they could carry their nefarious work no further! But \$9,000,000 worth of property was destroyed, and a debt put upon the city and State which our great grandchildren will not see paid. Do you know anything of the Haymarket massacre? Or of riots and destruction of life and property in other places? I tell you, my brethren, a momentous struggle is before us which will shake the very foundations of our civilization. And the time may come when we as Masons, like the Crusaders of old, will be called upon to grasp our trusty swords and go forth in defense of the truth and our homes.

But our principles are those of brotherly love and charity. Each one has a work to do in building and beautifying the great Temple of Masonry. You may feel that there are so many more able and worthy than yourself that you may wonder what you can do. But be not discouraged. Last year I was in the city of Toronto, where they are building a magnificent new Parliament House. Over acres of ground in the Queen's Park were hundreds of men working on blocks of marble and granite. These stones were of various shapes; some three-cornered, some round on the end. If I had asked a workman in what part of the building this or that stone was to be used, he could not have told me. All that he could have told me

was that he was ordered to dress it that particular way. But yonder on one side of the Park, in a small building, sits the architect. Before him are his plans. He keeps a set of books, and in them every stone is numbered. And by and by, when story has been added to story, till the top of the imposing dome is reached, it will be found that there is a place for every block wrought out by the men who have toiled in the field. And so in the ages to come, when the great Temple of Masonic Charity and Brotherhood stands resplendent not only in the light of the ages but of eternity, it will be found that the Great Architect of the Universe has a place for your work, and your labor has not been in vain!

Brethren, let us ever exemplify these principles. As the operative Mason uses the gavel to remove the inequalities and superfluous parts from the stone, and as he uses the trowel to spread the cement, so let us symbolically use them to divest our hearts, our consciences and our lives of evil, and to spread the cement of true brotherly love.

"The fellowship of kindred minds
Is like to that above."

SERMON.

DELIVERED BY REV. H. R. COLEMAN, D. D., GRAND CHAPLAIN, AT LOUISVILLE,
BEFORE THE GRAND LODGE OF KENTUCKY.

"But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another."—1 THESSALONIANS iv: 9.

Love is of God; God is love. Love is the foundation upon which God built the universe; love prompted Him to enact a code of laws for the government of the world.

"Love is the fulfilling of the law." "Owe no man anything but to love one another, for he that loveth another hath fulfilled the law."

God has created all men capable of loving. Love is the chord that links souls together—fine as gossamer, but mightier than hooks of steel. Something stronger than death; oceans can not quench its holy fire.

Mrs. Browning says, "Art is much but love is more. Art symbolizes heaven, but love is God, and makes heaven." Love is genius; love is light—the best light of life's journey.

Brotherly love is the divine element that advances society; it is the solar ray that brightens the heavens, thaws the ice-bound districts, vitalizes its soil, and quickens all its germs of life. Love breaks the seal of the apocalyptic books, and leads all the powers of the soul to join in their hallelujahs.

Masonry is Brotherly Love.

Brotherly love is the heart of a system of principles which underlie the whole fabric of Freemasonry.

Pyramids are not stronger than the Pillars of Masonry.

The mysteries of Masonry are not more determinate than its morals. You may correct the errors of Freemasons, but you can not reform Freemasonry. Masonry proclaims its laws to its votaries in unmistakable plainness, though many of them forgetfully or willfully violate them.

The path of Masonic life is an illumined track, and every member is possessed of a moral map to guide his steps.

The senses are summoned to the aid of the intellect, and the lessons are rendered as impressive as memorable.

While philosophical studies are aided by apparatus, and mathematical pursuits are indebted to diagrams, so morality avails itself of every legitimate appliance.



*I am fraternally yours,
H. B. Coleman*

It is said that by means of trees law was first impressed upon the human mind. God exhibited a new way to immortality by the hieroglyphic exhibition of the "Cherubim and flaming sword at the east of the Garden of Eden." The complex character of the Redeemer of the world was proclaimed in the burning bush, whose greenness was unscathed; man was there in a simple bush; God was present in a consuming fire.

When the world's Great Teacher came to earth to teach and tell of a better and holier world than this, his words were in parables, or veiled in suggestive allegory. His plan was a universal success. Scripture lessons have been taught on the tiles of the hearth; oftentimes the quaint pictures in the old family Bible makes a fadeless impression upon the mind concerning things heavenly and divine.

I need not say to the thoughtful brother that every jewel and working tool, and symbol, and hieroglyph is an object lesson to train the Mason's mind, the better to fit him for usefulness, happiness, and the presence chamber of the Grand Architect of the Universe.

Our jewels are not merely shining toys to fascinate the fancy of childish gaze, but significant verities, the visible and tangible exponents of solemn truths and important duties.

We do not betray mental vacuity by meaningless and dumb signs, but expressions of affectionate and fraternal solitude, as well as significant admonitions of solemn obligations.

The badges of our Order are not meaningless playthings, but the implements of industry; they all suggest labor.

The brawny sons of manual labor, or the sons of science and of song, all find in them a remembrance of the fact that, by the sweat of the brow, or toil of the brain, they must eat their bread while making their pilgrimage to that bourne from whence no traveler returns.

The Statute Book of heaven furnishes the code of ethics for Masonry, therefore it is of the utmost importance that Masons walk circumspectly and with unswerving rectitude, making their lives, at least, an exemplification of Mosaic principles, knowing that quick-witted sagacity, wondering speculation or prying curiosity will not be slow to detect the faults and irregularities of those who profess, what the world has long since learned, that Masonry demands of Masons; Masonic life; then, should be an exemplification of Masonic principles.

The invisible beauties of Masonry should be reflected by the visible virtues of the lives of its members.

It is said that the character of the heart is drawn from the character of the life; therefore if brotherly love is the motto of Masonry, it should

manifest itself in the relations we hold to each other in the outer world. But it is an undeniable fact that some Masons are not as cautious in their manner of life as they should be. It must be admitted that not a few have disgraced themselves, and have brought disgrace upon the order by believing its principles and trampling upon its morality. But by this it must not be assumed that there is any inclination to laxity in morals in any of the teachings of Masonry. But be it remembered that the Holy Bible is the first great light in Masonry—the indispensable furniture of every lodge-room is the Holy Bible. The keystone of the arch, is gone if the Bible is removed. The foundation is destroyed, beauty, strength and wisdom are departed and Masonry bankrupt. Without it the traditions of Masonry have no certainty, its philosophy has no divinity, its precepts no sanction, its signs no significance. The first ray of Masonic light that fell upon your eyes discovered before you that source from whence all the moral lessons of Masonry emanate.

The word of God, that central orb, reflects a light, the heat from which would consume cold skepticism like ice under an August sun.

Atheism has no part or lot in Freemasonry, for Masonry rejects every man and every scheme that would close or exclude revelation, and condemn it from the common eye or the common intelligence.

We adopt for the text of Masonry the Bible's own comprehensive abridgment of its contents—Love to God and Love to Man. The awful name of Jehovah is never pronounced by the true Israelite; and if a brother dishonors that sacred name by taking it in vain, you may be assured that he has been betrayed into an inconsistency, or is shamefully guilty of a crime.

“Thou shalt not take the name of the Lord thy God in vain.”

However strange it may sound to the ears of some, yet it is a fact indisputable that the true Mason is a man of prayer. One of the most forceful lessons we are taught in the lodge, is, that we should never engage in any great undertaking without first invoking the blessing of the Deity, and that to the author of all good we are to look in every emergency for comfort and support.

The morals of Masonry are unexceptionally orthodox. The commencement and the ending of all our Masonic labors are preceded and followed by prayer for the divine aid, and the blessing of God.

All our work is hallowed to Him, and all our rewards are sought from Him. “Ye should love one another.” If Masonry emphasizes one of its beautiful precepts above another it is this divine injunction, “Love one another.”

In the soil of the human heart there grows a noxious weed of luxurious growth called *Selfishness*. Masonry seeks to eradicate it from the heart of its votaries by flooding the heart with the opposite principle, BROTHERLY LOVE.

The principle of love is expansion and the mother of virtue; that of selfishness is contraction, the mother of vice. Selfishness is sin; love is virtue. Selfishness is the center around which the sordid passions play, the end of its own existence.

Brotherly love is like a gently flowing river, refreshing and fertilizing every bank its waters love, strewing its borders with odorous flowers, running on until it mingles and is lost in the mighty ocean of God's inexhaustible love.

With us is found the symbol of moral rectitude, which gives visibility and impressiveness to the precept, "Thou shalt love thy neighbor as thyself," to do unto others as you would have them do unto you.

This superinduces a love of justice, if not of the individual, and impels us to render every kind office in our power which justice and mercy may require, by relieving distress, soothing afflictions, tenderly caring for the widows and orphans.

The man who thus lives and acts is the man who, in his sphere, but feebly reflects the love of God, and is only doing his duty as a Mason.

The love and wisdom of God are seen alike in the telescope and in the microscope. The one brings the distant worlds, with all their magnitude and magnificence, within the grasp of finite gaze, while the other exalts into amazement objects of the most inconsiderable existence. It is the power of God's love that causes him to paint the flower and the landscape to adorn the horizon with braids of gold, and fringe the morning clouds with orient glory, all for the pleasure and instruction of man. It is the reflex of that love that causes man to endure the severest toil, as well as to render the most trivial service to his fellow man.

Who of you, my brethren, would not go, even out of your way barefoot and over frosty ground, if need be, to relieve a brother in distress? Why, the intelligence of a brother's calamity instinctively opens the avenues of fraternal sympathy.

"Ye should love one another." This passage of Scripture comes with double force to the Masons. It leaves the Mason with no option.

It is true that the law of common-sense dictates every man to buy in the cheapest market, but, where all things are equal, the law of Masonry obliges you to give preference to a brother. What you need may be but a trifle, but the principle is not a trifle. Preference for the brethren in all

things, where all things are equal, is but an exhibition of the law of brotherly love. In the great battle of life there are fortunes and falls, reverses of fortune are incident to trade, disappointments arise, afflictions come, bereavements settle like a dark and dismal cloud around the home. There are many things that call for sympathy and brotherly love, and he who has a Mason's heart will feel a Mason's woes. Deep must be the distress that brotherly love cannot fathom; intricate must be the labyrinths that love cannot tread; the anguished heart is penetrated by her quick eye, though proudly it would hide its sorrow behind a smiling face.

'Twas this brotherly love that brought a sinless Saviour to a sinful world. 'Twas this brotherly love that built our Widows' and Orphans' Home and houses and feeds and clothes and cultures the loved ones left to our care by many a brother who has passed this way before. What Mason's heart does not rejoice as he treads its corridors, visits dormitories, inspects its larder, and looks upon bright, smiling faces—the lovely indices of happy hearts—and listens to the touching strains uttered in accents of sweetest song, in which they are taught to tell their gratitude and send their thanks to heaven. St. James says, "Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Brotherly love is the greatest power in the universe; its purity cannot be defiled by calumny, or altered by persecution. It is the fountain from which flows that unity which makes Masonry the same all over the world. It is the principle which causes men to sell themselves in bondage that they might free others with the price of themselves. Heaven-taught brotherly love has been the distinguishing characteristic of every true Mason from time immemorial, and should continue to be so characteristic of Masons that the enemies of Masonry should be compelled to say, now, as did the enemies of the Christian believers of old: "Behold how they love one another."

The great teacher said, "A new commandment give I unto you, that ye also love one another, as I have loved you, that ye also love one another".

This was the breaking of new light upon the world. He gave a significance to love which the world never before knew. He was the embodiment of brotherly love. Until he came love had never built an infirmary for the diseased, a school to educate the ignorant, a refuge for the destitute or an asylum for the poor.

Nor can you point to me in modern times any part of heathendom where such an institution exists. "But as touching brotherly love ye need not that I write unto you, for ye yourselves are taught of God to love one

another." Honor, justice, mercy and virtue are the heaven-inspired synonym of brotherly love. Benevolence and charity are brotherly love crystallized, and sparkle as the brightest jewels in the diadem of Masonry.

Their practical exercise will commend you to the eyes of the adversaries of Masonry and conquer their admiration.

Finally, my brethren, the destiny of this God-favored Order, whose life is inspired by brotherly love, is committed to your hands and those of your successors.

Illustrate its principles by your upright lives. As you can make a picture more elegant by beautiful framing, a diamond more chaste by graceful setting, so can you render Masonry more attractive by your consistent and blameless lives. And, in conclusion, allow me to enjoin upon you the words that Euripides put into the mouth of a faithful wife to her husband:

Be FAITHFUL, as dog, the lonely shepherd's pride,
TRUE as the helm, the barque's protecting guide,
FIRM as the shaft that props the towering dome,
SWEET as to shipwrecked seaman, land and home,
LOVE as child, a parent's sole delight,
RADIANT as morn, that breaks on stormy night,
GRATEFUL streams, that in some deep recess,
With rills unhooped, the panting traveler bless.

ADDRESS.

BY BROTHER JOHN T. HICKS, GRAND ORATOR, AT THE ANNUAL SESSION OF
THE GRAND LODGE OF ARKANSAS, HELD AT LITTLE ROCK, NOVEMBER
17TH AND 18TH, 1896.

Most Worshipful Grand Master, Wardens and Brethren:

In the beginning the mind of an omniscient God conceived a world which was without form, and void of fruit and flower wherewith to adorn its desert waste; void of bird and beast wherewith to break its dull monotony; void of man and woman wherewith to people its broad expanse, to develop its every resource, and to realize His highest conception.

But God, in His omnipotence, was not content with a creation incomplete, and He said with a comprehensiveness and depth of meaning which is characteristic of His infinite majesty, "Let there be light."

In partial execution of that edict His creation assumed the form which before it had not; He wrapped it about with atmosphere, freighted with the odor of flowers and vocal with the song of many birds; He bathed it in sunshine, and revealed the glistening snows of Winter, the verdant fields of Springtime, the crimson tints of Summer, and the golden hues of Autumn; He curtained it with mists of the morning, besprinkled it with gentle showers, and jeweled it with crystal fountains; He sent it forth, in all of its beauty and grandeur, upon the broad bosom of the boundless ocean of space joyously dancing to the song of the stars.

But when God saw the light, that it was good, and had divided the day from the night—when He had made the firmament and bedecked it with millions of worlds; when the waters had rolled back into their allotted sphere and had repleted themselves with living creatures; when, after His own image, He had created man from the dust of the earth and had breathed in his nostrils the breath of life; when He had looked upon His work and approved it; when "the evening and the morning were the sixth day;" when the seed of Adam had begun to multiply and replenish the earth, His first great design had not yet been wholly executed. The command, "let there be light," had a meaning far more significant than simply the investiture of land and sea with the life-giving sunbeam. Physical light is succeeded by darkness; the light which fadeth not away

is that which the sin-sick soul perceives when it has cast its burden away; the light which endureth forever is that which is revealed to the newly-initiate after his heart has conceived the beauties of Masonry. The light of God's holy religion, without which the sons and daughters of man must grope in everlasting darkness, and that blessed Masonic light, which is its inseparable concomitant and its invaluable aid, were contemplated no less by the divine command than the physical light of day. I believe that the prime object of our blessed Master in the establishment of Masonry was to furnish to sinful imperfect man another means, another avenue, by which he might be led into a better life and to higher purposes. Realizing the sinful nature of man and his proneness to enter at the gate which is wide and to wander down the way that is broad and "that leadeth to destruction," He, in His infinite goodness, furnished to man, through the institution of Masonry, another avenue that would show the strait gate and the narrow way "which leadeth unto life." As an unerring guide to His faith and practice He set over it His holy Word to be its chief Great Light. Guided by that resplendent beacon, may each brittle barque wend its weary way over the turbulent sea of life to the haven of eternal rest.

An institution which is intended to survive the decaying process of ages must needs be protected by some kind of safe-guard. In case of His holy religion, He proved to dubious man, by the inspiration of prophecy and by the performance of miracles, that its origin was divine. In case of Masonry, He has filled it with beauty within and protected it with mystery round about. That mystery, like a magnet, attracts the attention of the profane world; it commands the admiration of the non-initiate and induces him to seek membership in the Order. And the beauties revealed in its several degrees, the principles taught in its several lectures, and the practice of fraternity among the noble army of its members fasten the hold of the Order upon the newly-made Maçon as with hooks of steel.

Despite the fact that our three first Grand Masters entered into a most solemn compact for the protection of Masonic secrecy; despite the fact that one of that illustrious trio forfeited his life rather than reveal a single secret word; despite the fact that Masonry has lived under the present plan of secrecy during the period of well nigh sixty centuries; and despite the fact that each and every individual who has been properly received into our beloved Order has pledged himself before Almighty God and under the most solemn imprecations that he would not write those secrets nor suffer them to be written, there are those among us imbued with that species of arrogance which is presumptuously styled "nineteenth century progress and enlightenment," boasting wisdom paramount to that of God

himself, oblivious of at least one of the oaths they took upon their first reception, who would spread upon the printed page every secret, every sign, and every password known to Masonry. They would tear down that insuperable bulwark which has hitherto protected the fraternity from impostors without and which has inspired mutual confidence and promoted friendship, charity and benevolence within. They would destroy her secrecy, without which her internal beauties and her temporal blessings and benefits would not be enjoyed by the next succeeding generation of men. To destroy that ancient landmark of Masonry would be to say to the profane world that our institution is a failure and a farce; it would demonstrate to those within its membership the utter futility of all human engagements. Stripped of that original safeguard which Almighty God in His infinite wisdom provided and which has shielded and protected her well nigh three-score centuries, she will pass into oblivion to be numbered with those fraternal institutions of man which must of necessity partake of man's instability and which cannot surpass him in longevity. Stripped of her God-given attributes, she will yield to infirmity and decay.

The most insidious enemies of our Order are those self-styled "up-to-date" Masons who advocate the adoption of the cipher ritual. However sincere their motives, however good their faith, however strong their following, their baneful influence remains as a menace and a threat to Masonic stability and perpetuity. They would deprive those who may hereafter seek its mystic fold of that most fruitful source of friendship and brotherly love, the private Masonic lecture, and substitute in lieu thereof the pulseless page, over which the newly-made Mason must pore, and which he will seldom learn. Mindful only of the cold culture which they have derived from the study of books, and forgetful of the genial warmth and fellowship that is always the result of personal contact and communion, they would destroy the most beautiful, the most impressive feature of Masonic initiation. They would permit the Master to read from the printed cipher while he confers a degree, and thus say, in effect, to the candidate, "this ceremony, once so beautiful, so impressive; once instinct with life and soul and spirit; once fraught with warmth and fervor and inspiration, is now a mockery, an empty form." Instead of administering to him the lecture with all its beauties at a time when his mind is best prepared for favorable impressions, they would put a book into his hand and send him to his closet to learn his lesson like a schoolboy performs his reluctant task, there to work out his disgust and disappointment with Masonry and all things Masonic.

Ask yourselves, my brethren, what circumstances could have impressed you more favorably on the occasion of your first reception than the hearty readiness with which the Master pronounced the truths you so much delighted to hear; what association could have bound you more closely in bonds of friendship to the brother who bore with you in patience while he droned into your dull ears first Masonic lessons? You will never forget the pride you felt and the interest you took in the Masonic pupils who have been entrusted to your willing instruction. How your heart has thrilled with gladness to witness their advancement in Masonic lore, realizing that it was but the outgrowth and development of your own labor of love. Such experiences, such personal contact, such self-abnegation have done more to unite Masons in bonds of brotherly love than the reading of a thousand books or the deciphering of a thousand rituals. Presumptuous man, that would deprive the Order of a plan so fruitful of good results, so successful in its operation, deriving its origin from so high a source, and substitute in its stead an experiment fraught with danger on every hand.

“Go, wiser thou! and in thy scale of sense,
Weigh thy opinion against Providence;

* * * * *

Snatch from His hand the balance and the rod,
Re-judge His justice, be the God of God:
In pride, in reasoning pride, our error lies;
All quit their spheres and rush into the skies.
Pride still is aiming at the blessed abodes,
Men would be angels, angels would be gods,
Aspiring to be gods, if angels fell,
Aspiring to be angels, men rebel;
And who but wishes to invert the laws
Of order, sins against the eternal Cause.”

The provision for secrecy in Masonic jurisprudence is sound in principle and wise in policy. It is a principle which comes from God, and is exemplified by Him every day every hour, every moment. Not one of us can foretell the events of to-morrow. With all our boasted foresight, each plan we make for the future may be destroyed, each purpose thwarted, each hope decay. God has hidden from our view the events of each succeeding hour, the purposes and desires of our fellow man, the buried treasures of earth and the untold riches of the sea. Nor will any man question the wisdom of the divine plan. Ignorance of the future is absolutely essential to the pittance of earthly happiness we enjoy. If you were apprised

of the day and hour of your own sad end, each flying moment would be a curse; the dreadful anticipation of that awful hour would return to you ever and anon; it would absorb your attention by day and haunt your dreams by night; whether your demise be preceded by a day or by a score of years, the interim would prove to be an aimless existence, without pleasure to yourself or profit to the world.

"Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state;
From brutes what men, from men what spirits know;
Or who could suffer being here below?
The lamb thy riot dooms to bleed to-day,
Had he thy reason would he skip and play?
Pleased to the last, he crops the flowery food,
And licks the hand just raised to shed his blood.
Oh, blindness to the future, kindly given,
That each may fill the circle marked by Heaven."

Those fraternities of the past that have reduced to writing the secrets necessary to distinguish their members from the non-initiate have passed into history, each with the generation of its founder. Freemasonry, that Order which has been content to entrust its essential secrets, not to the faithless page which stands at all times ready to reveal its contents to all men, but to the repository of the faithful breast, where honor and fidelity stand as ever-watchful sentinels; Freemasonry, whose members, confident in the security furnished by such wise safeguards, are recognized as far as eye can see or tongue can speak, has promulgated its principles among every nation; has numbered among its adherents the people of every religion; has found its way into all grades of human society; has brought within its ranks the most influential, the most illustrious of men; has lived throughout the ages. Let experience be our proof, let analogy be our reason. With unfeigned thanks to Him who doeth all things well, you and I, my brethren, belong to an Order whose founder and builder is God.

These advocates of the adoption of the cipher ritual tell us that they do not propose that anything shall be so written as that it may be deciphered by any save those who are already familiar with its contents, and yet we know that if any Mason should write or indite any letter, figure, sign or character which might become legible or intelligible to himself or to any other person he would violate his Masonic obligation. That all-wise founder of our ancient institution laid the foundation for symbolic Masonry and made secrecy its corner-stone. He provided that its secrets

should not be written, but that they should be communicated by word of mouth to listening ear. That provision was guarded by the most comprehensive of moral obligations, and has the sanction of success throughout the ages. It is upon the condition, expressly stipulated and set forth as part of the contract by which each and every man is admitted to membership in the Masonic Order, that he shall not write its secrets, and none has hitherto been received until after he had acceded to those terms. No man has been permitted to behold the beauties of Masonry until after he had been taught how zealously, how sacredly those secrets were guarded. The accepted Mason has no more right to make a written ritual than he has to violate any other part of his obligation. He may, with equal propriety, defraud a brother of his last penny; refuse obedience to every Masonic sign and summons; ignore the appeal of every brother in distress; turn a deaf ear to every worthy call for Masonic charity; violate the chastity of a Mason's daughter, or shed the life-blood of a thousand brethren.

Then, by no sort of equivocation can Masons afford to occupy middle ground. If writing Masonry is not altogether right, then it is altogether wrong. Let there be no compromise with that which is wrong. The Holy Bible, which "should be a rule and guide to our faith and practice," teaches no such principle as compromise. When God had heard the cry of the children of Israel because of Egyptian bondage and had determined to deliver them out of their affliction, He appeared unto Moses in the burning bush and commissioned him deliverer of his people, Israel. In discharge of his duty, Moses went to Pharaoh and made known the will of God, that the people be permitted to go on a three days' journey into the wilderness that they might worship God and offer sacrifices. But Pharaoh refused, and afflicted Israel with additional burdens. And again, and again did Moses renew the request, and as often as Pharaoh refused did the Lord send punishment upon the Egyptians. He converted the water of their rivers into blood; He filled the land with reptiles and covered every living creature with vermin and parasites; He afflicted man and beast with boils and with blains and destroyed all of their cattle with murrain; He appeared in clouds with thunder and smote every forest and field with hailstones. After Pharaoh had been seven times punished, and after Egypt had been well nigh devastated, the iron-hearted ingrate sought to treat with Moses for a compromise, and promised that the people might go and worship God if they would leave their little ones behind. But Moses would make no compromise. And the east wind blew and a swarm of locusts came and covered the earth and did eat every herb of the land and

all the fruit of the trees which the hail had left. And Pharaoh besought Moses to forgive his sin "only this once." And there came a mighty west wind which took away the locusts and cast them into the sea, but Pharaoh would not let the people go. And the Lord sent darkness upon the Egyptians and they saw not one another for three days. And again Pharaoh sought to compromise and said, "Go ye, serve the Lord, only let your flocks and your herds be stayed." But Moses would not temporize with wrong. Confident in the justness of his cause and in the strength of his position, he said to the faithless tyrant, "Our cattle, also, shall go with us; there shall not an hoof be left behind." Moses sought not Pharaoh's permission any more. Undaunted by the regal power of Egypt's king, but "sustained and soothed by an unfaltering trust" in the fidelity and goodness of his Maker, he determined to lead his people into the land of Canaan. And when Pharaoh sought again to detain the people, the Lord smote the Egyptians with the death of all the first-born of man and beast. And when the children of Israel had gone into the wilderness Pharaoh gathered together his chariots and his army and pursued, even unto the coast of the Red Sea. And the Lord, by the outstretched hand of His servant, sent the miraculous east wind and divided the waters of the sea, and six hundred thousand men, besides, children, and all their cattle, went through, dry-shod, into the land of Canaan, "into a land flowing with milk and honey." And the Egyptians still pursued and the waters returned and covered them and there remained not so much as one of them. And Moses and his people, after four hundred and thirty years of Egyptian bondage, sang praises to God for their deliverance. Take warning, ye who would ignore the will of God; take warning, ye who seek to do half right and yet are wholly wrong. The oath you took "in the presence of Almighty God and that Worshipful Lodge of Entered Apprentice Masons" is no less binding upon you than were the several promises of Pharaoh to let the people go; a persistent disregard of the divine will shall as surely bring sorrow upon your heads as it brought destruction to Pharaoh and his hosts.

These words, my brethren, may not be mixed with the sweets that tickle the fancy of every Mason, but they are aimed and directed at a threatening and growing evil. They may not meet the approval of all who hear them now, but he who would detract from their intended effect is either not apprised of the danger that besets our Masonic pathway, or he is one of those who feel most keenly the qualms of conscience because of the breach of his vow. They may not escape the invective of those who aspire to distinguish themselves in the preparation of cipher forms and high-sounding ceremonies, but if they should serve as a warning to the sturdy

rank and file, to those who, in every land and in every age, have been relied upon to inaugurate and accomplish great and wholesome reforms—that stable mass of yeomanry who act as a grand, majestic balance-wheel to prevent revolution in State and innovation in Free Masonry—if these words, I say, should address themselves to the hard, horse sense of the great body of Master Masons, and thereby avert a calamity to symbolic Masonry which has already befallen the Grand Royal Arch Chapter of Arkansas, they shall not have been spoken in vain.

Oh, shades of Zerubbabel and the Holy Saints John, Patron Saints of these two ancient and honorable orders, impress these few of thy *fin de seicle* followers with a sense of thy meekness and humility. Thou spirit of King Solomon, of illustrious memory, look down upon these, thy benighted fellows who stand to-day wiser than thou ready to invert the laws of Israel's God. Thou spirit of the generous Hiram, rebuke these thankless beneficiaries of thy unstinted beneficence with a conviction of their own ingratitude and unworthiness. Thou sainted ghost of the Widow's Son, reveal to these, thy unfaithful brethren, the lacerations, the contusions, the fractures of thy mortal hour. Let them not forget the cause of thine untimely end; let a sense of thine own fidelity be embedded into their inmost souls. Stand before them with uplifted right hands in solemn, awful array. As ye three did agree that sacred word to keep, execute now the authority vested and bestowed by the great I AM, as it was bestowed upon Moses in the burning bush. Like him, proclaim the immutable will of God. Hold aloft that splendid Masonic light, and let it shed its glorious lustre until time shall be no more. Declare in tones of thunder, write in letters of fire, "There shall not one cipher be written down."

ORATION.

WISDOM, STENGTH AND BEAUTY;
OR, THE Pillars OF MASONRY.

DELIVERED BY GEORGE C. LORIMER, GRAND ORATOR, BEFORE THE GRAND LODGE OF ILLINOIS, OCTOBER 3, 1888.

Most Worshipful Grand Master, Officers and Brethren:

Inspired poetry, picturing the universe as a stupendous and sublime structure, exclaims, "Wisdom hath builded her house, she hath hewn out her seven pillars," and again, "the pillars of the earth are the Lord's, and He hath set the world upon them." But these mighty and wonderful supports, whatever they are, are not independent of their creator. By a bold flight of fancy He is conceived as the greater Atlas, upholding not only the globe, but upholding everything on which its stability depends. Hence, it is written: "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it;" "He shaketh the earth out of his place, and the pillars thereof tremble;" likewise, "The pillars of heaven tremble and are astonished at his reproof." According to this vivid imagery, everything is, as it were, instinct with life; the granite foundations, the snow-clad peaks, and starry dome hear the Divine voice, feel amazement, and can fear and be humbled before its reproaches. This striking language is doubtless designed, like other poetic passages, for the imagination rather than for the reason, and the effort should not be made to interpret it too literally. In general terms, simply and yet magnificently it teaches that all secondary means and intermediate agencies, employed in maintaining the order and operations of the universe, are dependent on the Almighty for their existence and efficiency. While we may not too nicely inquire into the essential nature of these subordinate causes, it must be evident to us from what we see of creation that they are characterized by irresistible power—that they are strong; that they are co-ordinate and harmonious in their working, contributing regularly to specific ends—that is, they are wise; and that they are distinguished by features which charm the eye and exalt the soul—that is, by beauty. Wisdom, Strength and Beauty—these are the pillars of the Cosmos. These underlie all that the Almighty hath made, and by these and through these all things subsist, resting in turn on Him who is

called "the only wise God," of whom it is said, "With Him is wisdom and strength," and who is also revealed as a "King in his beauty." Let then the Craft, gathered to these solemnities, seek "the wisdom which is from above; pure, peaceable and gentle;" and let its members "ascribe strength unto God," and "worship the Lord in the beauty of holiness."

In the ancient mysteries of various lands three pillars occupied a conspicuous position. Among the Hindu illuminants they were placed east, west and south, and the one in the east denoted Brahma, or wisdom; the one in the west represented Vishnu, the preserver, or strength; and the one in the south symbolized Siva, or beauty. These deities were considered as a trinity, and three pillars were regarded by many mystics as emblematical of the Divine Triad. The prevalence of such conceptions may be inferred from the fact that the Persians claimed that their Mithratic Cave was supported by three intelligencies—Ormisdā, Mithra, and Mithras; and that the Egyptian Deity was presented under the forms of Wisdom, Power, and Goodness. So general was the custom of combining these attributes that the Oracle of Damascus is credited with the saying: "Throughout the world a Triad shines forth, which resolves itself into a Monad." In studying this mystery, and meditating on its significance, I have come to the belief, that while the primary reference is to Deity, in a secondary sense it is to man; that the Divine trinity of Wisdom, Strength and Beauty is destined to resolve itself, as from eternity ran the purpose, in the human Monad.

This impression is strengthened by the importance attached to the three pillars in speculative Masonry. A lodge has a two-fold relation; one to King Solomon's Temple, the other to the universe. In regard to both, the genius of the order is that of spiritual architecture. Its degrees, legends, symbols are derived mainly from the House of the Lord at Jerusalem, or from the glories and wonders of creation. At every turn the world, considered as a magnificent building, is pressed on the attention of the neophyte and initiate; and in harmony with this fundamental conception, and adhering consistently to the figure, the three pillars which sustain the universe—Wisdom, Strength, and Beauty—form the principal supports of the lodge. But these attributes do not find their fulfillment merely in rules, precepts, ceremonies, in which doubtless much of the sagacity, vigor, and attractiveness of the order consists, but rather in human beings—in the Monad. Hence it is written in the Ritual: "The column of Wisdom is situated in the east part of the lodge, and is represented by the W. M., because it is presumed that he has wisdom to devise labor for the Craft, and to superintend them during the hours

thereof; the column of Strength is situated in the west part of the lodge, and is represented by the S. W., because it is his duty to strengthen and support the authority of the Master; and the column of Beauty is situated in the south part of the lodge, and is represented by the J. W., because from his position in the S. he is the first to observe the meridian sun, which is the beauty and the glory of the day—to call the Craft from labor to refreshments, to superintend them during the hours thereof,” etc., etc. But while the ritual is thus specific in its application of these symbols, let it never be forgotten that, primarily, they denote the supports of the order, and that, therefore, what is true of the officers must likewise be true, though possibly in a less degree, of the members—for without their conjoint wisdom to contrive, their combined strength to support, and their united beauty to adorn, the Masonic edifice would be unstable and incomplete.

It is this great truth, Most Worshipful and brethren, for the good of the Fraternity, that I desire to further unfold and illustrate before we are called by high noon from labor to refreshment.

While our institutions bring into relief the five orders of architecture, they particularly revere the three which obtained among the Greeks, namely, the Ionic, the Doric, and the Corinthian. They have much in common, and the ingenuity which distinguishes the first blends the massiveness of the second, and these are crowned with the ornament that adorns the third. Thus, in the conduct and teachings of a lodge, and particularly in the formation of personal character, which is the supreme purpose of Masonry—these are not to be separated, but are to be combined and unified. As in nature contrivance and design, exhibited everywhere, evince the qualities of durability and permanence, and clothe themselves with the loveliness of flowers and light, so similar harmony should reign between the distinctive features of our institutions. While I shall for the sake of clearness consider these singly, it is with the hope that they may ever be actualized unitedly.

It is a sign of wisdom both in the ceremonies and life of Masonry that it recognizes the supremacy of the spiritual and moral. It is no materialistic system, denying the Creator, the authority of virtue, and the immortality of the soul. While it honors the visible universe, and while it admires every temple that human skill has reared, it reverently employs them both to exalt the initiate to converse with the Unseen, and to figure forth the glorious duties which he should zealously seek to perform. The significant letter “G” gleaming in the east, the sacred altar with the open Bible bearing the square and compass, the chequered pavement, the

blazing star, the tessellated border, and the ladder of Jacob, with the direct inculcation of love, truth, temperance, fortitude, prudence, justice, emphatically teach that God reigns; that He has revealed himself to His creatures; that He is to be worshiped; that He providentially cares for the race, never abandoning it to despair; that He has opened the way to heaven's blessedness, and that He has magnified goodness above all the distinctions of earth and time. Masonry is no devotee at the shrine of perverted science and destructive criticism. It has not reached the deplorable stage of mere philosophy that robs man of his soul, degrading him to the level of a machine, secreting thought, love and the sense of right as the liver does bile; and neither has it reached that degree of phosphorescent intellectuality in which Divine Revelation is counted unreasonable, and prayer and a future existence are set down as foolish superstitions. All over the world, wherever its morning bell calls to labor, and its noon and evening chimes to refreshment, it raises its magnificent protest against the entire brood of atheists, scoffers and rationalists; against the doctrine of a universe without a ruler, and a man begotten of nature, identical with nature, and destined at last to be confounded and exterminated among the ruins of nature. And in thus grounding its very being in the reality and sovereignty of the spiritual, it displays its eminent wisdom; for the highest welfare of mankind intimately related to confidence in these verities, and where they are maintained, and only there is society blessed with law-abiding citizens, and with such fortitude and hope as serve to overcome difficulties and triumph in disaster. Where they are obscured, and particularly where they are obliterated, the ties that usually bind men are broken, rights of property and rights of other kinds are easily ignored, and lawlessness and anarchy come to prevail. Masonry is wise in that it discerns the real source of social progress and happiness, and impresses a knowledge of the same on the mind of its members, and in this manner not only perpetuates its own order, but contributes to the advancement and well-being of the outside community.

But I have intimated that in this respect its influence is exceedingly helpful and elevating to the individual. And so it is; for he is taught in the light of spiritual supremacy, that the true life, the imperishable life of the soul, is the life of morality. Other ideals have prevailed among men, and the brethren of the mystic tie have not always been consistent with their own, but wherever heresy has occurred on this subject it has in time led the unfortunate to query, "whether life is worth living?" I do not hesitate to say, that as frequently led, it is not. When it is spent in carousing and dissipation it is not; for excess deadens the sensibilities, diminishes

vitality, and contracts the dimensions of this vast universe to the dimensions of a sty. Physical indulgence tends to animalize the soul, and deprives it of its noblest functions and sweetest joys. Nor is that the real life which is abandoned to greed and selfishness, which stirs up the angry passions of others by success, and depressed to madness by failure. There is no abiding comfort, no fellowship with the most exalted pursuits of the race, and everything becomes small and paltry. Let these and other misconceptions cease, and let a man array himself on the side of righteousness, and cling to it; and be moved by it as the poet is by form of loveliness, and he will feel himself allied with the noblest and most enlightened minds of all ages, with the vast commonwealth of heroes and martyrs—and with God himself. In such goodly fellowship as this he will have joy, and as he accustoms himself to the thought that the moral is the grandest of all forces, he will believe that it must prevail, that the entire universe must be on the side of right, and that justice must infallibly triumph. The sacred mysteries of the lodge deepen this impression. Hiram Abif—Hiram the father—may be foully assassinated, and his body may be securely hidden, but some moaning of the murderer, some sprig of acacia, will reveal the terrible secret, and justice unsheathe her sword. The guilty shall not escape, and the innocent victim shall be honored through all time in the annals of the Craft. But virtue is not only crowned in such historic scenes, but culture, refinement, intelligence, the sisters and allies of virtue, are commended. The aspirant is led into the domain of knowledge, he is taught that he has entered the empire of power. The arts and sciences are unfolded to his wondering sight, and he is encouraged to persevere, to ascend the steps, in a word, to be a man. And he who is constantly seeking enlightenment, and who is ever purifying himself through virtue, has attained to manhood, and has within himself the real sweetness of existence; and such an one is a genuine and wise support to any society or community.

It is a mark of strength, both in the ceremonies and life of Masonry, that it acknowledges the importance of the secret and the silent. These are essential elements of stability, and permeate the principles of this ancient fraternity. Pythagoras, one of its venerated representatives, when he lectured stood behind a veil, and those who heard him, but did not see his face, were called his exoteric disciples, while those who came into his presence were termed his esoteric disciples, these words were afterwards employed by Aristotle, though he did not conceal himself to describe those who attended his more popular morning discourses, and those who came to his more abstruse evening discussions. So that now they denote the higher

and the lower aspects of truth, the external and the internal, the essence and substance, soul and body. As there is to the grain of wheat outward covering and the vital germ within, and to the diamond its rough forbidding surface and its imprisoned splendor, so there are the superficial and the profound degrees of truth. In Pagan religions there were mysteries expressed in symbols or in language unintelligible to the non-initiate, who received the explanation orally. The priests were not allowed to communicate this knowledge in writing. The word "mystery" from the Greek *muserion* means "the concealed," just as the term "mystic" from a Greek root—*mu*—signifies "the closed." In the New Testament the former expression is frequently found, and the Saviour himself said that the elucidation of the parables was given to his immediate disciples, but to those who were without it was not given. Hence it is that the "Clementine Homilies" declare that he taught a secret doctrine, and hence the distinction drawn in the services of the early Church between the initiated and the neophyte. Now while I do not believe that Jesus taught a secret doctrine in the sense that any were arbitrarily excluded, it is evident that there were heights and depths to what he did teach that exceeded the ability of shallow and secularized intellect to understand. Masonry in common with these examples has its esoteric side, its unwritten instructions and interpretations, and even beyond these its recondite and spiritual expositions which cannot be communicated orally even, but are made plain only to thought. The grips, pass-words, and hailing signs which are frequently mentioned to prejudice the populace against the Order are the merest trifles, and form the most inconsiderable part of its esoteric traditions. They need hardly be mentioned here. But the impression that has zealously been promoted that secret societies are a threat to community and dangerous to the commonwealth, deserves to be noticed. Masonry is not, properly speaking, a secret society, but a society with secrets. Were it a body concealing its existence, like a company of "Ku-Klux" or "White Caps," seeking to exercise a lawless influence on the public, and doing so the more readily because of its secrecy, it would deserve to be repudiated by every lover of his country. Such, however, is not the character of our Order. It publishes its existence to the world, gives annual reports of its organizations and work, and tells any one and everyone what is its purport and mission in the earth. But while it is no secret society, it has its secrets; and when it can be shown that it is wicked for Jehovah to have secrets accessible only to his children, and when it is proven indefensible for a business firm or a family to maintain some degree of privacy, or for philosophers to give esoteric instruction, then, but not till then, will we

challenge the right of Masonry to hide from prying and irreverent eyes the light they would only pervert and abuse. And until then we shall likewise believe that this very peculiarity, which prevents every idler from profaning its sacred courts, and rendering its Holy of Holies, common and unclean, is an abiding element of strength.

So is the silence it enjoins. This naturally grows out of secrecy. There are moments in the mysteries when absolute stillness reigns, a hush comes on the soul, and tongueless death appears to overawe. Then the initiate is prepared for wondrous things, or wonderful things are taking place.

“In silence mighty things are wrought—
Silently builded, thought on thought,
Truth’s temple greets the sky;
And like a citadel with towers,
The soul with her subservient powers
Is strengthened silently.

Soundless as chariots on the snow
The saplings of the forest grow
To trees of mighty girth,
Each nightly star in silence burns
And every day in silence turns
The axle of the earth.”

From the lodge the Craftsman turns with a new appreciation of the proverb, “speech is silvern, silence golden,” and he is prepared to hear Carlyle: “In thine own mean perplexities do thou thyself but hold thy tongue for one day; on the morrow how much clearer are thy purposes and duties; what wreck and rubbish have those mute workmen within thee swept away, when intrusive noises are shut out.” This is an invaluable lesson. There are sounds that cannot be heard until all other sounds are hushed. The roar of the streets must be gone before the rhythmic music of the lakes becomes audible. A nightingale cannot be heard through the clang and crash of a brass band. Neither can the voice of the soul, or the “still, small voice” of God if we live in a perpetual Babel of chattering and gabbling. Nor is it possible until then for the man to know himself, or acquire that stability of character which is honorable in all. Until we learn that noise is not force, that the thunder does not add sharpness to the lightning, nor the roar of the breakers might to the waves, nor the beat of the heart purity to the blood, nor anything at all to gravity, to electricity or the tornado, we shall never accomplish the grandest results.

In this talking, fussy age, therefore, let us be thoughtful for the Mystic Order, that teaches us at times to hold our peace, and to believe that the walls of God's temple will as surely rise if no noise of hammer or metallic instrument be heard, as they would were we to be deafened by clanging implements and turbulent shouts.

It is a token of beauty both in the ceremonies and life of Masonry that it extols the value of the artistic and ornamental. Of Solomon it is written "that he garnished the temple with precious stones for beauty;" and Isaiah declared of the second temple, "The glory of Lebanon shall come unto thee, the fir tree, the pine tree and the box, together to beautify the place of my sanctuary, and I will make the place of my feet glorious." When we realize how large a sphere is occupied by this quality in the universe, how it gleams on us from the stars, how it charms us in the flowers, how it breaks on us in sequestered nooks and quiet glens, and how it dazzles us in sun-drenched clouds and in silver-saturated mists, we cannot but admit its incomputable worth. Within the limits of a lodge it salutes us in artistic and symbolic ornament, in dramatic rite and historic representation. But beyond this, and more to our purpose, it is manifest in the graces of character it seeks to cultivate and the adornments it commends to conduct. There are those who assume that if a man is rigidly exact in his dealings, accomplishments, and decorative virtues, like gentleness, courtesy and sympathy may be dispensed with. As well might it be said that the world can do without the flowers because it has the trees, and do without the lark and the nightingale because it has the eagle and the buzzard. The charms and attractions of character are not to be despised; for they are fruitful in blessings to the world. Among these charms may be classed the cardinal virtue of Temperance, which means more with us than mere abstinence from the use of intoxicants. It comprehends that "due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice." Yet the Order is not indifferent to excessive indulgence in strong drink. To its credit be it known that in Italy it established, 1748, the first temperance society ever formed anywhere, and called its members Xerophagists, a compound Greek word, signifying "those who live without drinking." (See Scott's *Ancient Craft Masonry*, p. 112.) What more radiant and fascinating than self-control? The serenity, the calm, is as fair to the eye as the unruffled mirror of a verdure-bordered lake, or the undisturbed splendor of a star beaming through the torn bosom of a gloomy storm-cloud. Fit to be associated with this, the graces of brotherly love and relief. Benevolence, sweet charity, who can do justice to thy beauty! It is the purest gem in

the crown of Masonry, and sheds a lustre over the entire body, and illuminates many a home of sorrow and penury. To dry the widow's tears, reverently to bury her dead, and generously to shield her little ones from want; to succor a distressed brother, and to lighten the burden of his declining years—these are the sacred privileges of our Craftsmen. And they are to be met in the spirit of disinterested service; for while gratitude is a grace inculcated by the lodge, it is frequently not exhibited by those outside who are the recipients of its favors. Tourgenieff, the Russian, happily hits off this omission in one of his charming fables. He represents a meeting of the Virtues, and observes that Benevolence and Gratitude pass each other as strangers and are not even on speaking terms. "This is too bad," he says, "and ought not to continue. I must introduce you to each other. Benevolence this is Gratitude; Gratitude this is Benevolence; at least bow to each other." Ah me! that there should be any reason for this satire. Yet, so it is; and he who does no good except for praise, will do but little in this naughty world. It is possible to be mercenary even in charity, and to have an eye to profit in our gifts. If we would be radiant benefactors we must be charmed by the essential glory of beneficence, must be convinced that it is its own reward, and be practically indifferent to the encomiums of our fellows, knowing that their approval or disapproval cannot change the nature or affect the merits of our actions. It is related of Cicero that he went to Syracuse for the purpose of visiting the tomb of Archimedes. Arrived in the city he called on the Archons, on the chief men, on those who correspond in function to our mayor and aldermen. He informed them of his object. But the magistrates did not remember Archimedes, and did not know his resting place. They asked each other, Who was he? What did he do? Had he run a corner grocery, doubtless some of the officials would have recollected him; at least they would have done so in these times. But as he was merely a geömetrician, a man of brains, who had guarded the town from the Roman fleet, they were ignorant of him and of his grave. After much searching, Cicero discovered the sacred spot, and duly honored the memory of the man of science. But had he not, and had the defender of Syracuse been entirely forgotten, it would not have detracted from the grandeur of his achievements. Oblivion would not have been to his discredit, but it would have been to the everlasting shame of the people who could forget their indebtedness to his genius and patriotism. In the same manner, the quality of our deeds are independent of the applause to which they may be entitled, and he who performs them for their own sake, invests his character with a halo of beauty.

There are other jewels and other robes, surpassing in ornamental splendor the most gorgeous of regalias, with which the true Mason should be adorned. These I have only time to mention by name; they are contentment, peaceableness, gratitude and a sunny cheerfulness. A gloomy, desponding, dyspeptic, discontented, dreary brother ought to dimitt as speedily as possible from fraternity with those who claim to be the children of light, who should live in it, and be as bright and brilliant as the light itself. Listen to Epictetus: "If a man is unhappy, remember that his unhappiness is his own fault; for God has made all men to be happy." "I am," he elsewhere says, "always content with that which happens; for I think that what God chooses is better than what I choose." And as you ponder his words, and cultivate this duty of glad submission, do not forget what Bernard says: "Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."

Manifold are the blessings we have in return for our evils and trials, and he who has attained to the Corinthian stage of Masonic progress, who is not only wise and strong but beautiful, has entered into the spirit of such sentiments as these: "To watch the corn grow, or the blossoms set; to draw hard breath over the plough share or spade; to read, to think, to love, to pray," these, says Ruskin, "are the things that make men happy."

"I have fallen into the hands of thieves," says Jeremy Taylor; "what then? They have left me the sun and moon, fire and water, a loving wife and many friends to pity me, and some to relieve me, and I can still discourse; and, unless I list, they have not taken away my merry countenance and my cheerful spirit and a good conscience."

Most Worshipful Grand Master, and brethren of this Worsipful Grand Lodge of Illinois, I thank you for the courteous hearing you have given to my address. In the unfolding of my subject I have had regard only to the future of the Craft in this great Commonwealth. Already this body has achieved an honorable and notable standing among the Grand Lodges of the world. But the work is not complete. The Masonic Temple is still in course of erection, and we are yet in the quarries. Slowly and grandly the walls arise. Let us see to it that in the future as in the past they be distinguished by thoroughness, symmetry and massiveness. If we shall thus build, and if the whole shall be supported by Wisdom, Strength and Beauty, then shall the Shekinah as of old dwell between the Cherubim over the Mercy Seat, and the radiance of the Presence stream forth to bless the world. And if thus we shall labor, happy shall we be when "High

Twelve" shall sound, and the Voice be heard calling us through the portals of death to the unfading fields of Paradise.

"List to the strokes of the bell—

'High Twelve!'

Sweet on the air they swell,

To those who had labored well—

And the Warden's voice is heard;

From the South comes the cheering word,

'In the quarries no longer delve.'"

ORATION.

MASONRY AND THE DIGNITY OF LABOR.

DELIVERED BY REV. BRO. GEORGE C. LORIMER, D. D., ORATOR, AT CHICAGO, ILL.,
OCTOBER 2, 1889.

Fifty years ago, the first Grand Orator of the Grand Lodge of Illinois, was by nature a "grand orator" indeed, and needed not the suffrages of the Fraternity to crown him with this immortal distinction. His fame was world-wide. The imperial character of his intellect was generally acknowledged and the stateliness of his eloquence received the homage alike of friend and foe. In statesmanship he has been classed with Webster; in personal magnetism he ranks with the "Plumed Knight of Maine;" and in all the arts and graces of speech he will live, in the annals of America, side by side with the famous Clay, who of all others deserves the title, "Demosthenes of the South." This paragon of genius who was the first Grand Orator of this Worshipful body, was none other than Stephen A. Douglas, to whom this Commonwealth and these United States are indebted for services as brilliant as they were patriotic. He has had worthy and eminent successors, among whom may be named, not to disparage others who for lack of time I do not mention, the fiery and impassioned Shields, general and senator; the sagacious and incorruptible James H. Matheny, of Springfield, formerly patriot-soldier, now Probate Judge; the Hon. J. A. McDougall, who has faithfully represented California in the Senate at Washington; and last, though not least, the renowned Seneca Indian, Chief of the Six Nations, Eli S. Parker, reputed the equal of Red Jacket in silvery eloquence. In the memory of some brethren now present there lingers, like the strains of some sweet melody, the deep pathos of an address delivered by this representative of the Red Man at a banquet in this city. He said that once his people on this continent were as the leaves of the forest, but that now the trees are nearly leafless, while the white race are as the sands of the sea. "In my sorrow I sought an altar and found it in Masonry, in my loneliness I sought companionship and found it among the children of the temple."

Alas!

"I am no orator, as Brutus is,

* * * * *

For I have neither wit, nor words, nor worth,
Action, nor utterance, nor the power of speech,
To 'stir men's blood."

And yet I inherit the proud honor of filling the exalted station which these eminent men occupied with unsurpassed grace and power. All I can do is to appeal to your generous sympathies, and to entreat you hear me, if not for myself, at least for my cause:

"For 'tis cause that hath no mean dependence
Upon our joint and several dignities."

There is little in the semi-centennial of Masonry in Illinois that appeals to the imagination or that tends to rouse popular enthusiasm. What are fifty years in the annals of an Order whose antiquity out-dates the origin of many venerable nationalities, and what of momentous and startling interest can we hope to find in the local history of an institution whose operations are world-wide? Our half-century at best is only a brief chapter, a simple paragraph, in that great book of Records which the Craft has been penning in all lands and from a time "whereof the memory of man runs not to the contrary." Wordsworth writes:

"Times of quiet and unbroken peace,
Though, for a nation, times of blessedness,
Give back faint echoes from the historian's page;"

and Hawthorne assigned as a reason for choosing Italy as the scene of romance instead of America, that an author has need of shadow, antiquity, mystery, gloomy wrong and terrific struggle, which in his day could not very well be associated with the commonplace prosperity of his native land. Happy indeed are the people who have no history, and happier still those whose dealings with each other offer no tragic theme for the novelist's pen. Such happiness belongs to Freemasonry in Illinois. For over half a century it has quietly and unostentatiously pursued its way, rarely agitated or disturbed—once indeed shaken up a little by the frantic crusade of its enemies in 1826-7, and startled by the dissolution of the original Grand Lodge of the State; but resuming its equanimity when the present Grand Lodge was formed, it has gone on its way uninterruptedly, monotonously minding its own business, and increasing from some 300 members to its present constituency of 45,000. We are gratified that this is the case, that we are strangers to conspiracies and plottings, to treasons and assassinations, and to all the other frightful deeds that delight the heart of sensational ro-

mance writers, and which too often wrap the chronicles of other portions of humanity in lurid smoke and fiery flame. Moreover, we are thankful that the oldest of our lodges, Bodley of Quincy, formed in 1834, has survived the flight of years; that Brother Henry Asbury, one of its constituent members, yet lives and beholds the happiness of this hour; and that of the thirty-two who were charter members of this Grand Lodge two are yet on earth, Brethren Damon Hansen and M. W. Harrison Dills, to connect the present with a former generation.

We are likewise grateful that we have no cause to blush for the men who have served this Worshipful Body in the highest office it can confer. From the first Grand Master, Abraham Jonas, eminently scriptural in name, to the present incumbent of the Chair in the East,—lineally descended from Tubal Cain and other *Smiths*—they have been men of probity, of large administrative ability, and have been fully competent to “set the Craft to work with good and wholesome instruction.” An eloquent tribute has already been paid by our Grand Master to his eminent predecessors in office, and it were superfluous for me to add to his burning words; but who of all he has honored is more entitled to honor than he himself? Blameless in private life, unspotted in reputation, chivalrous in spirit, a reverent believer in the sublime truths of Christianity, a lover of his fellow-beings, an honest citizen, a patriot soldier, a courteous gentleman, who more deserving than General John C. Smith, of a wide, deep place in the heart of the Fraternity? Long may he live to adorn his position in society, and long may he live to illustrate by his example the precepts of Freemasonry; and let all the brethren say, “So mote it be.”

While it would be delightful to indulge in prolonged reminiscences of an honorable past, the dignity and solemnity of this occasion demand that we should turn from the Craftsmen, whose memory we cherish, to the Craft itself, whose semi-centennial we celebrate. I shall not attempt to defend Masonry from the assaults of its enemies. It is surely enough to say that the worthy men I have named were members of the Order, and with them multitudes of others, living and dead, their equals in merit, and that they assuredly would never have given their support to an institution whose aims or methods were base or dishonorable. Yet I may be permitted to observe, and it is only fair that I should state, that the recent efforts made in some quarters to prejudice the public mind against Masonry by more than insinuating a resemblance between it and certain societies, whose reputed measures have excited wide-spread disapproval, are unwarranted, ungenerous and unjust. If this organization schemed to control politics, to loosen domestic ties, to imperil the friendship of

or to dethrone religion, I would not stand here. Were it a blackmailing, friendly government, to take undue advantage of capital, to coerce labor, ostracising, murdering association, its temple would be abandoned by those who tread its pavements and would be left to the bats and owls, to those who love secret plots and midnight assassinations. A story is told of England's Iron Duke in place here. Some one visiting him inquired whether he knew a man who called himself Wellington Jones, who imitated his dress, and was so like him that he was often taken for his grace on the streets and saluted. "No," answered Wellington, "but it is strange *I am never taken for Jones.*" Virulent critics may insist that the Clan-na-Gael resembles Masonry; but yet no candid mind ever mistakes Masonry for the Clan-na-Gael. When I read bitter attacks on the Order we cherish and reverence, and note how mercilessly it is lashed for its supposed enormities, I feel very much like the innocent lad who laughed the more savagely he was flogged, and who exclaimed to his astonished tormentor, "You are whipping the wrong boy." To condemn us as evil-disposed individuals on the negative testimony of our prosecutors, would be for the public to imitate the noble judge who freed a prisoner, though several persons witnessed to his having stolen the pig, because a greater number declared that they had *not* seen him steal the creature. But amid the storms of vituperation we must possess our souls in patience, and try to console ourselves with the reflection that no excellent thing has escaped the abuse of malignant mischief-makers. Good Templars and other noteworthy temperance bodies, and our esteemed brethren of the Odd Fellows fraternity have been as soundly scolded and traduced as we have been. Let us submit as gracefully as possible, remembering the New Jersey lover, who found great satisfaction as he sat wooing a fair maiden in the open air, in the thought that the blood of his sweetheart and his own mingled in the same mosquito.

As we have been recalling fifty years of history, it may be supposed that a dissertation on the antiquity of Masonry would be specially appropriate to this hour. I hardly feel competent to such a task. A gentleman being interested in the health of a venerable neighbor told his servant to go over and inquire how old Mrs. Brown was. The servant brought back the answer, "Mrs. Brown says she does not know *how old* she is." This is substantially the reply I should be obliged to make were I severely catechised as to the age of our Order. But, after all, what difference does it make? And were I able to excel in skill our learned archæologists and trace the origin of our mysteries to the building of King Solomon's temple, of what this avail? We live in a country where institutions are not valued

on account of their venerableness, but on the ground of their usefulness and beneficence. Evil may boast as long a descent as certain blessings; tyranny is moss-covered, and thank God, is growing somewhat decrepit, while liberty is young and full of vigor; and the devil had his unhappy place in the universe before Adam brushed aside the dews as naked-footed he trod among the flowers of Eden. Murder went red-handed through the earth long before self-immolation for the good of others dawned upon the soul. Envy is more ancient than disinterestedness, and idolatry is more ancient than Christianity. What concerns a community is not the when or where of a guild or association's beginning, but of what service is it, what virtue is in it, now that it is here. It has been wittily said that a man is never ashamed to be described "as in advance of his age," though a woman may be offended if it is even faintly insinuated that she is in advance of hers. Now, what all good Masons are proud of, is not that their organization is antique, but that it is abreast of the times, perhaps even in advance of them in several respects, is in positive harmony with the throbbing, active, ameliorating life of the present enlightened era, and is capable of diffusing light and benevolence, and is doing much and expects to do more, to hasten the day when Fraternity shall bind all classes in silken chords of love and peace—

"When the war-drum throbs no longer and the battle-flags are furled—
In the Parliament of men—the federation of the world."

That high claim is amply justified by facts, is proven by the relation of the Order, "its rites, arts and parts," to the cause of human labor, and on this single theme would I speak to-day; and I do so as the condition and welfare of the industrial classes are the foremost and most imperative issue of our times.

Masonry has ever revered and dignified toil. It is not to be forgotten that there has been a most perverse tendency in many quarters to degrade the workman and his work. Aristocracies have looked contemptuously down on that which furnished the means for their extravagances and luxuries; and their families who have grown in affluence and acquired influence have frequently manifested as most extraordinary dislike for illusions to their weaving, brickmaker or tailor ancestors. Governments in the past have legislated against the artisan classes, have heaped indignities upon them, treated them as serfs or inferiors; and even in the present Democratic Age they have not always been favorable to their legitimate aspirations. Still insipid youths, encouraged by insipid mothers, affect to scorn the toiling masses, and still purse-proud barons resent as personal

affronts and wrongs almost every effort to increase the comfort and maintain the rights of their suffering *employes*. Multitudes are still blind to the signs of the times. They do not see that the political revolutions of the last hundred years have prepared the way for the most gigantic industrial revolution the world has ever seen, and that World's Expositions, which they are anxious to secure, are hastening and precipitating its triumph.

Within the past two weeks two impressive sights have been witnessed in Europe. The first was the review of the combined naval squadrons of England and Germany. Massive ironclads, vomiting black smoke, and warranted to devastate and kill with the greatest facility, torpedo-boats breathing out threatening and slaughter, and steel-armed cruisers freighted with implements of cruel death—all carrying the flags of two of the most civilized nations of the globe, fascinated the gaze of thousands of spectators. It is proudly claimed for them that they are the defenders of peace, the conservators of civilization; but to some of us they are as a dark frown on the face of the sea, as a floating menace to the nations, and, in spite of their bands and showy uniforms, about as refining and elevating as an exhibition of pugilism with gloves. The other scene occurred in Paris. There, on the memorable *Champ de Mars*, in buildings fair and attractive, the triumph of art and skill, of brain and hand, the treasures of inventors, sculptors, mechanicians, painters, artisans, were collected to the joy of admiring millions. Wandering through these chambers, studying the forms of usefulness and beauty everywhere, involuntarily there rises to the lips the exclamation of wondering amazement: "What has man wrought?" As I turned from this glorious palace where human genius and energy are royally housed, and heard the echo of savage cannon booming over the sea, I could not but rejoice to believe that the real power of the future lies not in the belching monsters of the deep, but in the spirit of industry holding its court on the banks of the Seine; which, in the fulness of time, and more speedily than many suppose, shall not only sweep away these snarling terrors and render war impossible, but shall change the face of society, and forever remove the undeserved garments of shame and humiliation which for ages have been fastened on its stalwart form. How the industrial revolution is to be effected, and what variations from the present system shall be adopted, it may be premature to discuss; but unquestionably it is approaching, and trusts on the one hand and strikes on the other, monopoly and competition, luxury and penury, the ambition of politicians and the fanaticism of demagogues, are preparing the way of its feet, and come when it may, it will vindicate labor as never in the past, and exalt it to its true throne of honor and dignity.

When this much-to-be-desired hour arrives, Masonry may well share in the general joy, as it has ever magnified the claims of honest toil. Whatever account is given of the origin of the Order, it is always described in connection with the erection of some house. The advocates of the oldest or of the latest dates agree at least in this, that it came into existence during the building of some edifice, and that these operations furnish the basis of its philosophical and moral instruction. The majority of our historians point to the Temple of Jerusalem as the place of its birth, while a few have assigned it as modern a date and place as the founding of St. Paul's in London. But mark, in every case, the close relationship between it and sacred structures—in unmistakable terms declaring that labor and religion are, or ought to be, inseparably joined, that labor is itself a kind of sacrament, and that it is sufficiently ennobling to furnish a great Fraternity with lofty ideas of duty, and the most wholesome preparation for the responsibility of life. Undoubtedly the earliest lodges were composed of artisans, and the secrets were originally designed for the protection of their craft, and for mutual recognition and safety in times when government and frequently organized lawlessness. They are little centers of civilization in the world of barbarism, and their self-respecting measures and their jealousy for the perfection of their vocation, indicate the high esteem in which they held industrial pursuits.

In a line with this spirit is the fact, that where Masonry is most prevalent to-day, there labor is most sincerely and thoroughly respected. There are countries where Ecclesiasticism condemns the Order and its adherents, and there as a rule—I do not say without exception—the toilers and moilers, the miners and delvers, are treated with slight consideration. Where Lodges are not allowed to meet, women are everywhere burden-bearers, and workmen are oppressed and scorned. But in America and England, and in some other lands where Masonry is a power, in spite of appalling inequalities and sufferings, labor as such is rightly honored and revered. This undoubtedly to some extent is due to the fact that the novitiate, whether prince or commoner, peer or peasant, scholar or artisan, when initiated into the mysteries has to assume the rank of an ordinary mechanic, has to lay aside all worldly dignities, and surrounded by the varied implements of toil, learn that he who earns his bread in the sweat of his brow is as truly a man and entitled to a man's homage as any of the titled of earth.

The practical bearing of this great thought is of the highest value. It means more than appears on the surface. Pondered carefully, it will be seen to teach, that if "hewers of wood and drawers of water" are men,

then the standard of wages should be settled by manhood, not by the ordinary maxims of worldly interests. To illustrate my meaning, permit me to quote two extracts from the London edition of the *New York Herald*. The first is in the form of a report of what was seen in the chief city of America:

"A visit was paid to a six-story double-decked tenement house in Hester street. Each floor contained two clothing manufacturers, and each manufacturer had a crowd of men and women huddled together in small rooms, with a red-hot stove in full blast. In one room eleven men were making knee-breeches for half a crown a dozen, and they worked from daylight until 10 P. M. They earned on an average sixteen shillings per week. In another apartment seven men and two girls worked over a hot stove, while the floor was covered with clippings, and there was scarcely room to move among the sewing machines. In many instances sixteen overcoats made a day's task, and they must be finished before the slave can drop down on the board on which he has been working and fall asleep. Sixteen to eighteen hours' work a day was the general practice."

The second extract is from an editorial in the same journal anent the recent dock laborers' strike:

"Mr. Morgan, the secretary of the Docks Committee, has given his opinions to a *Herald* representative. 'We are here,' he said, 'to look after the interests of the shareholders. We are not a philanthropic institution. It would no doubt be very nice for the dock companies to give the laborers big wages, to fix up nice, cosy homes for them and their families, and in many other ways to look after their interests; but the companies can not do it.'

"Mr. Morgan is no doubt an earnest, but we hardly think a wise man. If the spirit which governs his action in this trouble were to prevail, there would be strikes everywhere. We quite understand that these companies are not 'philanthropic institutions.' But a company is just as much bound to respect the rights of labor as the interests of shareholders. We may even lay it down as a sound proposition that the interests of shareholders should never exist at the expense of the rights of labor. If the fees and rates exacted from commerce by the companies will not justify fair wages, let them be raised. Commerce has no right to flourish at the expense of men, women and children.

"There is a way to reach an equitable result in all these controversies. Begin with the proposition that the laboring man must live—that he must live according to his education and associations; that he must have a home, food, education for his children, breathing times, and opportunities

for thrift. That requires so much money—and it can not be done with less. There is no trouble in fixing the amount. Any clergyman or medical practitioner could do it. To go below this sum and pay what are called 'starvation wages' is an outrage, and should be a matter for the interference of the general government."

I place side by side these two citations, that at a glance the present practice, the results, and the reasons which are advanced in justification may be seen; and in happy contrast the equitable principle that has at its heart "the potency and promise" of a better system. *Man must be dealt with as man*; this ought to be fundamental to a wise political economy. To regard him as a mere producing machine, and to forget that unlike other machines, he grows weary, has aspirations, feelings, ambitions, must eat, sleep, and be clothed, is to be guilty of a blunder, as well as a crime, that must perpetuate discontent and, if preserved in, must end in calamitous convulsions.

Whether the Fathers of Masonry discerned this or not I can not say, but one thing is clear, the spirit of the proposition I have enunciated shines in the ritual of the Order. There, as I have already stated, the noble or the capitalist when initiated is taught that it is no degradation to stand on a level with the sons of toil, and that he can not consistently ignore this fact in any of his dealings with his fellow beings, however dependent they may be. Moreover, there is placed before his eyes a twenty-four inch rule, and he instructed by it how to divide his time. "Eight hours are for the service of God and a worthy distressed brother, eight for refreshment and sleep, and eight for our usual avocations." If this is to be taken strictly, there can be but one inference, and that is, that the Order by its traditions is bound to sympathize with the working people in their demand for the eight-hour day. But if it is to be interpreted fluidly and poetically, even then it teaches that the reported Hester street outrages are to be condemned, that excessive and exhausting hours of labor are to be denounced, and that the poorest, weakest and most friendless have a right to ample opportunity for refreshment and the higher aims and purposes of existence. And I dare maintain that this is sound doctrine, economically and socially. In harmony with it is the instruction given to the Fellow Craft in the Second Degree. Referring to the forefathers, the lecturer says: "They wrought six days; they did not work on the seventh, because in six days God created the heavens and the earth, and rested on the seventh day. The seventh, therefore, our ancient brethren consecrated as a day of rest, thereby enjoying more frequent opportunity to contemplate the glorious works of creation, and to adore their great Creator." Evi-

dently, then, these ancient brethren, had they lived in these days, would have voted for Sunday closing, and the suspension of unnecessary toil. But understand, I do not mean to assert that they would have felt themselves pledged to the Puritan Sabbath, or that we are bound to its support as Masons; only, interpreting these words of the lecture in the broadest and freest manner, we should ourselves set apart one day in seven to repose and particularly to the cultivation of the nobler side of our natures, abstaining as far as practicable from our ordinary avocations, and we should give our moral influence to all wholesome measures calculated to secure like privileges and immunities for our fellow beings. In this way we would lighten the burdens of the working classes and afford them opportunity for physical recuperation and for moral and spiritual improvement.

It is likewise worthy of note in this connection the large place which the doctrine of FRATERNITY occupies in the mysteries of Freemasonry. From the hour when the Master receives the three jewels, "Humanity, Friendship and Brotherly Love," onward to the last sad rites for the dead, FRATERNITY is conspicuous. The Blue Lodge is composed of "brethren;" the asylum of Sir Knights is occupied by "Fraters." What a name this is, FRATERNITY! There lies at heart the solution of all social problems, the remedy of all burning inequalities, the reconciliation of all class enmities. Latent in its bosom, as in the bosom of primeval light lay the beauty of the cosmos, lies the germ of a better civilization whose radiance shall bless mankind. I know it has been travestied and caricatured. It has been invoked to sanction schemes of social reconstruction which involve the spoliation of the successful, the enriching of the idle, and the repression of individuality and of personal independence. These, at the best, are but hard, soulless, mechanical theories of fraternity; and that they are destitute of its spirit, the jarring and discord among their adherents and their bitter antagonism toward those who differ from them abundantly prove. What these reformers propose may ultimately prevail in some more or less modified shape, but it would not stand an hour if the spirit now manifested in its advocacy should be transmitted to its realizations. Rest assured that genuine FRATERNITY will elaborate a nobler philosophy of government than is taught to-day, and grander even than has entered into man's poor thoughts to dream. They who cultivate it are doing more to cure existing evils, and to inaugurate a happier future, than all the dry professors or violent agitators who are clamoring for mere systems, while the need of love is overlooked or ridiculed.

I know it is common for those who speak as I do, to be characterized as visionaries; and the sneering reply is often uttered that the theorists on the other hand are eminently practical. Men who have a program for a new order of things in the State, flatter themselves that they are proposing practicable and tangible remedies for existing wrongs. And yet, in their enthusiasm, they forget that they can hardly be termed practicable, for which the majority are not prepared, and that, without such preparation, would have to be maintained by a tyrannous force which would perpetuate the old evils under new forms. No; if any deserve to be regarded as sagacious and prudent, and as really common-sensed and practical, it is the men who foster Fraternity and seek to be governed by its sentiments. They, realizing the brotherhood of humanity, will be just, generous, compassionate. They will not cut down wages to the starvation point; will not trample beneath their feet, in their haste to acquire wealth, the aspirations of the lowly; neither will they countenance "sweating" middle-men, nor any of the other miserable oppressions that drive their victims to strong drink or to suicide. Oh, sirs! FRATERNITY is not an idle word. It means the solidarity of the race; it means that you should suffer with those who suffer, and that as you love *yourself* you should lift the burdens from the weak and mitigate the anguish of the poor. If anything is clearly taught in Masonry it is this, and by the FRATERNITY it professes, it is bound to recognize in each toiling man a brother and in each toiling woman a sister; and if it realizes this it must ever stand in deepest sympathy with the cause of labor.

But while it is thus pledged, its traditions will not permit to countenance certain doctrines and sentiments which are now confidently put forth by the alleged special friends and self-constituted guardians of industry. Many singular ideas are afloat, and find energetic champions among the working classes, by which it is claimed the way of ultimate and permanent relief is revealed. These peculiar ideas are not in accord with the genius of our Order, cannot consistently be approved, and indeed, judged by our standards, must be regarded as injuring the movement they are expected to serve. For instance, Masonry cannot subscribe to the notion that the hand is the sole creator of wealth. Much that is utterly untenable has been written on this subject, much that is misleading, and much that is calculated to inflame the passions and intensify the prejudices of the masses. Mechanics and artisans are represented as the only real producers, while the action and influence of thought are belittled or ignored. To hear or read some utterances along this line leaves the painful impression that an effort is to be made to dethrone Mind, and to exalt Muscle as the dominant

factor in civilization. And yet it may well be remembered that the labor classes have advanced in comfort and power just in proportion as they have themselves increased in intelligence; that their grandest triumphs have been secured through the intellectual endeavors of scientists, engineers and sociologists; and that even the poet's song and prophet's vision have an economic value in rousing and stimulating patient and heroic effort. "The Royal Art" perceives the real union that exists between "brain and brawn," and dares not divorce what God has joined together. In its ritual it recognizes and honors both. If mechanics and architecture are made the bases of speculative instruction, its speculative instruction also shows their dependence on knowledge and reflection. The Fellow Craft is especially brought face to face with the great duty of mental culture, and he is taught indirectly, if not specifically, that the head is as necessary to the development of wealth as the hand.

Moreover, Masonry does not assail the rights of property in its enthusiasm for the cause of the working man. "Is it not lawful for me to do what I will with mine own?" is a question asked by an employer in one of its Degrees. The answer is affirmative, and carries with it the great principle that within the restricting powers of justice and humanity the possessor of wealth may administer it as he pleases. No individual nor community of individuals has the right to deprive him of what is his, or dictate to him how it shall be expended. He in his turn must adhere to his bargain, whether it be to pay a penny for a day or for an hour; and he is bound to remember that affluence has its responsibilities as well as privileges, and that if he does not use his surplus money generously and wisely for the advantage of humanity, while we may not plunder him, he cannot escape the scorn and contempt of his fellow beings.

Freemasonry is equally conservative on another point. It recognizes no practical way to permanently improve the condition of the working classes that does not comprehend skill and honesty in the labor performed. Any scheme that seems to undervalue patient, conscientious industry, and that encourages an artisan to present and to expect wages for a task which in its execution is neither "square nor true," nor such as is worthy to be received, it most heartily repudiates. Of late an impression seems to have gained that a new and better organization of society would supersede the necessity that now exists for thoroughness and faithfulness in toil. I do not say that this is stated in so many express words, only that so great stress is laid on the importance of changed environments, that many who are by nature idlers jump to the conclusion that such a change would relieve them from the necessity of prolonged personal effort. Not a few

persons of this character appear to be indisposed to apply themselves now or to make any decisive attempt towards bettering their condition, and prefer to wait for the hoped for revolution to carry them on its tide to ease and fortune. It is wonderful how many people sympathize with the man who persists in sawing wood with a blunt old saw, and when he was told to sharpen it, answered, "It is bad enough to saw wood without having in addition, to sharpen the saw." If those who deplore the evils of their lot, and confidently expect a happy deliverance to be wrought out for them, would only in the meanwhile sharpen the saw, be frugal, be temperate, be industrious, they would do much to hasten the wished-for day, and to render it a success on its arrival.

A curious novel describes a man who, in hopes of gaining a woman's love, dispossesses his rival of his body, and occupying it himself, presses his suit with ardor. But even the flesh of his rival does not sufficiently disguise him. His laugh and look and speech betray him. His soul asserts itself in spite of its novel and foreign habitation, and cannot preserve the secret of its identity. There is a lesson in this story, undesigned by its author, of moment to us all. It is, that a new body, a new social organization, cannot make humanity other than it is. Whatever may be its peculiarities and weaknesses under the old order, the new will not be able to hide. Hence, while an improved organization is desirable, if it is to be beneficial, the soul must be in accord with it, and as it is proposed to make it essentially industrious in character, the souls should be trained now to appreciate industry, to rely on it, and to form habits of industry.

As our Order cannot conceive of a social system that can dispense with the homely virtue of conscientiousness in toil, however humble, neither can it imagine any advantage to be derived by the laboring man from the subversion of religion. It was Mrs. Partington, I believe, who replied, when she heard that a *nave* was to be put in the new church, "that she knew who that *knave* was without any one telling her." Well, there are some persons, not Mrs. Partingtons, who seem to be of the opinion that Christianity is all *knave*, and that the sooner the entire structure is down the better it will be for the world, especially for the toiling millions. Masonry has no sympathy with such a view. It counts not as superstitions the glorious verities of our Faith that have brought comfort to sufferers in this life and fostered in them immortal aspirations toward a life to come. From the beginning of its mysteries to their close, God is revered and adored, belief in a future existence is inculcated, and reliance on providence is enjoined. And remember that these religious lessons and aspirations intermingle with what is taught regarding architecture,

geometry, and the mechanical arts. Not only is religion allied with toil as a stay, support, and sanctifier, but the Entered Apprentice, Fellow Craft and Master are encouraged to approach the Supreme Being in prayer without the interposition or assistance of earthly priest, and in this way the impression is made that the worship of a mechanic is as acceptable to God as that of an ecclesiastic. Thus ordinary life and its avocations are invested with sacredness. This is as it should be. The effort being made in some quarters to deprive men of their faith in the interest of labor, is a fearful folly, and does not enrich those who essay the task and leaves the men "poor indeed." Because religion proposes no distinct sociological scheme, and does not undertake to provide a satisfactory solution of the wage problem, it is denounced as worthless. It is overlooked that it may render other services as important as these, and perhaps more valuable. These radical unbelievers remind me of the Yankee who is reported to have said that "he had no confidence in vaccination, as he had a child vaccinated who fell out of a window and was killed." So religion, by these logicians, though it may avert moral corruption, is set aside as useless, because it does not prevent society from breaking its neck when it ignores sound principles of political economy. Masonry discriminates more fairly, judges more thoughtfully and soberly, and approves in all her work the sentiment of Robert Burns:

"When rantin' roun' in pleasure's ring,
 Religion may be blinded;
 And if she gie a random sting,
 But little may be minded.
 But when on life we're tempest tossed,
 And conscience but a canker,
 A correspondence fixed wi' Heaven,
 Is sure a noble anchor."

Worshipful Grand Master and Worshipful Grand Lodge of Illinois, I have spoken these things to remind you and to inform the world, that our Order is not a mere social organization for the pleasure of banquetings and processionings, having no practical bearing on the serious issues of life. We are not overgrown children, playing with gaudy toys, and amusing ourselves with regalias and high-sounding names, but the custodians of an institution whose object is to elevate and unify mankind. Let us realize the significance of our responsibility, and be faithful to our trust. And if we shall feel the one and be true to the other, we will outside the Lodge remember what we have there been taught regarding the

dignity of labor, and in private life we will sympathize with its aspirations and seek to lighten its burdens. Every Mason should be known as the avowed friend of the working man; and if the multiplied thousands who bear that honored name would only intelligently and generously espouse his cause, the night of misunderstandings and alienations would speedily be forgotten in the morning of fraternity and love.

Most of us have not many years left in which to perform this God-given task. Already this Grand Lodge is entering on its second half century of history, and when the entire century shall be completed the large majority of those here gathered shall have "gone the way of all the earth." Let us prize our present opportunity. If we shall be true to our traditions, when our successors shall assemble in their centennial it may be in happier times than ours, and looking backward they may have reason to thank God that we ever lived and worked. Ah, sirs! though we may not be permitted to see the coming brighter day, if we shall strive for it and pray for it, we may close our eyes on the sun in peace, assured that it will not tarry. Through the mist of years and the dim haze of tears I already see the dawning, and hail with joy the certain blessed future—

When crimes shall cease, and ancient fraud shall fail,
Returning justice lift aloft her scale;
Peace o'er the realm her olive wand extend,
And white-robed innocence from Heaven descend."

"SO MOTE IT BE."

ORATION.

DELIVERED BY W. °. BRO. °. LEONARD W. COLBY, AT OMAHA, NEB., JUNE 18, 1878.

Most Worshipful Grand Master, Fellow Craftsmen and Friends:

In obedience to the commands of this honorable body, given one year ago, I appear to-day as your orator.

What is this institution of which we wear the badge of membership, which is styled the order of "Ancient, Free, and Accepted Masons?" What is the nature of this association which knows no country, clime, race, or religious sect, and yet is cosmopolitical in extent? What is the history of this order, whose age, we are told, is announced by the horologe of centuries, whose foundations have stood unmoved through the shocks of ages; whose superstructure has defied the ravages of time? What is the philosophy of this organization, which comes to us over the ruins of empires and dynasties, monarchies and republics, through ages of error, ignorance, persecution, superstition and barbarism, whose history loses itself in legends, and whose legends blend with the myths of antiquity?

The institution of Masonry has many themes worthy of our careful study and consideration. It has a history which antedates for thousands of years, and yet is intimately connected and interwoven with, that of the existing nations of the globe. It has a system of jurisprudence which stands upon the *unwritten law*, or unchanging *landmarks* of the order, and upon its *Ancient Constitutions*,—a system which, in the words of Sir William Blackstone, "distinguishes the criterions of right and wrong; which teaches to establish the one, and prevent, punish, or redress the other; which employes in its theory the noblest faculties of the soul, and exerts in its practice the cardinal virtues of the heart."

It has a literature which contains the results of the labors and genius of the historian, the traveler, the poet, the novelist, the scientist, the antiquarian, the theologian, the rhetorician, and the philosopher. It has a symbolic language, and science, beautiful and perfect in their simplicity, in which the signs of nature are employed to express the sublime truths of life. It has a theology, which teaches the divine laws as they relate to moral character and conduct, and which teaches the knowledge of God from his works by the lights of nature, reason, and revelation.

In this address we shall confine ourselves to the consideration of the reason of the existence of Masonry, or, in other words, to its philosophy.

I.

First in order, let us consider the *Philosophy of its Origin*.

In the earliest ages of the world Masonry began. A careful examination and study of the history and character of our order, after making due allowance for the harmless fictions with which it is embellished, convinces us that modern Freemasonry is the direct successor of the *Collegia Fabrorum* of the ancient Romans, modified by the Sacred Mysteries of the early Teutonic races and the Druidical institutions of northern Europe, and that these in turn were the successors of the ancient Masonry of Greece, Egypt and India. The master spirits of antiquity were the founders and organizers of these mystic associations. They were used by them as instruments of civilization and culture, as part of the intellectual and moral needs of humanity. The thinking men of those early periods, withdrawing from the imperfections of the busy life around them, hailed these systems with delight, and accepted them as the institutions which alone could satisfy that universal thirst for knowledge and immortality which begins at birth and stops only in the grave; which alone could fathom the mysteries of God and nature, unveil the secrets of life, and realize the lofty ideals of the soul.

This being the origin of ancient Masonry, we find, as we should expect, that the civilization of the nations and races of antiquity commences with the formation of Masonic societies. As illustrations of these facts and principles, and for the purpose of throwing more light on many things which at first appear dark, let us examine the ancient sources and fountains of Masonry, being limited, however, to those of which our order is the acknowledged successor. In this light, let us first consider the early history of Egypt. We will go back, in thought, to the establishment of the Masonry of the Pyramids. We find that the real social and political life of that wonderful people, who dwelt on the banks of the Nile, whose majestic monuments of Masonry worn by the sands of thousands of centuries, are the wonder of the world to-day, began with the formation of the secret institutions of Isis. The historian Herodotus informs us that Osiris and Isis were the parents of Egyptian civilization, that they laid the foundations of society and government, made the laws, taught virtue and religion, and founded the Sacred Mysteries. It was, then, the genius and intelligence of these two master minds, who have been since placed as the grand and imposing "Life Spirits" of Egyptian mythology, that grasped

the needs of the people, and found the golden key to unlock the nation's greatness in the establishment of these ancient Masonic institutions, with their imposing ceremonies and wonderful visions of life.

The character of this ancient order, as it has been partially preserved in its initiatory rites and ceremonies, is a subject full of interest and instruction to the scholars of our craft. The initiatory rite was a mystic drama, representing the progress of man from barbarism to civilization, and his conflicts, through darkness and toil, to light and perfection. The ancient historian, Plutarch, describes the candidate as a seeker of light and purity. At first he wanders in winding ways, with his mind filled with uncertainty, perplexity and doubt. Painfully and with great labor he advances over rugged mountains and yawning chasms, plunged from time to time in profound darkness. Again he sees everything under aspects the most terrible and awful. Next he is a suppliant in the presence of the divine Osiris, who holds in his hands the emblems of Justice and Benevolence. A miraculous light blazes upon him. He is closely questioned, all the acts of his life severely scrutinized, and, if worthy, he is allowed to pass to higher mysteries. Forward he moves, guided by an initiate disguised as a dog, through mysterious labyrinths, till he comes to a stream of water, where he is stopped by three terrible beings, who present him with liquid from the dark stream which he must soon cross, and bid him drink, addressing him in these words:

"Aspirant to the honor of a divine companionship, seeker after celestial truth, this is the water of forgetfulness! Drink to the oblivion of all your imperfections, and thus be prepared for the reception of the new revelations of virtue, truth and goodness with which you are soon to be honored."

The trembling neophyte drinks; the dark river is passed; the spectacles of terror disappear; a divine light breaks on his vision; new scenes appear, and smiling fields, flower-decked meadows, and enchanting visions of beauty, laden with the richest perfumes of "Araby the Blest," environ him. Sacred songs, and choruses of triumph, joy and love charm his ears. The sublime doctrines of sacred science, art and religion are given him, and visions of holiness and profound beauty delight his wondering eyes. He is baptized into a new life, and instructed in a divine science. He is now free and perfect. He is crowned and triumphant, and goes henceforth to commune with those pure spirits to whose companionship he has just been raised.

Such was the initiatory rite of that ancient Masonic order which gave birth and nourishment to Egyptian civilization, and which, in the hands

of the wisest and best of the nation, became a fountain of science, philosophy, art, virtue and religion.

As a second illustration, let us take the history of ancient Greece. How was her culture and civilization evolved from the gloom of barbarism? Whence came her perfection of art, science, philosophy, ethics and letters? Her historians tell us that when ignorance and darkness were upon the people, a poet, philosopher, and seer came among them. That then was the genesis of her exalted civilization. Fourteen centuries before "the voice of one crying in the wilderness" of Judea, saying, "Repent ye, for the Kingdom of Heaven is at hand," was heard, the inspired song of the Thracian poet, orator and prophet was sung throughout the "Isles of Greece," and the son of Eger and Calliope had established the Masonry of "the Eleusinia." Grecian civilization commenced, not with wars and conquests, not with Olympic games and deeds of valor, but with Orpheus and the "Myteries of Eleusis."

The initiatory rite of this ancient Masonic institution is worthy of our consideration, not only as bearing upon the philosophy of the origin of modern Masonry, but as illustrative of the universality and catholicity of certain truths and desires in all ages and races of men.

The candidate was first prepared for the solemn rite by days of abstinence, fasting, penitence and prayer. He was then received into the sacred temple, into the presence of the Hierophant, the Torch-bearer, the Sacred Herald, the Priest, and Archon. The Hierophant sat upon a throne brilliant with gold and precious stones, as the representative of the Creator. A robe of regal splendor graced his shoulders. From his neck suspended a golden globe, the symbol of absolute power. On either hand were twenty-four attendants, in snowy robes and crowns of gold. Seven torches, reflected and multiplied by a thousand mirrors, dazzled the candidate. And over all arched a rainbow, in whose mystic circles were seen the moon and seven stars. After being blindfolded, the neophyte makes a long and painful pilgrimage. He is led through dark and winding passages, up rough, sharp and ragged ledges, where jagged rocks tear his feet and limbs; through dense forests and miasmatic valleys, where he hears the fierce roar and snarling of savage beasts, and the hissing of serpents, and feels the clammy touch of bats and reptiles. The bandage is now taken from his eyes, and he finds himself in a wild and strange region, whose gloom the sun has never penetrated, whose horrors are seen only by pale spectral lights. Fierce tigers and hyenas, and poisonous reptiles, are on every hand. Thunder and lightning, sulphurous fumes, fire and water, earthquake and tempest, threaten his immediate destruction. Trembling

with terror, he sees before him a huge iron door, on which are emblazoned these words:

"He who would attain to the highest and most perfect state, and rise to the sphere of absolute bliss, must be purified by fire, and air, and water."

The massive door swings on its hinges, and he is suddenly plunged into a vast gloomy space which resounds with horrible groans and shrieks, loud wails of sorrow, and penetrating cries of pain and anguish. On his right hand open the terrible gates to grim and dread Tartarus, a fathomless gulf of fire, in which, passing and repassing, are seen the spirits of those who were false to truth, and life, and virtue, pursued by avenging furies, with all the appalling incidents to the ancient doctrines of purification by fire. Behind him yawned the dark and dismal region of purgatorial air, where burning winds carried wails of suffering and woe to his ears, and where the mighty wheel of expiation rolled its endless circuit with ceaseless regularity. On the left hand appeared the gloomy lake of Purification, half concealed by mists and showers, into whose murky, sulphurous waters were plunged the spirits of those less guilty than their fellows.

After these and other awful visions of the great truths of religion and the eternal principles of retribution, the candidate is led to another iron door, and thus addressed, in a deep and solemn voice, by his guide:

"Consider the Divine Nature, the Supreme One. Contemplate Him without ceasing; rule thy spirit and purify thy heart; and, walking in the way of justice and the safe path of truth, admire Him who is alone the master of the world. He is one, He is self-existent. To Him all beings are indebted for life."

A voice of hope is heard from within. The massive iron door slowly opens, and the toil-begrimed, terror-dazed neophyte passes from the regions of horror, gloom and punishment to the circle of light where beauty shines, truth abides and virtue reigns triumphant. All is now fair and good. Life is shown in its sublimest ideals. Virtue enjoys its full reward. The suffering and sorrow of this world end in Elysian bliss and the perfection of purity. The high destiny for which man was created is made plain. Truth is unveiled in all her divine radiance, and chastity stands as the guardian spirit of love. The novitiate is instructed in the mysteries of art, philosophy and science, and is given the sacred truths of morality and religion. From the Hierophant, representing the Creator, he receives the benediction, and the ceremonies of initiation are closed with this sublime song in honor of the Supreme One:

"Thou God of heaven and hell, of land and sea!
 Whose thunders dread the high Olympus shake,
 And whom the Genii fear, and demons serve!
 The Fates, stern and unbending for all else,
 Obey Thy Sovereign will! Of all that lives,
 Immortal One, Thou art the awful Sire!
 When wrathful Thou dost speak, the entire world
 Doth quake! The unchained winds in fury sweep
 The sea, and fearful darkness gathers round
 The Earth, and fiery storms do plow the vast
 Expanse above. Yet art Thou wise and kind;
 That holy law which rules the stars comes forth
 From Thee; and aye before Thy golden throne
 Unwearied stand those holy ones, who do
 Thy will, and bear Thy gifts to man! The bright
 And glorious Spring, adorned with brilliant hues
 And crowned with new-born flowers, and Winter swathed
 In shining bands of ice, are by Thy will
 Created. All do come from Thee; Spring's flowers,
 Summer's joys, and Autumn's golden fruits,
 To Thee, and Thee alone, we owe them all!"

From this brief examination of Hellenic Masonry we arrive at the real fountain of that wonderful civilization which still lives in our literature, philosophy, art, theology and exact sciences, and whose mighty flow is felt to-day throughout the nations of Christendom. The miracle-working music of Orpheus, which, according to the ancient legend, made the trees dance for joy, calmed the winds and waves, tamed the savage beasts, and charmed men from lives of barbarism to those of refinement and culture, came through the sounding corridors of the mystic temple at Eleusis, established by the master-hand of the age and adopted by the philosophers of succeeding ages. His seven-stringed Lyre was the great heart of the nation whose chords, touched by the inspiration of his genius, throbbed out the music of virtue, truth and brotherly love, whose reverberations shall sound forever.

As a third illustration, we will consider the origin of Odinic Freemasonry. In it we shall discover the same philosophy, and reason will lead us to similar conclusions. The establishment of the Sacred Mysteries of Odin is the milestone which stands at the commencement of the civilization of the nations of Northern Europe. Sigge, or Odin, as he named

himself, after the Supreme God of the Teutonic races, was the master-spirit of the North. He was the Chief of the Aesir, whose capital was the great city of Asgard, a storied city which has been sung in the homes of our old Norse ancestors for more than eighteen centuries, and has been made immortal in that sublime poem, the Edda, whose twenty-eight fragments, collected by Saemund, are the pillars of strength and wisdom to ancient Scandinavian mythology. This heroic genius, who came to give progress to the northern nations, and a new impetus to Europe, was a warrior, a poet and a prophet. With the soldiers of his own nation he first conquers the neighboring tribes, then Cimbria and Funen submit without resistance, Sweden and Denmark follow the example, and in turn all the nations of the North and West yield to the power of his sword and genius. He founds cities and governments, enacts laws and appoints rulers and judges. He establishes the Sacred Mysteries, and deposits with a supreme council instructions, rules of conduct, and religious secrets for his people. As chief priest, he presided over the worship which was paid the Deity. He was the inventor of the Runic characters. He gave the Scandinavians the art of poetry, and was a great poet and musician himself. It is said that his songs were so full of tender melody that the very plains and mountains would open and expand with joy, and even ghosts would leave their infernal caverns, enraptured by the sweetness of his melodies. He was a mighty magician and prophet. He could raise the dead, foretell the future, discover the secrets of the earth and air, change the winds and traverse the world in the twinkling of an eye. In the Sacred Mysteries he taught the science of the universe, the harmony of life and the immortality of the soul.

The initiation into this order was less ceremonial than that of the earlier Masonic institutions which we have just considered.

The neophyte personated a pilgrim who is weary with travel and desires rest. Having wandered far and wide, he finally arrives at Asgard, the City of God, whose many mansions, with roofs covered with golden shields, have greeted the longing eyes of the wanderer for many leagues distant. The guard leads him into a lofty palace, whose huge doors close behind him with the noise of thunder. He is taken from room to room, through varying scenes of life, till he comes to three thrones, raised one above the other, on which are seated The High, the equal to The High, and the Highest.

The pilgrim is in search of light and knowledge of the Supreme One, and the following questions and responses ensue:

Pilgrim—"Tell me, O Lofty One! who is the first of the gods? Where does He dwell? What is His power? And what has He done to display His glory?"

The High—"He liveth from all ages; He governeth all realms, and swayeth all things, great and small."

Equally High—"He hath formed heaven, and earth, and air, and all things."

The Highest—"And what is more, He hath made man, and given him a soul, which will live and never die, though the body shall have moldered away or have turned to ashes."

Pilgrim—"What was the beginning of things?"

The High—(In the words of the Edda)

"'Twas Time's first dawn,
When naught yet was,
Nor sand nor sea,
Nor cooling wave;
Earth was not there,
Nor heaven above,
Naught save a void,
And yawning gulf;
But verdure none."

Pilgrim—"What is the end?"

The High—"There will be a new heaven; and there will arise out of the sea a new earth, most lovely and verdant, with pleasant fields where grain shall grow unsown. A dwelling-place shall be there more radiant than the sun. There the sons of earth shall dwell together in peace and concord. Evil shall disappear from the empire of Odin, and happiness and virtue shall be universal and perpetual."

The novitiate is then instructed by the *Three* into the sciences of life, and is given the whole cosmogony of that ancient people who deified the forces of nature and converted natural science into theology. The creation of the heavens and the earth, of gods and men, is explained. He is taught the mysteries of life and the world. They discourse to him of the sun, moon and stars, of day and night, and the seasons; of the Destinies, of the Golden Age, of the way to heaven, of the Twilight of the Gods, and of the final conflagration of the universe, of the great Ygdrasil—the ash tree of life and death—of the Giant Ymer, whose flesh made the earth, whose bones are the rocks, whose blood is the pulsing ocean, and whose skull is the great blue vault of heaven.

The initiatory rite closed with a sublime representation of the world and humanity in its perfected or ideal state, where purity, love and peace shall reign eternal.

Under the influence of the Ancient Masonry of Odin, from whose establishment dates the dawn of Scandinavian civilization, the northern nations emerge from barbaric obscurity, and take their places in the world's history. The order was founded by its wonderful master for these exalted purposes. He read the future, even in that early age of darkness and ignorance, with the clear vision of a prophet. The lofty ideal which he gave his people has been transmitted from generation to generation, and the Grand Lodge which meets here to-day feels the mystic influence of his life and deeds.

Many examples are furnished by the history of the various races and ages, which attest these principles of the origin of Ancient Masonic Institutions. The same is true of the origin of the Cabirian Mysteries established in ancient Syria, of the order of Essenes, of the Pythagorean Brotherhood which was the social regenerator of Magna Græcia, of the Carbonari of Italy, of the Jomsburg Brothers of Denmark, founded in the tenth century, and of that semi-political institution, the Hermandad of Spain, established in the thirteenth century. But the illustrations, which have been given from the main branches of Ancient Masonry, are sufficient to establish the general primal principles, to which the origin of the Masonry of the present time must be referred.

II.

We will next consider the *Philosophy of Masonic Secrets*.

Without violating our obligations, or any of the fundamental tenets of our Order, let us inquire into the mysteries of Masonry, and contemplate their nature and importance. Bishop Hall says: "The heart of man is a short word, a small substance, scarce enough to give a kite a meal, yet great in capacity, yea, so indefinite in desire that the round globe of the world cannot fill three corners of it." In a degree this might be said of the secrets of our society. What are the arcana which are known only to our craft, and which the faithful breasts refuse to disclose? What are the secrets for which, in times past, Masons have been proscribed by church and state; have been denounced as propagators of witchcraft, and workers of the devil, and been burned as sorcerers; have received the anathemas of the ancient church; have been prosecuted as instigators of treason and rebellion; have been made felons by acts of parliament, con-

demned to death and executed under the sanction of kings; have suffered all the tortures of the Inquisition, and died as martyrs?

My friends, the secrets of a Master Mason are, in themselves, of the least importance. They are not the material of which the Grand Masonic Temple is built. They do not constitute any of the ancient landmarks of the Order. They are simply the signs, tokens, grips, words, and modes of recognition, with the ceremonies and ritual. Masons have no secrets which the world would deem important, or care to know. As expressed in the apt language of a brother: "The secrets of Masonry are those modes of recognition by which we know each other, by which we know a true craftsman from an impostor, by which we prove ourselves worthy and well qualified, by which we show that we have visited the sacred places of the fraternity, and knelt at the altar of the common Father." The fundamental facts of the Masonic Institution are not secret. Its principles are known; its objects are known; its members are known; its convocations are known. It has adopted the general principles of secrecy because a unity and harmony of labor can be better attained thereby.

In mercantile and other pursuits the same fact is recognized. All men and societies have their secrets. Mystery has a peculiar charm for the human race. It binds the spiritual natures of men together with a subtle and mystic force. It forms a golden chord of unity in thought, in heart, and in work that can be wrought in no other way. As expressed by Thomas Carlyle: "Bees will not work except in darkness; thought will not work except in silence; neither will virtue work except in secrecy. Let not thy right hand know what thy left hand doeth! Neither shalt thou prate even to thy own heart of those secrets known to all. Is not shame the soul of all virtue, of all good manners, and good morals? Like other plants, virtue will not grow unless its roots be hidden, buried from the eye of the sun. Let the sun shine on it, nay, do but look at it privily thyself, the root withers and no flowers will glad thee."

The ancient Athenians had a statue of brass before which they bowed. It was represented as tongueless, to denote secrecy. Pliny informs us that Anaxarchus, being imprisoned by Nicoreon for the purpose of obtaining concealed evidence, bit off his tongue in the middle and threw it in the face of the tyrant of Cyprus, rather than betray the secrets with which he was intrusted. The Egyptians worshiped Harpocrates, the god of Silence, who was always represented pressing his finger to his lips. The Romans brought their gifts to the shrine of Angerona, the goddess of Silence. The masters and organizers of ancient Masonry, as we have seen, understood and acted upon this characteristic of humanity. Even the leaders of the

first Christian church used the same agencies, and surrounded their institution with secrecy for the same purposes and objects. The "Apostolical Constitutions and Canons" speak of the *disciplina arcani* of the most ancient church. We are informed by Pliny that the Roman emperor, Trajan, persecuted the Christians as a secret society, and Lucian even speaks of Christ as the founder of *new mysteries*. Modern scholars have demonstrated that the religious rites of the early Christians were carefully guarded as secrets, and celebrated as sacred mysteries. The rites of baptism and the eucharist were administered only in the secret chambers of the temple, after the deacons had proclaimed, "*Procul, O! Procul este, profani!*" and the doors had been carefully closed and guarded. At his initiation the Christian was given a new name, which was engraved, with the mark of the cross, upon a white stone, to be kept as a badge of membership and symbol of fidelity. St. John alluded to this custom in Revelation. He says: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

The principles of secrecy, to a more or less extent, pervade nearly all of the governmental, social and domestic relations of man. It is made use of in Masonry as a convenient means to secure the nobler ends of the Order. Its secrets, in their place, are wise and valuable; out of their place, they are worthless and of no significance. There should be, and is in reality, no mysterious importance attached to them. The Grand Architect did not place them as the foundation stones of our temple. The beauty, influence, and sterling principles of Masonry are not even dependent on secrets. They can and do exist without connection with them. The grand old landmarks of the Order are no mysteries, except as charity, truth, virtue and love are mysteries, and as life, death, the universe and God are mysteries. The great principles of Masonry which, with a wonderful universality and catholicity not found in any other order, are able to unite humankind in a common brotherhood, were principles before the secrets of Masonry were invented, and they will continue to exist throughout all time, till that last grand communication when The Master shall call the world from labor to refreshment.

III.

Finally, let us consider the *Philosophy of Masonic Work*.

According to an old Jewish tradition, little angels are born every morning by the brook which rolls over the flowers of Paradise. These spirits do no work all day long. Their whole life is a song. When evening comes they cease their warblings, and return, without regret, into

nothingness. Thus it is with many institutions to which the present age gives birth, thus it has been with the countless nameless societies which have existed in the past. Not so, however, with Freemasonry. It stands to-day looking back on centuries of work whose monuments are national; it sees, on every hand, fields broadening and purposes deepening; it beholds a future vast and ever progressive. It is pre-eminently the educator of our age; its works are the lessons of life. As defined by the Rev. Dr. Norval: "A Masons' Lodge is a school of piety; the principal emblems are the teachers;" or in the impressive language of Albert Pike: "There are great truths at the foundation of Freemasonry; truths which it is its mission to teach, and which, as constituting the very essence of that sublime system which gives to the venerable institution its peculiar identity as a science of morality, it behooves every disciple to ponder and inwardly digest."

The preparation of the candidate commences with a lesson, and the ceremonies of initiation are beautiful and imposing exemplifications of the profound truths of the order. The Mason is taught to perfect his nature according to the Divine plan, to subjugate his passions to the dominion of the soul; to employ his faculties in the noble mission of life; to cultivate generous affections, holy thoughts, and heavenly aspirations; to labor for truth, wisdom and virtue. He is shown that riches, glory and fame, and all the world's crowns and kingdoms, are but vanity, and will vanish as a wreath of smoke; but that the soul will live through all time, with its treasures of holiness, wisdom, hope, virtue, love, pure thoughts and devout affections. Masonry teaches the exalted principles of our existence, upon which rest the well-being and progress of society, the purity and sacredness of the family relations, and the duties which are due to the Creator of all. Masonry teaches the equality of man. It acknowledges no earthly aristocrat or monarch. It knows no worldly distinction of rank or position. Kings, princes and subjects, commanders of armies and private soldiers, statesmen and peasants, all "meet upon the level."

Frederick the Great, who was the author of the famous letter of denunciation to the ecclesiastical authorities of Aix-la-Chapelle, which were endeavoring to foment disturbances against the Masonic body, laid aside his royal robe, scepter and crown when he entered the door of the Lodge. The nameless veterans of the imperial army were equal in rank to the hero of Austerlitz when they bowed with him at the Masonic altars in the jurisdiction of the Grand Orient. The Masonic rank comes from charity, moral courage, and fidelity to truth and virtue. In the Lodge-

room all Masons meet as brothers. As sung by our veteran poet, Rob. Morris:

"We meet upon the level, though from every station come,
The rich man from his palace, the poor man from his home;
For the rich must leave his wealth and state outside the Mason's door,
And the poor man finds his best respect upon the chequered floor."

Masonry teaches brotherly love. This is one of its leading lessons. It is this which has given it a place among the social organizations of the past and present ages, which has reared its temples among all nations, and scattered the seeds of civilization and progress over the surface of the globe. It is this which brings peace, harmony and decorum to our Lodges; which banishes the talebearer, censor and reviler; which guards the character of a brother, and brands calumny and slander as detestable crimes. It is this which brings to a common altar the Israelite, the Christian, the Mahometan and the Hindoo, and joins their hands in the strong grip of a Master Mason. It is this which exalts society, disarms feuds and sectional hatred; which cements republics, and produces international comity. It is this which makes Masonry the world's great peace-maker.

Brotherly love begets forbearance and kindness, which are the daily lessons of our order. It is the mother of charity, the brightest of all the graces. In fact, charity has been defined as "the activity of love." Masonry teaches the broadest and most active charity. It is one of the imperative duties. The true Mason must think and act in the spirit of the words of St. Paul to the Corinthians: "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could move mountains, and have not charity, I am nothing."

Masonry not only teaches charity by precept, but exemplifies it by acts. By it the fruits of Masonic work are silently placed at the doors of the humblest of human society. By it the great army of artisans, mechanics and day laborers are elevated, encouraged and comforted. By it Masons everywhere feel the silent, yet ever-present and active influence of the order. Sickness, distress and misfortune may overtake a brother in a strange land; but he knows that friends will be there to assist and watch over him with fraternal care. And when the hour of death comes the brothers of charity will direct his fading vision to the temple not made with hands; will close his eyes with tender sympathy, and lay his body to rest in "Ono, the valley of craftsmen." His soul will leave its house of

clay knowing that the protecting arms of the order are twined lovingly around the fatherless children, and that all the consolation and sympathy which earth can give are extended to the sorrowing wife and family.

The ancients represented charity as a goddess seated in a chair of ivory, and wearing on her head a fillet of gold set with precious stones.

She still reigns with us as a spiritual goddess. Her vesture is universal benevolence, and her jewels are the inestimable blessings of her bounty. Her throne is the human heart, where love dwells, unspotted by passion or selfishness, and from her sweet influences spring the purest and holiest sentiments of humanity.

Masonry teaches the existence of God. It points its disciples to one, the only true God, the Great Architect of the Universe, the Father of us all. As said by Samuel Lawrence: "It directs the contemplation of the Sons of Light to His works, as displayed in the diversified scenery of the earth, which is His footstool, and of the spacious firmament, which is the curtain of His dwelling-place." Masonry teaches the immortality of the soul, and its accountability to the Creator. It is this fact which lies at the foundation of Masonry, and I may say of all true religions. It is the central idea—the sun, around which revolve all our initiatory rites and ceremonies. The atheist, who raises his eyes to heaven and says there is no God, cannot become a Mason. The faith of the Sons of Light must be well founded. Masonry ever bows humbly before the Grand Architect of the Universe; it teaches life lessons of devotion to Him. It has been called the science of life, from its worship of the Great Giver and Preserver. It speaks His name only with reverence and awe. It acknowledges His power in all things. It feels His goodness, and instils in the heart an unflinching trust in Him.

As a teacher of equality, brotherly love, charity, morality, and fundamental religion, the work of Masonry is as broad as humanity, and as deep as the fountains of civilization. In the words of an eminent brother, "It is an institution based on that never-failing charity which upholds universal love, calms the troubled sea of our evil passions, and leaves a smooth surface, in which all men, who are sincere and conscientious worshippers of God, and unexceptionable in moral deportment, may unite, bless each other, and rejoice in practically realizing the sublime sentiment that—

"God hath made mankind one
Mighty Brotherhood;
Himself their Master, and the
World His Lodge."

The value of Masonry to our times is incalculable. Its ideal is humanity regenerated and perfected, working in full sympathy and harmony with its Creator. This lofty ideal reveals the *True Philosophy of its Origin, its Secrets, and its Work.*

My friends and brothers,—May our noble order live on throughout all time; may its high ideal be crowned with all the added lustre and glories of succeeding ages, as a living reality; and in the “Sweet bye and bye,” when you and I shall have been called to the Grand Lodge above, and laid our bodies to rest in the “Vale of Craftsmen,” beneath the quiet of the stars, may there be a full accomplishment of its lofty mission, which, in the poetic diction of Dr. Arnold, is, “to retune the mystic harp of life to the sublimer melodies of love; to breathe upon the smoldering spark of charity, and expand it to a world-embracing flame; to cement again the broken links of the golden chain of harmony, and thus re-establish the unity of man.”

ORATION.

DELIVERED BY R. W. BRO. O. M. SPENCER, GRAND ORATOR, AT THE DEDICATION OF NEW MASONIC HALL EDIFICE, CINCINNATI, JUNE 24, 1846.

Companions, Brethren and Friends:

With whatever of pride or humility I may have undertaken on other occasions, the responsible office of communing with my brethren on subjects so dear to their hearts, and so vital to their happiness, as the themes inspired by our hallowed institution, I beg most unaffectedly to assure them, that on this, the occasion of celebrating the "cap stone" of that beauteous temple which has just been dedicated with such solemn ceremonies to the Supreme Architect of the Universe, when every thought and tone should be attuned to feelings and affections of the most elevated character, I feel an unusual consciousness of my inadequacy to the station assigned me, and am tempted to abandon it, in despair of its fulfilment. Yet, I know I have the encouragement of generous hearts whose enthusiasm will supply what my ability shall need, and am strongly urged to proceed, when I remember, that whatever other qualifications I may want, I am not at least deficient in that ardent and devoted attachment to the principles of the order, and that unbounded veneration for the virtues and wisdom of those who laid its foundations and raised its supports, which enliven the theme of the orator's discourse.

Why have we here assembled in the pomp and parade of festival triumph? Why has ascended the song of gladness, and the melody of music swept through the air? Let the trump of joy again resound! We meet, as did the Israelites of old, to celebrate the consummation of that glorious promise made by Jehovah to his anointed, that his seed should build a house to his name, and that he would enter and dwell therein, and make his habitation even among the children of men. We meet to celebrate the nativity of our patron saint, whose ministrations heralded in the advent of that brilliant light, which has since overspread the world, and made man to be free by teaching him to be true. Whilst gathered then together to give free indulgence to such sacred contemplations, is not every heart filled with the deep solemnity of the occasion? Does not every one entertain a much higher sense of his obligations to society, and

a far more exalted notion of the destiny of his race? And is not every selfish thought and every selfish motive swallowed up and lost in devotion to humanity? Surely these are our hallowed feelings; and none other shall be permitted to gain the ascendancy over us.

Thus binding us together with one sympathetic cord of affection, the occasion seems peculiarly auspicious for breaking down those wans of prejudice and passion, which have been hitherto dividing us from the world, and building up in their stead an altar of charity and forbearance, on which we may hereafter place our joint offerings of peace, unity and friendship. And that our foundation may be sure, not trusting to the credulity or even generosity of men, let us address their reason and their judgment by a sober and dispassionate enquiry into the character and influence of that beloved institution, of which so many herein assembled are honored and exulting members.

At the very threshold of our pursuit, does it not bespeak our earnest attention, that Masonry has withstood, unimpaired, the shock, not only of consuming time, but that of the most violent opposition, political and social, that human passion and ingenuity could suggest? And yet, like precious metal subjected to the refiner's furnace, it has been purified and refined by the fires of persecution, and now shines brighter and clearer, from the very ordeal to which it has been exposed. Without tracing its history through the lapse of far distant time, who that looks back upon the occurrences of the day that has scarcely yet passed over us, and contrasts them with the proud exhibition of this hour, will not bear me ample witness to the truth of the assertion. Religious enthusiasm, conspiring with political madness, have assailed its battlements, and in fearful storm-peals of denunciation, like seven fold thunder, have shaken them to their foundation. But blessed be the Great High Priest of our deliverance, they were founded upon the everlasting rock of truth. No institution of mere human device promising to itself or its votaries the enjoyment of mere earthly or sensual blessings has ever been permanent in its duration. Empires and principalities have crumbled and faded away, so that their names are no longer remembered among men. Systems of religion and philosophy laid in the utmost stretch of human reason, seeming to defy the severest scrutiny of truth, have been dispersed like visions of the finest fancy before the light of morn, with scarce a recollection of their existence. That which partakes of earth is earthy and perishes; but that which partakes of the Spirit is spiritual; and with it immortal. May we not then well draw an inference of the spiritual and immortal essence of our beloved institution from the stability of its duration?

And here it is worthy of conspicuous observation, that at an enlightened and philanthropic age of the world, when it composed the distinguishing fashion of the times to encourage associations of every description formed for improving the morals, or bettering the condition of the human race, an institution whose only and professed object it is to enlighten the mind, expand the social affections, purify the heart, and elevate its emotions above the grovelling thoughts of self, by disposing them to general and universal benevolence, whose precepts are as unsullied as the pure light from which they emanate, should be assailed with the most rancorous and determined opposition—stopping at nothing short of its absolute annihilation. So great a contradiction requires a careful examination. 'Twere a libel on human nature to suppose it in reality capable of such an inconsistency. And common courtesy would force us to the conclusion that its judgment had been misdirected, or its reason misinformed. The intelligent mind is slow to tolerate mystery or concealment; and unhappily it too often suspects, and condemns that which seems to elude investigation, or is difficult of apprehension. It is due, then, to ourselves, not less than to the honest prejudices of those, who from mystery raise suspicion and from suspicion, guilt, to proclaim at once to the world (as such), none, the disclosure of which would benefit mankind, though it might be destructive of itself.

In the organization of societies calculated for permanent existence, nothing is more common than the introduction of solemnities, forms, ceremonies and obligations, explanatory of the origin, the object, or the end of the institution. Yet, it would scarcely by any one be supposed, that it formed any essential objection to such an institution that its ceremonies were secret. So in regard to Masonry. Though it seeks not the applause of men, it conceals nothing from public view, that it would not willingly make known, except that which regards the forms of initiation, and the means of communication, by which the relationship of the members to each other is made known and recognized. But so far as its essential duties and obligations are involved, they require no concealment; and I might add, that (with the exception of the tokens by which the brotherhood recognize one another) its mysterious rights and ceremonies do not necessarily require any; though they contribute, in a peculiar degree, to its integrity and preservation. So far as I have any knowledge of its mysteries, they are but so many symbols or emblems by which its precepts and injunctions are enforced in the most solemn and enduring manner. The lessons which they teach are drawn in such bold and striking characters, that they never are, and never can be forgotten; and it is the very impress-

iveness and force with which these lessons are taught, that the genius of Masonry rises above the earth, and claims a kindred connection with the immortal world of spirit.

Is it not lawful for man to gather treasures of wisdom from the example of the great I AM? Behold! how wonderful are all his teachings of the children of men. Whether we look into the *great book of creation* which has been spread open before man in its marvelous works, for his elevation and improvement or in the still greater *book of revelation*, where the Divine Providence has been specially indicated and proclaimed, behold how full fraught are they with lessons of mystery and concealment. But at the *building* of the *Christian Temple* and the introduction of its holy ministrations, by the Great Master of souls, through the medium of parables we are taught in the most emphatic manner, the aptitude of mystery, even in the instruction of man. Great is the mystery of godliness—"unto you," said Christ to his Apostles, "it is given to know the mysteries of the kingdom of heaven; but, unto *these*, in parables." Mystery, then, of itself affords no substantial objection to the institution, which it supports.

But, connected with the fears which flow from the mysterious character of Masonry, how many variant and unworthy suppositions have been formed concerning its obligations and purposes! Some have imagined them to extend to the mutual assistance of the fraternity, in all the situations and under all the circumstances of life, without regard to the claims of society, the requirements of law, or the injunctions of religion. Others, disappointed in not being able to penetrate the veil which conceals it from the world, have dared to believe that it shunned the light of truth, merely to conceal its depraved purposes; cloaking its hypocrisy under the mantle of charity, whilst it secretly encouraged debauchery, and all the kindred vices to which flesh is heir. And, yet, by a strange inconsistency, all have been willing to concede, that the best and purest men in every age have been its brightest ornaments and most unwavering friends. In answer to such, we might point to the history of the world, from the foundation of the institution to the present day, and ask, on what occasion has the Masonic Fraternity been known to array itself against the order of the state or the harmony of society? or when to embroil itself with politics or religion? Can an act be referred to, directly chargeable to its authority or countenance, which throws the slightest stigma or suspicion on its character? or an instance pointed out, where its power has been exercised against the supremacy of law? Of course, I allude not to the excesses of individual brethren, perpetrated under the shadow of Masonry or in defense of her cause; I doubt not, many such have been committed, over

which the institution has wept tears of shame and sorrow. Excessive zeal in virtue's service too easily becomes infuriated persecution. And in the name of the mildest and purest religion on earth, atrocities have been committed, that would have blotted the darkest page in heathen superstition. It is not in the nature of human institutions to make men perfect. And, unhappily, those best calculated to improve their condition, are too often made the ready instruments of its deterioration. But to charge home the wrong upon the institution itself, would be not more just, than to charge the impiety of man upon the author of his being, for allowing him free will.

We prefer, however, to assume more commanding ground. To show by the very structure of the institution, how fundamentally it stands opposed to the delinquencies with which it has been charged. And, first, a firm belief in a Superintending Providence, who watches over all our conduct, and rewards or punishes according to its desert, is an indispensable requisite to an admission to the order. Next, a candidate for admission is expected to pledge his integrity, that his application for its privileges is not prompted by selfish or mercenary motives, but by a sincere desire to be useful and beneficial to his fellow-men, and that he will cheerfully comply with the usages of the order; at the same time he is assured; there is nothing in any such usages which will interfere with his religious, political or social relations. So that the fundamental obligations of relief and truth, or fidelity, are always held in subservience to the superior bonds of the law. Tracing these relations further—the master of a lodge, whose duty it is to govern and instruct the brethren, and to furnish them an example worthy of imitation, before he is permitted to assume the responsibilities of his station, is required to submit to those ancient promises and charges which from time immemorial have been attached to his office. These contain a complete epitome of moral duty. And, without referring to them, in detail, it may suffice to say, that he thereby in the face of the world, solemnly pledges himself, to be a good man and true, and strictly to obey the moral law—that he will redouble his endeavors to correct the vices, purify the morals and promote the happiness of his companions; that he will be a good citizen; will work diligently, live creditably and act honorably by all men.

In pursuance of the duties enjoined upon him, the faithful master constantly exerts the craft to assiduity in their labors; and never fails to enforce his admonitions by all the incentives which may be justly urged on honorable minds. The successful discharge of this duty unfolds the whole scheme and purpose of Masonry. It develops its obligations, and explains

in all their length and breadth the relations of the members to each other, and to the world at large. And here, I must confess my utter inability to present an adequate picture of the beauty and strength of the moral instructions which is thus taught and solemnly enforced. To those who profess an attachment to the Christian or Jewish religion, it might be enough to say, that it embraces all that is estimable in either:—urging us “to add virtue to faith—to virtue, knowledge—to knowledge, temperance—to temperance, patience—to patience, godliness—to godliness, brotherly kindness—and, to brotherly kindness, charity.” And these duties and graces are not confined or recommended merely to the household of the faithful—but are especially enjoined toward the whole human family. In the impressive declaration of the Christian Apostle—oft repeated and enforced—as Masons we are taught that the will of God is “with well doing to put to silence the ignorance of foolish men—as free; not using our liberty for a cloak of maliciousness; but as servants of God; to honor all men, love the brotherhood and fear God.” But above all the virtues that adorn the heart, charity, that boundless love of God and man; that “thinketh no evil, hopeth all things, believeth all things, endureth all things,” is especially enjoined. Nay, it is exhibited as the foundation and superstructure—the wisdom, strength and beauty of the whole Masonic edifice. Without, and beyond it, all else is as sounding brass or tinkling cymbal.

Can it, then, for a moment be believed, that an institution whose structure and obligation are laid in the fear of God and love of righteousness can be so reckless, as to set at defiance all moral and social duties, by shielding and defending in the brotherhood, those profligacies and vices, which are destructive of all obligations? or that it even tolerates in its members, the commission of gross impropriety? Rest assured, that it is not less in character, for virtue to seek friendship and alliance with midnight darkness. To be just, not less than merciful and true, is the first precept of Masonry. And though remonstrance and reproof, earnest counsel and persuasion, are its first resorts for the correction of venial faults, it visits, with the severest condemnation; those which indicate an abandonment of morality, or disregard of social duty. Enjoining love and fidelity to the household of the faithful it casts off, as unworthy of its countenance, the condemner of its precepts, or habitual scoffer at its authority. Thus, co-operating with religion and law, so far from weakening the obligations of society, by confining duty within the narrow circle of brotherly esteem, it uniformly strengthens and supports them, by adding new incentives to their observance—enlarging the field of benevolence and well doing, by encouraging its constant and habitual cultivation.

But why, it has been often asked, if Masonry be nothing more than an inculcation and practice of those moral duties which religion enjoins, may it not be entirely dispensed with in a country where religion unfettered, sheds in the light of Christianity her brightest and purest glory? If this will not suffice to reform the life and purify the heart, will the other be of any avail? I answer, it is true, that if the precepts of Christianity and the charity that it enjoins be entirely disregarded, human institutions will be of little force to control conduct. It is the principle of good imbedded in the heart that can alone secure the permanence of society. But the form in which that principle is to be impressed and encouraged is nowhere pointed out. In the institution of Masonry, is found one of the many, in which it is embodied. And herein consists its chief excellence, that it contains the essence, the morality of religion, without prescribing any form of doctrine, or system of faith, by which its benefits must be secured. It affords a common platform, on which all, who are engaged in the pursuit of virtue, may meet, in the unrestricted spirit of toleration and forbearance, unmindful of the impassable barriers of religious faith, by which each is surrounded, approach together with feelings of animating affection, and encourage one another in the paths of morality. Is it not an admirable field for harmonizing those discordant feelings which religious controversy seldom fails to excite; uniting the Christian and the Jew in one common bond, and enabling them to join hand with hand in soothing affliction, relieving want, supporting truth, and promoting universal happiness?

Viewed in another aspect—its diffusion is universal. Wherever the bright orb of day has shed its rays of light and heat, enlivening and animating the material world, the spiritual sun of Masonry has shed its moral light and influence, giving life and energy to the *spiritual*. Let the Christian plant his foot upon the hallowed soil of the *Moslem*, and proclaim in sincerity and zeal the tenets of his faith. Let him in the name of his *Redeemer* crave the last consolations of humanity—and instead of meeting with a sympathetic response from its deluded people, his only reward is stripes or death. No one takes him by the hand, and calls him by the endearing name of brother; his touch is contamination to the followers of the Prophet. No affectionate arm shall smooth the pillow of his affliction, or minister in offices of love and charity; he is placed in a barren waste of men, where all around is cheerless, save the brightness from above.. If he be a Mason, he proclaims his errand of instruction with confidence that some kindred spirit will answer to his own. Though traveling through a trackless desert, he is almost sure of meeting with

some pilgrim companion in his journey, who will guide him in the way, leading him to groves of pleasant fruit, or to fountains of refreshing water. I doubt not the day will come when the kingdom of Emanuel, like the stone cut out from the mountain, shall overspread the whole earth with its glory. But that day will most assuredly behold the full radiance of Masonry. Until then, our institution shall enlighten and cheer the solitude of a benighted world; and like the voice of its honored patron, continue to preach in offices of love, the glad tidings of "peace on earth, and good will to men."

But, removing Masonry from the proud pedestal on which she stands of moral excellence, and placing her on the humble level of common charity, in its more homely acceptation, and she still commands our earnest admiration. As an institution for the relief of poverty and want; the mere support and succor of helpless widowhood and decrepit age; the common bestower of alms upon the needy brotherhood, and their dependant families; it is worthy of all commendation, and justly challenges support. How extensive or successful have been these offices, would not become us to enumerate. To the initiate, they are well known, and by him fully appreciated. By the world, at large, they may be inferred, from the antiquity, duration and widespread influence of the institution. It is in their silent, secret, unseen, and unacknowledged influences, they have been most universally felt. Who can calculate the beneficial effects of an association, formed for inculcating the regular and systematic practice of charity, which teaches us to act from principles of moral duty, not less than from the natural impulses of the heart? Is it not the preparation of the ground for the reception of the seed, causing it to bring forth thirty, sixty and an hundred fold? The sympathies of the heart, like the faculties of the mind, enlarge and strengthen by use and cultivation; as the unlicensed indulgence of the passions blunts the moral sense and makes it callous to obligation. So, too, the practice of individual good, prepares the way for the exercise of those higher and nobler qualities for the soul which lead to the sacrifice of personal interest upon the altar of the public weal. No man who despises the sanctity of private life, or whose avaricious soul is shut against the piercing cry of wretchedness and want, whose bosom knows no emotion of piety or compassion that prompts him to relief, can feel the generous devotion that fills the patriot's breast and animates him to deeds of noble daring in his country's cause. He crawls upon the earth, a miserable worm, unconscious of the superior existences which surround him. Let it not be objected that Masonry inspires no such exalted feelings, because its course is not seen. It is always difficult, if

not impossible, to trace the progress of moral influence. Facts may be exhibited, and their philosophy remain obscure. But it can not be disputed, that the most eminent Masons have been men of elevated minds, warm hearts, and irreproachable lives.

With many, it has been a matter of curious speculation, how the claims and obligations of Masonry are enforced. We answer, by the solemnity with which they are assumed; by the honorable desire of being known and loved as a brother throughout the spacious world; and the consciousness of friendship and protection which that distinction affords; by the fear of incurring the censure and reproof, the scorn and indignation of the virtuous and just; and by the steadfast hope of a blissful immortality.

To you, my brethren, who are permitted to enter even within the sanctum sanctorum of this spiritual building, and behold the full radiance of light it sheds around—to officiate in all its solemn rites and ceremonies; and partake freely and fully of all the benefits she bestows upon us; let it not be a matter of surprise, but of sorrow, that ignorance should have traduced, and disappointed curiosity threatened the purity of its purposes. It is the privilege of ignorance to scoff at what it does not comprehend—it is the privilege of error to assail truth—it is the privilege of prudence to doubt mystery—but it is the crowning virtue of charity to love its enemies, and forgive its persecutors. Let it rather be a source of congratulation, that the refining fire of persecution has only purged it of its dross, and the more plainly discovered its beauty, its strength and its endurance.

If the foes of Masonry, in ignorance of its true character, have opposed its progress, and sought its downfall, be yours the part to convince them of their error, by furnishing in your lives and conversation a practical resistance to the ground of their opposition; well knowing that the stability of every institution depends upon the constancy and fidelity of its members. With you, how many peculiar incentives exist, to stimulate your affections, and draw your hearts into the closest fellowship with your beloved institution. What security, what hope, what joy and consolation, has it not already afforded you in your perilous journey through life? You know, whatever the world may say, or feel, or think, that the shield of its protecting arm is ever over and above you; that should penury or want overtake you, its ministering angel of relief will be sent to succor and comfort, without so much as disclosing her hallowed presence—that should envy traduce, or malice blacken the fame which is dearer than life—should misfortune assail, and all the world beside forsake, you will be lifted up in the arms of fraternal love, and borne triumphantly through.

You know, that whatever else may be defiled, your homes and domestic altars are free from the invader's pollution. And you feel the assurance of perfect confidence, that when death dissolves the ties which bind you to earth, the endeared partner of all your joys, and sorrows, and hopes; who has relied in security upon the strength of your arm, and the warmth of your heart; will not be cast upon the world unfriended and alone, to struggle with its cold selfishness and buffet with its neglect. Oh! will not these considerations alone prompt you so to live and act, as to be accounted worthy of the high privileges and blessings you are thus the partakers of?

Turn we now from thoughts of a more earthly and selfish character, to indulge for a brief space in those refined affections of the heart which so elevate our nature, and so closely mark it with the impress of the Creator. Let us offer up to Heaven a new offering of thankfulness, for casting our lot in such pleasant places—and open afresh the fountains of gratitude, to nourish the memory of those who prepared and transmitted to us our rich inheritance.. How much we owe them, perhaps Eternity alone can tell. If their disenthralled spirits were now permitted to re-visit and commune with earth, with what chastened feelings of delight would they not contemplate the scenes that were this day passing before them. Recurring back to the days of the beginning, they would see that magnificent temple, at the dedication of which, their hearts leaped, and their tongues shouted in the fulness of joy, as they beheld the Lord, even the Almighty, descend, and fill it with his glory, swept away by the angel of destruction, into the ocean of oblivion, without leaving a wreck of its existence. But in its stead, as the spirit rising from the body, the incorruptible form the corruptible, they would see the spiritual temple of Masonry, whose foundations they had laid at the building of their earthly house, rising and shining, higher and brighter until it had "filled the whole earth with its effulgence." Then of a truth, as they beheld the glorious consummation of all their toils and labors, would their rapturous shouts of joy shake the very vault of Heaven, exclaiming, "Blessed be the Lord, the God of Israel, for he is good, for his mercy endureth forever." Praise and gratitude be to their memory. Let the swelling voices of united thousands who are this day assembled throughout the earth to do it homage, echo praise.

But, whilst our thoughts are thus engaged in sweet converse with the virtues of the departed, let us seize the propitious moment to pay a just tribute of regard to the memory of our beloved brother, WILLIAM McMILLEN, to whose bounteous munificence we are this day indebted for the beauteous temple we occupy.. Gifted in intellect, noble in soul, and

generous in heart; in life he devoted himself to the welfare and happiness of his race; and, by his last act in death, he bequeathed in the rich legacy we now enjoy, (as it were), life and hope to generation after generation, yet unborn. Deeply are his virtues implanted in our affections; and deeply shall his name be engraven on our memories. Separate them not from us, lest our heart strings be dissevered.. But lament not his departure to a brighter and better world.. He has died to earth, that he may live to fame—he has gone to commune with kindred spirits, and with them to watch over the destinies of our race. Let us, as the best return of his affection, strive to imitate his deeds and example; so that when time with us shall be no more, we may hold fresh companionship with him in the realms of a blissful immortality.

How shall I proceed. Such mingled emotions of joy and sorrow, veneration and gratitude, have been enkindled within us, that our hearts refuse to indulge in less sacred contemplations. But, pleasing as may be the occasional indulgence of such feelings, they are not to be permitted to gain the ascendancy over us. Whilst suffered to spin out the brief thread of our existence, we have duties to discharge to God, to our country, to our neighbor, and to ourselves, which are not to be forgotten. Let us, on this holy day, make a new covenant with our hearts that we will truthfully and fearlessly discharge them. Ever bearing in mind the virtuous example of our illustrious predecessors, let us cast aside the vices and follies and temptations of the world, and harmoniously united in the bonds of brotherhood, determinedly resolve, that by the *wisdom of faith*, the *strength of hope*, and the *beauty of charity*, we will sustain in life, and transmit in death, pure and unsullied, the fairest and noblest fabric of benevolence and virtue ever reared to secure the happiness of man.

ORATION.

DELIVERED BY R. W. BRO. W. S. HOOPER, GRAND ORATOR, AT CHICAGO,
OCTOBER 8, 1885.

Most Worshipful Grand Master and Brethren:

We cling to the memories of the past, and treasure their souvenirs as sweet remembrances of the days of boyhood; some of well known friends or the triumph of some grand principle. One holds the old family Bible, though tattered, torn and thumbed by the use of many years, as the grandest trophy of the circle of the old home. Every rend of the leaf, blot upon the page, or soil of the cover, has perhaps a history fraught with precious memory, that carries him back to the days of childhood and doubly endears it to the heart of the possessor.

Nations guided to impulses of loyalty to country, or devotion to patriots, and prompted by gratitude for the great works of their leaders, erect monuments in stone, or carry their memory down through the ages in the oft told tale of father to son. The society organizations of men, not unlike the individual or nation, have their mementoes, monuments and treasures. They are thoughts, principles or legends; but as such are as tangible as the monument in stone, or as the brilliant gem. Coequal with the society existence they are as inseparable from it as brother is from brother, and have blended themselves into its constitutional elements.

Masonry, not an exception to this fact, has in her teaching these mementoes of thought; in her history those of fact, and in her symbols those of principles. None of which allow of doubt because of their well authenticated character. But the great memento about which there has been much of doubt and argument is that of antiquity, and whether legend or history, it has almost become a part of her being, and by some is thought to be a vital principle, and firmly holds the hearts and minds of men—possesses the thought of the thinker—demands the attention of the student, and gives full power to the enthusiast. It is not our object to-day to attempt a solution of the mystery, nor a destruction of this long cherished thought by showing that Masonry has no antiquity: but to divert the mind from considering it as a cardinal principle, essential to the well being of the Order, and to direct the mind to the high and noble principles of the



W. S. Hooper

Order, and try to show that however precious this thought may be to many, that there are principles in our ritual calculated to do much more good among men, and to which all our thoughts should be turned. That these principles are calculated to claim the attention of the greatest thinkers, and that the morals of Masonry—higher than her antiquity—are abreast with the greatest moral teachings of ancient or modern times. Hence that mere antiquity, though a claim of honor, is the feeblest she can make for the attention of the great and thoughtful. That if she has a high standard of purity she may occupy her place among men as a great moral agent, fit to be accepted by the great and good everywhere.

Antiquity is the idol of our reverence, but not the ground of our love. We love not the father merely because he is old—but because of the fatherly love and devotion to his child when in maturer years and robust strength he spared not the ability of his manhood in rearing the boy for battling with the hardships and turmoils of his later life, and now in age revere the name of father and honor his silvery locks because they, as the companions of his wrinkled brow and furrowed cheeks are the marks of many a hard fought battle for his boy. So we honor Masonry, not because she is old—but if old, because her hoary hairs are the marks of the many conflicts of her earlier life. Hence mere antiquity is not a vital principle to her perpetuity, nor has it the force of the grand truths that she must and ought to teach. Her greatest force is found in the authorities from which she draws her moral power, the Bible and her symbols. These are of far greater power than the distinction of her supposed ancient founder. Yet there are many who deny these, and decry her purity of morals. But he who has been within her folded doors, knelt by the side of her altars, drank in the grand truths taught by her symbols, listened to the reading of her sacred lessons, felt the inspiration of her work, who has unfolded the leaves of the sacred volume, or sat beneath the drippings of his loved sanctuary, knows that the morals taught by the silvery tongued orator of the pulpit and those around the Masonic altar are drawn from the reading of the same divine word and from symbols known for their high standard of purity.

The opinions of men as to the age of Masonry vary so much that several important periods of time are claimed as the one of her birth—and finally three distinct theories have strong advocates: the days of Solomon, the incorporation of the Guilds, and the early English lodges. But what are the facts as concerning her internal evidences? That throughout her entire ritual she commemorates events from almost every age of the world, from many years before Solomon to a period more than two thousand

years before his time. That these events and symbols of all these ages are blended into one beautiful whole, conveying lessons of importance to assist man in the conduct of his moral life. That upon this basis she has builded herself into a fabric as beautiful as she is grand.

But with all due deference to the objector to the idea of antiquity, we must acknowledge that the first theory is substantiated by some of her internal evidences: That she has some of the ancient Jewish ideas; that there were ancient nations having organizations whose members recognized each other by words, signs and grips.

The main presumptive evidence is the constant reference in all the degrees to the building of Solomon's Temple, and the constant intimation that his workmen were organized.

There is no history to show an organization of any society at that time and place, but there is strong internal evidence in the facts connected with that enterprise to show that those workmen were organized for systematic labor; hence, a bare possibility of a society organization—for no leader of any great enterprise could have furnished vast relays of workmen, alternating several times a year; arranged them under different overseers; divided the work according to its character and the ability of his workmen, without a systematic organization. To doubt this, is to doubt the most authentic Jewish and sacred history.

So-called legendary Masonry asserts that after the temple was finished, the workmen sought labor in other lands, where they had mutual protection by words, signs and grips. It further intimates that such labor could not be had in their own land. The Jews were not an architectural people, hence could not give employment to these workmen. They may have known of societies having signs for mutual recognition—they tended to a close union among themselves; hence, these may be strong enough for the presumption—but history does not prove it.

A little further in the ritual of ceremonies, we find the legendary description of the country where the memorable tragedy was enacted, and the mention of the routes of travel and commerce. Here "the brow of the hill" is true to history, and the "acacia" true to the products of the country. Then the place of the attempted embarkation of the criminals was on a regular line of travel into Ethiopia, and also between the east and west, between Greece and Babylon.

These being true, it is not impossible that impatient men might have demanded of their great leader, and possessor of facts important to them, that he violate his high trust by acceding to their wishes in order to save his life. If these are true, yet it is not for the purpose of establishing an-

tiquity, but for a more important purpose. For here, the leader of all these men was one of untarnished honor and unsullied character, who regarded that honor and his high trust of more value than life; hence, he lays down the one rather than violate the other, teaching us that honor is of more importance than life—one of the truths God often teaches. Viewing these presumptive evidences and this noble act of heroism side by side, and weighing them in the scale of moral justice, to which should we give the greatest honor—the hoary hairs of our Order's age, or the grand action of this noble hero?

There are difficulties, however, to this theory, because the blending of the facts of ancient and modern history in different parts of our ceremonies and teachings, would seem to destroy this whole idea of ancient age, unless it can be shown that the modern are innovations upon an ancient work.

There is a peculiar beauty in this blending of the ages in showing the power and character of her growth and the lessons learned of the different periods of the world's history:

1. The *Apron*, one of the most beautiful emblems, leads us back to the time when Roman youths were invested with the robes of honor that made them manly citizens of the great Republic; to the phylactery and robes of the ancient Jewish priesthood, and to the mysteries of Mithras of Persia, when they invested their candidates with the white apron as a mark of honor; to the Essenes, who clothed their novices with a white robe, and among the early Christians who used it as a mark of church fellowship. Hence, it covers, by reference, a great period of time, and symbolically places these ages side by side, while each and every reference is substantiated by authentic history.

But the teaching of this badge of a Mason touches periods of time far subsequent to the apron itself. In teaching of its honor, it refers to the Golden Fleece, an order organized in A. D. 1429; to the order of the Star organized in A. D. 1350, and to that of the Garter, an order or society, of A. D. 1192. Now as we look at the long line of ages embodied here—reaching back from hundreds of years before Solomon to more than two thousand years after, we can only feel that a part of our mental memento must fade away.

But antiquity is not the thought of the teaching of the apron in its symbolic blending of the ages. The importance is not how the workmen at the temple wore it, but its mark as a badge of honor, in the moral power of its symbolic teaching. Here is the emblem of human and divine purity. Here is brought in contrast with moral purity the honors and distinctions

of men. Here are the garbs for the princes of the realm—the royal purple and scarlet of those who sat upon the exalted thrones of empires and kingdoms.

The marks of honor of the warrior from the field of carnage, where he won the laurels he justly wears upon his brow, brought into beautiful contrast with the humble peasant or civilian wearing the white badge of innocence, in which we are taught that great and worthy as the renowned warrior may have been; grand and beautiful as the crown he wore; great and mighty as the power the throned monarch wielded, yet these honors and powers are not comparable with the merits of him who worthily wears the snow emblem as the testimony of a pure heart and conscience before God and his fellow man.

We pass then in our degrees over other events of history equally diverse as to time.

2. The reference to the plumb line found in the Book of Amos and used in our work, was not written by that author until two hundred and twenty-seven years after Solomon. The mausoleum of Artemesia was not built until near seven hundred years after, nor the Temple of Diana until two hundred and sixty-five years after his day.

3. Then we go back to the days when the heroic followers of Jephthah demanded the shibboleth at the banks of the Jordan, B. C. 1139; to the time when men ascended the winding-stair within the temple walls; when they stood between the grand pillars of the massive porch; when the makers of a covenant passed between the dismembered parts of the lamb as a seal to their compact; when priests bowed in holy reverence before the outspread roll of Holy Writ; when men cut and carved the memories of history and the conduct of their great upon the walls and columns of their majestic temples, and upon movable rocks and fragments of parchment to be hid away in secret archives of their nation; to that time when David sang songs of joy in the beautiful strains of Hebrew melody and in the harmony of Hebrew verse; when the Hebrews and Gentiles marched alike to their altars of sacrifices and worship, charmed by the strains of sacred music.

We pause before the grandeur of the pyramids; the gorgeous splendor of the temple of the Ephesians; at the magnificent porch of the temple of Solomon and beneath the Colossus at Rhodes; before the grand architecture of the earlier and later times, and read the lessons of man's wisdom and power, and the wonderful teachings of God to man that span those great lapses of time.

But look where we may, it is not antiquity that stands out prominently, but the inherent qualities and value of her precepts that claim our attention and enrich her character, endear her to her votaries, and enable her to speak with power to the higher character of human intellect. Every page of her history glows with sparkling gems of moral worth; every symbol speaks a volume of truth, as applied to man's life and destiny. We are elevated by the thought that the earthly is but the stepping-stone to the heavenly life—that our lodge below is but the type of that lodge above. Everywhere she appeals to man's higher sense of moral power.

The theorists of the second class argue that upon the accession of Numa to the Roman throne, that he organized guilds from which in the lapse of ages Masonry has grown. If this be true, we here trace architecture and the guilds through long periods of time, until the priests of the new and rising faith wrested the leadership from the laity, and then again the laity from the priesthood. Then on until a central head was established, from whose trestleboard all designs were given to the builders in all lands, meeting exactly the thought taught in the lodge. Then on through all the lands of Europe—through toil and trial—under the favoritism and tyranny of kings and emperors; in their lodges at the rising and setting of the sun; in their songs and prayers; under their patron saints and leaders of their work; in their united brotherhood, and identified by their grips, words and signs, and moving in their work from land to land where they obtain master's wages; in their investiture, circumambulation—rights of freemen and observance of their many forms and ceremonies, and under their leadership of one delegated body, all of which is a perfect counterpart of the teaching of to-day—in their belief in and worship of their God, and the adornment of themselves with the badge of innocence as their mark of honor. If this theory could be proven, we might then find the blending of the guilds with the early lodge of A. D. 926, the Freemasons of 1350, and finally, perhaps, the nucleus around which was the organization of the lodge of 1717 A. D., from which results the present form of Masonry, and which really gives us a great antiquity.

In thus tracing this thought, we have upon the one hand a legendary idea with some foundation in fact; upon the other, the blending of history through all these ages, and though it antagonizes our long-cherished thought, it presents a wonderful resume of history which carries us back through all these ages of time into the past now hid from all but historic memory. Away into the ages of the brightest intellect and of the grandest oratory—into those days of the sublimest writing and of the greatest thought, and when art and architecture stood pre-eminent among men.

Through the ages of chivalry, and again into the dawning of the light of the greatest age of earth; away through the ages when heathen thought marked the brows of earth's great, leading men, and when Godly thought inspired the followers of the Divine. Through long periods of time, after the birth and death of the founder of the new religious faith, on through all the periods of its growth, trials and triumphs. From the days when grand architecture was the aim of man, through its decline, fall, and rising again. From the time when literature was the only high element of mental power, through its decline, and into the dark ages when men fell by death because of their beliefs in a given faith. Through the trials, falls and triumphs of early discoverers and inventors, until the present, when mental power and knowledge have brought man into the richest field of culture, knowledge and power ever known to man.

Through all of these, if of great, and most of them if of modern antiquity, has she passed. She has seen the rising of Republics, and beheld their fall under the crushing tyranny of Empires. Empires and kingdoms have fallen from the power of their royal grandeur, only to give place to governments more kind and merciful than they. No institution, outside of the church, has seen more changes in the political and social positions of men than she. Nor have any outlived more of persecution and survived to build herself into a grand and beautiful edifice, whose walls are as resplendent as the polished marble; as symmetrical as her prototype of ancient days. Yonder are her lofty pinnacles and massive towers; there her granite walls, whose niches are filled with the statues of her heroic dead; there a king, yonder a prince, there a warrior, who, in time, wore the laurels of many a well-earned victory; there a statesman, whose voice was once heard ringing in sublime eloquence in the halls of legislation. The poet and the man of science stand side by side; the peasant from his plow, the mechanic from his bench, the laborer from his pick, all stand to do honor to their cause. This picture is but the fact of her internal character. The line of human distinctions have faded; the grand and humble, the king and subject, the rich and poor, all kneel alike beside her altar, and join their hands in one united brotherhood.

Within we look aloft, there, in her frescoed dome, gleams the all-seeing eye. Below, the lamb of innocence stands at our side. Jacob lies beneath the clouds, through whose rifted curtain there gleam the evening stars, while angels walk up and down the ladder, singing their songs of glory, and the anchor upon the rung holds out the thought of hope, and Faith stands up as a shield of protection for man.

Temperance, Purity and Justice stand proudly at our side, as our protectors from vice and wrong. Beneath our feet we tread the mosaic pavement, teaching us the frailties and the checkered scenes of human life. We stand beside her altars, between the burning lights, whose triangle unfolds the idea of the Divine. Her Holy Book lies open for us to catch the gleam of inspiration from its holy page, in the eloquence of the words and strains of the prophet, led by the idea of the Divine. Time stands with mowing scythe, while Virtue, at the side of the dismembered column, reads the record of our lives. Her walls have been squared, her pillars plumbed, her floors leveled by the architects of the highest morality.

We admire her as the artist of taste and skill admires the statue in the palatial garden. In his admiration would he despoil that statue of a single member? Would he strike out the sightless eye, or knock away the defenseless arm of stone? No. And shall we tear away a single pinnacle from this grand temple? Shall a single column fall from her massive porch? A polished rock from her ornamental walls? No; strike down the arm that dare attempt the deed.

Rather let her go on in her glory and her work, polishing and adorning more of the minds of men; lifting them into a realm of purity of thought higher than the common walks of men; on until the isles of the sea, the cities of the plain and the hamlet of the mountains shall rise to do her honor.

In this wonderful fabric are events from almost every age. Events when God dealt face to face with man; that of chivalry, when godless man dealt alone with self. Moral and material interests are alike among the rock of her walls. Architectural plans and scientific truths adorn and enrich her structure. The bards give polish and beauty to her songs; morality gives power and grace to her working.

We speak and are taught of her basis upon the level and the square, but the great and fundamental base of these, the triangle, is forgotten. This is greatest because from it have grown the level, square and plumb. These are parts, that is the whole. With it all, the work of the rest may be performed. With them, only their part. They are limited; it has no limit. The one represents perfection, the other but parts of man's work. There is more of this emblem throughout her work than of the former. It is of more value because of its greater teaching. The level and the square, the plumb and the gauge, are emblematic of the highest virtue of man; but the triangle the highest of the Divine, his eternity: hence we ought to look more at this thought, and it is indeed strange that this emblem has been lost sight of when its importance and character so ex-

actly conforms to all the teachings of Masonry. Go where we will in the domain of Masonic work, and the triangle predominates as a silent, unobtrusive and almost unknown emblem in this grand work. The form of the executive chairs of the lodge, the altar, the arrangements of her lights, the movement of the novice in his introduction, are all triangular. The triple degrees, words and grips bear this element. Take it away and we rob her of her highest symbolism, her grandest idea of eternity and divinity, to which all Masonic minds should ever be turned as their greatest hope and the final destiny of man.

The temple idea of Masonry, and his foundation upon that grand building of Solomon, is that man is the living temple of God. The Apostle grasps this idea, as did, undoubtedly, the founders of our Order, and its symbolism is to teach that in man's heart is the dwelling place of God, as was the holy of holies, where the fire of the Shekinah danced upon the altar as the sunlight upon the rippling wave of the lake. Through her apartment she pictures the course of human life, from youth to age, indicating the trials and triumphs of human life, and impresses the thought of consecration to that God, as was the ancient temple.

Oh! that Temple of God, from the House of the Past,
 Shineth down o'er the centuried years;
 And my heart, through the veil of the mysteries vast,
 The voice of King Solomon hears,
 Asking me with the sign of a Master,
 Why my soul no Temple rears;
 With the Three Great Lights ever shining above,
 And the tools of my Craft at hand—
 Why I build no fabric of prayerful love.
 With the arch of a lifetime spanned;
 And the wings of embracing cherubs,
 O'erbrooding its altars grand.

But why do you speak in symbols and parables? asks the objector. What better method outside of Divine revelation? How much quicker do men grasp ideas through parables and symbols than by argument, and how much more aptly do they apply the allusions to self than through the direct teaching. Were not the prophecies of old brought in parabolic language from the commissioned to the throned monarch? Did they not tremble beneath the power of the allegory, as they saw the sword of divine justice hanging over their heads? Did David ever tremble more? Did he ever see his sin more powerfully, or repent in deeper sorrow? Did

he ever see the instability of his life more terribly than when he heard the words of Nathan, "Thou art the man"?

Allegories were used as the highest type of conveying thought in the early days—and as a fit memento of those days we use them in Masonry as in perfect harmony with the days we commemorate, and by them reach the highest type of moral truth.

In this resume of Masonic lore, we have set before us the argument of her antiquity—our reverence for her hoary hairs, silvered with the honors and the turmoil of her long eventful life. The arguments and historic facts that lead to doubt as to her great age; the importance, beauty and power of her symbols, wherein there stands pre-eminent her bond of brotherly love; the binding obligations to our mighty God, here are the highest truths of her morality all before us. Then stands the question, which shall I, as a Mason, make the chief corner-stone of my reverence and love, the head gray with the marks of untold ages, or the grand and sublime teachings involved in her ritual?

Then last but not least, how do we fulfill our obligations taken at her altar? Do we appreciate their force in our daily lives? Do we realize the fact that in our obligations we were face to face with God? That as we go out into the world and forget their power that we violate our trust to Him, as well as falsify our vow? That the All-Seeing Eye, whose symbol hangs above our Master's arch, is ever upon us? That we are the marks and targets of men who decry our Order, and vilify our lives when we are recreant to our trusts? That our lives should be squared by the principles of our symbols, and that all our passions and dealings with men ought to be circumscribed by the teachings of the highest good.

You wear the SQUARE, but have you got
That thing the Square denotes?
Is there, within your inmost soul,
That *principle* which should control
Your actions, words and thoughts?
The Square of Virtue—is it there,
Oh you that wear the Mason's Square?
You wear the Compass! Do you keep
Within that circle due,
That's circumscribed by law divine?
Excluding hatred, envy, sin—
Including all that's true!
The Moral Compass draws the line,
And lets no evil passions in!

Ah! brother, a true Mason should be a perfect man. He above all men outside the Christian church, should be as "the city set upon the hill," or the lamp upon the mantle that giveth light to all. He should be a synonym of goodness as well as philanthropy. His name should be a pillar of strength, and as he is the helper of the widow and the support of the orphan he should also be a builder of morals where he lives. Were I to picture an ideal Mason I would rob him of all wrong—destroy all sin from his character. Would purify his mind until its purity would only be equalled by the undriven snow. I would cleanse his heart to saintly cleanliness. I would adorn with the highest virtues—clothe with the purest thought—fill him with the highest philanthropy—and thus clothed and adorned with the noblest virtues and the purest love, I would start him upon a mission of mercy that would entitle him in eternity to reign with the grandest sons of men whose souls had been washed white in the blood of the Lamb of God.

Yet the Order whose fundamental teachings would warrant these things, is defamed by men because now and then a bad man creeps within her portals and bows in unholy mockery at her shrine. But whatever may be said against her, however great the defamation, she stands defenseless, like the smitten maiden, repelling no attack. But unlike her it is not because she has no power of defense. But holding that power in abeyance, controlled by her mighty will and the teaching of her all-powerful truth, she moves on in her grandeur while men may decry as once they persecuted down to the death.

Relying upon that truth and the Word of God as her great light, she tries to carry out that will: lifting the fallen brother to his feet; reaching her hand to the widowed mother in the hour of her distress; binding up the wounds of him who had fallen among thieves; touching the sorrow of the orphan and pouring the oil of mercy and love into their afflicted hearts; casting the mantle of charity over the faults and foibles of man; extending the hand of fellowship over the chasms of trouble; extending the arm of brotherhood over the ocean's vast expanse to the brother of the uncivilized world. She is a pillar of strength, a column of beauty, a fabric of grandeur. Her altar teems with the elements of mercy. Her symbols are the synonyms of love. Her olive branch is that of peace. She shakes hands with misery and sorrow and calms the woes of the afflicted—dispelling the misery by her help, calming the sorrow by her words of sympathy, and supplying the wants of the afflicted.

Her beauties are not to be seen as the tinsel ornaments of gaudy art, nor as the rosy hues of the evening clouds, but as practical exempli-

fication of Godly lives. Indeed there seems to be no place or position occupied by man where she may not have a lesson of practical importance. Even from the entering step of the novice, clear through all her successive work to her highest degree, there are lessons fraught with sacred beauty. Now in poverty, without the means of provision for immediate necessity, the candidate is taught faith in God and his ability to provide for man in the hour of distress. That when earthly means have failed and he may be cast off by his fellow man, that God will take him up. That we are to make a daily progress in the laws of our mental and spiritual being, and develop the sacred relations existing between God and man. That we are to hold up the revealed will of the Almighty as the guide and lamp to our footsteps as we pass the journey of human life. That as we here enter the steps of life, uncouth and unpolished as the rough ashler from the quarry, which by the hands of the workman becomes a smooth and polished stone in the temple, so we, by the preparation of truth, are to become polished stones in the living temple. That we are not to be swayed from our noble purpose by the plausible theories of sophistry, but to be guided by the grand power of truth that rises above all the finest arguments of theory.

We mingle in the busy crowd of men, who ought to be made better by our teaching and practice of the virtues taught at our altar. We ought to elevate the standard of moral purity and let our light shine as bright in the moral world as the sun does in the physical.

We are to cling to this mystic bond of brotherhood, wherein is taught that apostolic thought of brotherly love in all its sacred purity, and remember that we are not alone in this tie; but all along her history it has been the bond of men of great genius in the world of literature and art; of the great and heroic defenders of their country's right; of the pure arrayed in sacerdotal robes; of princes in their realms, and sceptred kings upon their thrones. That it has brought the general and the soldier, the priest and the layman, the king and the subject, all upon the same level, where they meet around one common altar and upon the square.

It teaches, again, the high principles of God, that in the highest realm of truth there are no distinctions among men; that there is an equality of value in the real man that even God does not ignore; that office, position, occupation and knowledge among men are no grounds for distinction as placing one above another, but that we are to measure the real internal man, and as such meet him as a man endowed with the high qualities of soul that God gave him at his birth.

As we look upon this grand edifice; as we wander through all her apartments; as we see her beauties and her love, do we wonder that we

love our Order, not for her age but for her inherent virtues. Would the right minded tear away a pinnacle or demolish a tower? Would he blight a picture in her galleries or mar the beauty of her altar? No; but rather would he say, go on in your grand work. Let your organ peal forth grander tones of harmonious music. Let your love shine with greater brightness, and let your mercy reach forth her hands to a grander work.

Ah! brother, let us cling to the beautiful tenets of the Order. Let us learn more of her truths and be better, and then in meeting in the Grand Lodge on high together, as we listen to the chorus of the angels sung as the glad welcome to the coming millions redeemed from the power of sin.

ORATION.

DELIVERED BY R. °. W. °. W. S. HOOPER, GRAND ORATOR, AT THE ANNUAL SESSION OF THE M. °. W. °. GRAND LODGE OF ILLINOIS, HELD AT CHICAGO, OCTOBER 4, 5 AND 6, 1887.

Most Worshipful Grand Master and Brethren:

The field of Masonry is so large that when the speaker approaches it he is so lost in the maze of its history, emblems and Biblical truth, that he scarcely knows where to begin and never where to close.

Touching upon one point it is so vast that he but touches the boundary ere he is left to wonder where will be the place where he can speak of others. Lifting the veil to bring them in sight, he finds that he can only pluck a flower from her garden here, pick a pebble from the stream yonder, a topaz or an amethyst from the mountain there, and unite them like a string of pearls; and, as we study it, the field of thought enlarges until we are lost in a labyrinth of thought, history, fact, allegories, symbols and grand truths; the character, history and lives of great men; the building of grand structures; the rise and fall of nations, until we are led to think that there is no end to the important, beautiful and sublime things that cluster about our Order.

The value of our symbols is not that of the mere ornament to decorate the walls of our mystic halls. They are pictures not merely to hang upon the wall of memory to look at now and then and admire their beauty. They are symbols not merely of mental beauty, but they are intended as teachings in our daily life as we go out to meet the stern realities of the world in our daily contact with men. They are to help us in the voyage of life, to enable us to avoid the shoals and the rocks whereon others have been wrecked, to enable us to steer our barges over the sea of time and out-ride the storm of trouble and sorrow and make life a success.

We are taught that there is a moral circle that circumscribes all the moral elements of man, that shuts out all impurity, that leads men into a training that borders upon Christian purity. That when the feet touch the sacred soil within the narrow confines of the circle that all impurity is shut out.

That there is a square that teaches pure and upright dealing with all mankind, and a compass that circumscribes all the purer and holier ele-

ments of our being, and forbids our passing beyond the limits of its arms. That we are to remove the uncouth elements of our nature and supplant them by the principles of purity, and so one grand thought after another stands before us in wonderful beauty and shows a prominent characteristic of the Order. It was for these and their impartation to men for which she was originally organized, and for which she should be perpetuated, and which are the chief things of value in Masonry to-day.

But while this is true we are always ready, in boastful spirit, to consider her great age as a very important factor of her being, and many consider it her chief power. When such a thought, whether legend or fact, has become fixed in the minds of men, and has become the idol of their souls, it is like tearing the top root of the giant oak from its deep anchorage in the soil to uproot and give the correct idea a place in the mind. So the thought of our great Masonic ancestry occupies so great a place in the minds of many, that argument has hardly power enough to supplant it, and without attempts at refutation, to-day we have only to glance at a few facts that we commemorate, though we may not claim them as our real foundation. Many of our ideas as to our ancient origin are "far fetched" and visionary, and have no immediate connection as a part of present Masonry.

The arch, one of our most valuable symbols in architecture, was a thing of growth during a long period of time. Beginning at that early time when it was only made by bringing the upper stones of the doorway constantly closer until they met at the top, the gradual development finally culminated in the present form about 600 years before Christ, in which form we have it to-day.

The investigations of men more thoroughly prepared to enter into the hidden mysteries of Masonry than any of us, have shown that in the present form she can only claim two or three centuries of time.

The more important thing for us to learn is what is Masonry now, and what are the duties of Masons to the moral, religious and political civilization of the nineteenth century; to know what we are and how to deport ourselves so as to harmonize all our thoughts and actions with the purest character of modern thought and progress. It is of far greater importance to know our duty and perform it than to count the silvery hairs in the hoary head weighed down with the cares of centuries.

As long as Masonry exists perhaps she is to be the victim of persecution, trial and tribulation. Perhaps she is to meet the ostracism of those who claim that they belong to a higher civilization and relegate the devotees of Masonry to the ages and nations of heathenism. But what if,

perchance, she has a thought now and then that once was the argument and chief thought of the heathen in centuries now buried to all but historic memory. What if now and then, there is a legend that once was the great incentive of some heathen people and led them into a higher degree of morals than they otherwise would have had? Do these facts prove that she was organized to preserve the memory of them because of their heathen origin? No! for wherever we find such a thought, legend or fact, that same thing, somewhere in the highest character of men was found to have had a part in their civilization.

If the heathen had their rite of circumambulation, following the course of the sun, so the Jewish priests observed similar forms in their processions around the altar; besides there could have been only one of three forms used, the elliptical, circular or square, and perhaps the mere form was the result of accident or necessity; but if from the choice of our earlier progenitors what more noble example than to follow the course of the great luminary of day, and what more appropriate form to remind constantly of the great thought of the ever protecting power of God.

Can we turn anywhere in modern civilization, religion or politics without finding something kindred to ancient times? How many things of modern philosophy were parts of the heathen idea? Even Darwin, in his development theory of the ape origin of the human species. The atheistic thought that there is no God, are with all their boasts of these beings the generation of modern minds but the revivification of the ancient heathen idea—and that of the lowest class of thought.

If we accept the idea of immortality, or the grand thought of the redemption taught in Christianity, early ages produced a similar one; so that now we have hardly a thought that may not be traced to times long anterior to any Masonic pretensions.

The man or body of men, therefore, who claim themselves to be of a higher class of mind than Masons, and that we are mental relics of those dark ages are but perpetuating ideas that are as much the property of ancient days as any that we have.

What if there is now and then a cry among men that Masonry is the seat of anarchy and the breathing place of rebellion. What if they do say that we are enemies to good government, and lay broad their plans for future persecution?

What are all these in this land of civilization and freedom, where they cannot molest or make afraid, compared with those times when monarchs had rule, and despotism had power, and when lodges were disbanded, property confiscated, members exiled and officers and leaders were hung;

and in these times, if these things were to be duplicated under the power and authority of republics, kingdoms and empires, are there not enough of true devoted men to stand in the breach and unfold the Masonic banner amid the deepest persecution and direst woe?

What if anarchy and misrule and rebellion are laid at our door? What if it is said that Masons gather around the murderer, the traitor and anarchist; that they bribe the juror and intimidate the judge, so as to defeat justice? We have nothing to fear so long as the Republican and the Democrat sit side by side in the bonds of brotherly love; and the Prohibitionist and the Independent mingle in fraternal greetings; all mutually forgetting, while in the lodge, that there are material differences between them in the outer world; and that so long as these elements exist we are fully aware that no danger to government can ever arise. So long as we have a consciousness that, organized as she is, that there is no possibility of such things, the Mason can rest in quiet.

Organized without any reference to the occupation or opinions of men concerning these things, there is no possible condition of things by which any number of men could form any coalition against the government.

The sayings of this kind and the charges against Masons as to their great immortality, betokens great ignorance of the facts upon the part of those who oppose it.

We arrive at our conclusions as to Masonry, according as we take our standpoint. If we accept her legends as the important feature in her character, we cling to the thought of her hoary hairs, and scarcely an argument can turn us from it; we are searching among the rubbish of almost forgotten centuries for evidence of her birth. If we take her chief value to be the esoteric work, we become proficient in that. If we regard her as a religion, we are apt to try to hide all of our own ignoble qualities behind her as the shield for our sins. If we take her merely as the place of spending a quiet hour, we are apt to become regardless of all her work and the real value of her teaching. Our duty, as Masons, is to know what she is, to learn her history, of her moral power, and the characters of her emblems.

Outside of the church, perhaps, there is no institution on earth that has a history so varied and at the same time so extensive, reaching back, as it does, through so many periods of time, and commemorating things so remote, being a commemorative institution of very great value.

If we lay aside the idea of the great antiquity of Masonry, there yet remains vast fields through which she has traveled and in which she has kept abreast with the rise and fall of empires, kingdoms and republics, and

with the progress and development of the art, science and literature of the age.

From her early ages we trace the line of history through the Roman government under Constantine and through the development of architecture, from the plainest of buildings to the highest and most beautiful character of the early days, and until the art was wrested from the hands of the early incorporations and Masonry became merely a speculative and social order. When the seat of empire was changed in A. D 328 from Constantinople, and that city became the emporium of art, she became the home of the master architects, painters and the leading skilled workmen of the age. Here a total loss of art was stayed and here began the renewed growth that was to pass on through the then coming ages.

Here the symbolism of the modern days began to take a better form and assume a higher type. As early as the days of Constantine the Saviour of the world, the great Messiah, was symbolical to His followers (in the metal statue of the Good Shepherd) "Sometimes represented as a lamb, a thirsting heart, as a dove or an olive branch. The lamb represented the Lamb of God, that bore the sins of the world." The lion was used as representing the power of the Christ as the Lion of the Tribe of Judah, the meaning of which symbolism is seen at every raising of the lodge. All through that age, and for many years, these holy symbols were predominant in the forms of architecture.

As we thus trace the early symbolic forms, and know that they were largely the formation of the Masonic idea, is it to be wondered at that throughout the Order to-day there are so many pure and beautiful types and symbols, and with such beautiful teachings? And if these were the outgrowth of the fertile brains of our ancestral fathers, and they have come down to us in all their purity, how we ought to honor and revere not only the symbol but the name of our ancestry who brought them to our view.

From Constantinople, as the center of mechanical and architectural skill and designs, all these forms of higher art radiated into all the countries far and near, until they permeated every part of the civilized world, and these men were engaged in laying the foundation and rearing the superstructure that was to stand for all coming ages as the monument of their skill, taste and ingenuity.

Passing over a long period of time, during which these societies, so advantageous to the growth of architecture and the development of art, were ostracised and driven from their lands by the government, because of the fear that they might hold secret meetings dangerous to the well being of

the government, and during which time the Popes granted certain of them called Freemasons the right of holding meetings and of being governed by their own laws and regulations, we have a period of persecution and trial that often tried to the utmost the hearts of the most sturdy, true and noble men.

The early ages of Masonry, whether under the ban of oath-bound secrecy, or under the broad freedom of the world, has always been that of trial. It has had the same experience that has always attended the growth of knowledge. The trial, of Galileo in his discovery; that of Columbus as he unfolded the grandeur and beauties of this newly discovered New World, are only the counterparts of those that awaited the early societies of men who went from nation to nation, climbing the mountain fastnesses in their journeys, traversing the plains and crossing the dangerous rivers, in order to plant the principles of architecture in the rapidly developing countries of civilization.

The trials of architecture in these ages revolving around the seventh century were as deep as any of the adversities through which early science ever passed.

Nor was it always the church that interdicted progress, any more than it was always the church that inaugurated and prosecuted war, but the governments introduced and prosecuted edicts and decrees against the progress of science. Hardly had the beautiful symbols of Christ been introduced and well developed in architectural structures, until an edict, in 692 A. D., forbade their use, and commanded a strict adherence to historical statuary. The persecutions lasted one hundred and twenty years, but, like all grand causes, though crushed to earth they rise; and the brilliant fires of truth rise from the ashes to greater brilliancy and fervor, and shed a brighter light because of their trial.

Truth and art are always the most brilliant for having been tried in the fire, and like the gold as it comes from the furnace, purified from all dross because of the fiery ordeal, so art in these days, having passed the bitter fires of persecution, builded by the edicts from the councils of the church, and fanned into greater burning power by the early governments, found in Charlemagne a great and unswerving advocate of their rights.

The regenerated architectural art, the sciences and painting sent the sweet peals of melodious music out over the world, to invigorate and strengthen the hearts of men. The architect was once more invited to come from his seclusion, and assist in rearing the edifice to the honor and glory of his God. From this time on for many ages there was a constant and rapid development of art that lifted men into a higher culture and

nobler realm of thought and power. Schools were established for the development of the young in the arts and sciences.

Then there followed again a long period when governments and church tried to crush the power of mental development, which, in turn, was crowned with the success of truth rising from the ashes of bitter persecution.

In the eleventh century came the guilds for mutual protection, which largely contributed to the increase and power of freedom and thought in relation to the private and public affairs of men. Here numbers of guilds were formed, and they rapidly spread throughout all Europe, and nearly all classes of men were thus organized and exercised almost unlimited control over the political affairs of many European cities; but their presumptuous acts were carried to such extremes, that again they were overthrown by royal edict, and their associations were opened to all the public. Thus rising and falling were men ever struggling for power and liberty of conscience and the rights of self-control.

Now the laity wrest the architectural art from the conventional walls of the monastery, and the entire characteristics of art assumed another and perhaps a better form; the excellencies of skilled workmen began to develop, and a wider and deeper knowledge of art became known among that class of men from whom they had formerly been denied. Their guilds now became bound in one grand bond of brotherhood by strong and sacred vows, and buildings other than for divine worship began to be erected by them. The new enthusiasm rolled like a hurricane over the land; great buildings, erected by the early architects of the monastery were razed to the ground and grand monumental structures rose in their stead, as the monuments of this age of the revival of art. Ability and mental development now became the passports into the orders of the guilds. They gathered the best elements of civilized society into their organizations. They appropriated the several degrees of Apprentice, Fellow Craft and Master, and though they carried with them some of the mythological elements of the former ages, they were organized under the patronage of the church, and imbibed strong religious sentiment. They became established on a wide and solid base, and began to exercise a wide and salutary influence upon the architecture of Europe.

Now, we trace Masonry, by a very dim light, through a period of nearly two hundred years, during which we know very little of her growth and prosperity, and then through her development in various nations of Europe, until we find the laws of the order compelling obedience to the mandates of the Master in 1254. Each Master was bound to keep the

secrets of his art and to guard his trade from breaches and innovations. Nor were they allowed to labor during the hour of divine service. The hours of labor and the wages of workmen were fixed by the law of the order.

One writer says: "The York rite is the mother of all other rites," Says Mackey: "The most ancient, the most simple, the most scientific, the one in which symbolic instruction has been best preserved." Its history is as follows:

In the year 926 the Saxon King, Athelstane, of England, granted a charter to Prince Edwin (his brother or son, it is not certain which) to compose a Grand Lodge. All the Masons of the realm met at the city of York, England and appointed Prince Edward Grand Master, and then they framed the constitution and charges of an English lodge. From the statutes there enacted are derived the English Masonic Constitutions, and the ritual of the English lodges is designated as the Ancient York Rite. In 1567 there was a split, and the London Masons elected Sir Thomas Gresham, a celebrated merchant, Grand Master, and Inigo Jones, the great architect, was his successor. Thus there were two Grand Masters in England, the last named being branded as "Modern Masons." These two Grand Lodges continued to exist, and extended their schisms to this country, where two grand bodies were recognized in Massachusetts, until 1792, and in South Carolina until 1817.

In the year 1813, under the "Grand Mastership of the Duke of Sussex, in England, the bodies were happily united."

The foundations of Masonry are one thing—the order itself another. The foundations stretch away back into the long, dim ages of the past, though the superstructure may have been begun only in that line where the modern is separated from the ancient.

In the pyramids, or on the obelisk, called Cleopatra's Needle, we may find the rough and smooth ashler, the trestle board with its designs, the plumb, square and compass, and we conclude from our standpoint that they indicate the teaching of our symbolic degrees; but so long as we cannot connect them with the present speculative forms, we cannot prove that they are a part of the present order, because they may only suggest the growth of architecture and the symbols of some ancient and forgotten order; but we may set them down as being a part of the foundation upon which our Grand Masters builded.

As being a part of these ancient foundations we honor them, though they may not be of our present order.

It is said that the early guilds had their places of assemblies, which were called lodges, and that they took the name of Free Mason as being free from the trammels of the monks.

The patron saint was Saint John, the Baptist, who was regarded as the mediator between the old and new covenant, and the first martyr to the Christian religion, and Hallam pays a high compliment to their work.

Steiglitz denies any connection of the Free Masons with the mysteries of the Indians, Egyptians or Greeks, although there was a resemblance in their organizations; but he believes that the Masons may be traced to the Roman collegia, because those fraternities appeared in every country conquered by the Romans and after Rome began to be convulsed with war, those associations found a welcome at Constantinople, whence they spread all over Europe. When the Romans appeared in England these associations appeared, and were subsequently continued as Free Masons.

In the early ages regular degrees were adopted, and words, signs and grips were used. These being of a religious character, they naturally assumed Biblical characters as the foundation of their initiation. They made much use of the numbers 5, 7 and 9, and of the colors of gold, blue and white, and of the foot rule, compass, square and gavel. The east they considered a sacred point, as it had been in ancient times, and many allusions were made to Solomon's Temple, especially to the pillars of the porch.

So the foundations grew from a very early period, and furnished the elements, in symbols, Bible truths and morals, upon which the moderns have reared the grand and beautiful moral edifice in which to-day we assemble, and around whose altars we kneel in holy reverence.

So one step after another we trace these foundations, until we find the British Craft Masonry organized in the modern speculative form, in which we perpetuate the great events of ancient days as monuments of antiquity, and where we celebrate names that are now, and ever will be, dear to every heart that loves the noble precepts of our Order.

We look back upon all these historic records as one looks upon the great procession of some grand triumph, and as we look we call it ours; but what if the pagentry is grand, the decorations beautiful, the music of the sweetest harmony, the sires hoary with antiquity? What is it all if the principles underlying the building are not grander than the structure?

What is the value of a beautiful edifice without a broad foundation? So what of our Masonry if there is not beneath all her beauty and grandeur thoughts, principles, precepts, symbols and Bible truths that are grander than she? And what are all these to men if they who are within do not live up to those truths? Of what value are they if we are not made

better men by their acceptance, and by dwelling within this building of palatial grandeur?

The early day candidate for the honors of Masonry was required to be of respectable parentage; born in wedlock, of good reputation, of lawful age, free born and possessing good mental faculties. He then received his mark which he must thereafter cut in all his work. In his initiation he was to assume the form and habit of the suppliant and divested of all weapons and metals he was led, under the symbol of darkness, and bare-foot, he asked permission of entrance, and representing the sun in its daily course, he was led to the altar, where before him lay the symbol lights, the Bible, square and compass. The belief in God, and a voluntary desire for admission, were two of the important requisites. He represented the bound prisoner being led into captivity, according to Oriental custom. In this way he was reminded of his position, and his necessary dependence upon others; that there was a principle in all true men that would prevent the betrayal of a brother; that there are times in the history of men's lives when they are led through clouds of trouble and sorrow, but seldom a time when we may not find the kind hand of a brother to guide and help us.

He was symbolically taught the power of conscience that had violated the principles of truth and uprightness, and that it was more terrible than the pang of the piercing steel.

They were not to cut, carve, write or print upon any object movable or immovable, any of the thoughts committed to their mental care.

The penalties they promised to suffer were those embodying some principles, or perpetuating some custom of ancient days. So wherever we look throughout our order there is a close resemblance in the Masonry of to-day with that of the fifth to ninth century of the Christian era.

Where are your great men, and who are they? ask the objector. Are they as Masons creatures of imagination, or the traditional myths of the ages? Can you prove that Solomon was a Mason or that Hiram Abiff or the Saints John were ever members of the mystic tie?

It matters little if there are those who honestly think they were, though they cannot prove their theory. It is of less importance to know that they were, than to know that Masonry commemorates the names of men who were the representatives of the great ages in which Masonry commemorates the name of Solomon, because he represented a close and intimate relation with the great I Am! Because by Divine power he was granted the power of wisdom so remarkable, that his peer has never been found in all the ranks of civilization; because of his subservience to the

Divine will that he was led into the most marvelous wealth; because he was the manager and builder of the most wonderful edifice ever erected by human hands. So Hiram represented the highest architecture of the age, and is worthy of commemoration because of that wonderful skill, and while the great architects of the monumental and architectural ages have all perished from even a mention in historic pages, this name grander than all stands as bright in history as the day he was called from Tyre.

The Saints John, to whom the ancient guilds dedicated their lodges, represent that marvelous age when the Jew was leaping into light from the superstition of the religion they had corrupted by the leading maxims of the temple, and was pausing for a time, waiting for their overthrow by a new and rising Master who was to be their Messiah. That time when the Gentile world was awaiting the time to leap from the oblivion of their moral darkness into the light that was to burst from the coming of the Son of God. That time when the chains of monarchical bondage was to be severed, and they were to see the clouds rifted with the bright light of civil and religious liberty.

But where is the Bible in this wonderful building? asks the objector.

There is no grander foundation for morals and religion in the whole realm of literature, ancient or modern, than in our sacred volume. Look where we will through all our allegories, symbolic or historical teaching, and almost all finds somewhere a basis in the Bible.

Whoever accepts a part of the teachings of this sacred volume has accepted all; and if by obligation or oath, we have promised to take it for our guide, we have thereby promised to accept it as our standard of morals, and to be guided by its precepts.

It means much to the true and honorable Mason. It means a basis of the highest and purest morals. It means upright conduct with all men, and honesty to self and God, and having promised before God and in the presence of men to thus observe the precepts of this sacred volume, we are personally responsible before God.

We read in the Psalms of the beauty of a strong brotherhood, and the sweet pleasure of a blessed unity: "Behold how good and how pleasant it is to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."

It is a unity that is sweet, blessed and true, and one that is strong enough to cement the men of all nations.

Before its power and by its benign influence the man of Britain meets him of the Emerald Isle. He who comes from the fastnesses and moun-

tain vales of Switzerland joins glad hands with him of America's broad plains.

Before its power the political difficulties and national prejudices of men fall and melt as the dew before the rising sun. They kneel beside the same altar and join hands in sacred brotherhood.

This sacred brotherhood teaches the act of the Good Samaritan, and embraces all the teachings of a true brotherhood, even to that of loving "thy neighbor as thyself." This Psalm teaches the relief of the priest and Levite from the captivity of Babylon, and in this order of Masonry, that the neophyte has been admitted from the darkness in which he has been dwelling into a society whose dwelling place is intended as a representation of that glorious Temple, at whose portals this hymn of rejoicing was formerly sung.

Again we are led back to that when God created the earth; when the morning stars first sang together, and when light in effulgent beauty shone out upon the earth; and are led thereby to regard God not merely as the maker of physical, but of all moral and spiritual light, and so as we leap into light from the surrounding darkness in this degree, so by divine power we may be brought into a strong spiritual light.

We look again, and are with Jacob as he sleeps upon the stony pillar beneath the outspread canopy of heaven, and learn there of the intimate communion between God and man in all the relations of the holy life of our manhood, and that in that life there must be that course of conduct in man that will commend him to his God, and become fit for the divine reward.

With all these grand teachings, and others taken from the Holy Word, that volume ever stands open in the lodge. We never invoke the divine blessing but in the presence of its open page. It is ever there, the remainder of all our duties and our solemn obligations to our God.

Again, we are taught by the "Preacher" in this beautiful language: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, 'I have no pleasure in them.'" Then in the beauty of the highest figures of language, the Preacher leads us through all the storms and trials of the busy, active life of a pure and noble manhood, to that time when "the clouds return after the rain," and "when the keepers of the house shall tremble;" and then through the beauties of an old age, sublime with the purities of a noble life, to that time when the "silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern;" and all along this pathway of life, emerged in business, la-

boring in the busy whirl of life, buried in sorrow and waiting in grief, he teaches the living after the command of God.

What teaching more sublime! what thought more pure than those constantly thrust before the mind and impressed upon the heart of the man as he enters the portals of the lodge? Are symbols beautiful in moral truth, our teachings are sublime. They picture before us lives of purity and high moral worth, and living in them, as we ought, we should be men whose character ought to be models for our neighbors, and a Mason living according to the worthy teachings of his noble Order, should be a shining mark of morality and worth in his community. Whether implied or actual, at our altar we assume obligations that should make us good men. In the light of God, and under the force of pledges that commemorate some of the most sacred ancient forms, and some of the most solemn penalties, we promised actions and courses of conduct that should have made us all good men. As we kneel around our altar, or move about the sacred enclosure of the lodge, we speak of meeting in the Grand Lodge above, and I believe do it reverently. We reverently speak of Truth, Temperance, Fortitude and Justice, but as we go out to mingle in the busy world, with all its cares and perplexities, how very often do we forget those solemn vows, impressive penalties and beautiful symbols. How often do we rush heedlessly into sin, not thinking of the great contrast between the teaching and the action.

When we speak of the symbol of Truth, do we see how untrue we are to ourselves? We may be truthful, honest, upright and good to our neighbors; we may be honest in our dealings with men, but an action that is not true to self is not true to God.

When Temperance is not only a symbol but a cardinal part in Masonic morals, how, brother, does it comport with your teaching to see a Mason imbibing from the intoxicating bowl, and bring upon himself that woe and sorrow that is always the attending consequence, bringing misery upon those who should be dearest to his heart, and sending the pangs of woe into their souls; sending a burning, stinging blight upon the Order he professes to love, and has become one of endearing character to him.

Virtually, brother, you are violating your actual and implied vows, and are recreant to your dearest trust, as you walk the streets of that vast city, wherever you are seen under such associations, and you are known to be of this great Fraternity, you are meeting the finger of scorn, and wherever that finger is pointed at the feeblest member, it is pointed at your much loved Fraternity.

Masonry is not a religion, but somehow men have learned to consider it almost a twin sister to the church, and an erring Mason is regarded almost in the light of an erring Christian, and the effect is almost equally disastrous to the morals of a community. Let us, brothers, look at this fact and be noble, upright men.

It is a painful and almost unaccountable thing to hear a Mason profane the name of his God, after the solemn positions he has occupied, obligations he has taken, emblems he has heard explained, and Bible teachings that have been unfolded to him.

It seems to me that after such things that a man using profane words against his Maker would feel almost as if the very clouds of bitter condemnation would envelop him, the heavens fall upon him, or the earth open to receive him.

Profanity is wrong in any man, but doubly so falling from the lips of one who has knelt at the altar and sat beneath the bright and beautiful canopy of the lodge.

Masonic morals, however, are not merely the abstinence from these things. Whatever are morals in the highest sense of Christianity, are morals in Masonic teaching.

It does not mean that you are to be kind and good with your brother only; not merely that you are to be honest and true in the commercial line of thought, but wherever the idea of morals may appear in the highest type of human purity it must apply to a Mason.

Masonry does not mean that there is to be purity with regard to the wife, daughter, sister and mother of the brother of the lodge, and a broad and unbridled licentiousness with regard to others; but Masonic purity in this regard is purity of the highest class of morals human and divine, and when once the bounds of purity have been overstepped and the line of licentiousness has been touched by the foot of a Mason, he has violated one of the highest teachings of his order. He obligated himself as to his brother's family, because of the nearness of the fraternity tie; but when he pledged himself against the libertine, and stood with uncovered head and reverentially listened to the emblematic teaching of purity, he accepts the implied obligation of a pure life.

If there are men who have given themselves up to unbridled appetites, let them reflect as to the meaning of Masonry, when they tremble beneath the power of lustful temptation.

There are no provisions against these violations of morals outside of the church greater than in our loved order.

Let the thought of Masonic purity be uppermost in the mind; let it be nourished in the heart; let it be cultivated in the soul, and ere long every man who has ever been guilty of violating it, will find that he has gained an internal power that will protect him from all the impurities of human life.

Brothers, we need moral power in our intercourse with men; a power that will command us always to the purest, best and the highest type of a pure and noble humanity. Establish this cardinal teaching so that all will know it and we have destroyed every barrier of successful opposition.

Let this moral fabric be as great in our minds as the whole structure of our beautiful temple. Let it be strong and solid as the walls of our great edifice. Let her rocks be so brilliantly polished that they may dazzle in the sunlight. Let her principles sparkle as the diamond, and let them be the strongest chain that binds us in a common brotherhood. Let them be our honor and the crown of manhood. Let them be greater than merely our secret work or the much loved idea of our great ancestry.

"Life is the vestibule to eternity," and as the porch to the grand structure made by human hands must, in its architecture and in all its purposes, be in its beauty, its decorations and in its proportions in perfect conformity with the grand building, so should all our lives on this earth be in perfect conformity with our prospective eternity.

Another has said: "Forms of the ritual and the externals of profession do not fill the requirements of Masonic life. We must look higher than all our symbols for the true import of our Masonic obligations. We must search the motives. They must be laid upon the conscience and measured by the highest sense of duty. Any candidate for these honors, at our sacred altars, should first desire to become a better man. Better innately. Better in every high and manly resolution. Better in every relationship to the brothers of the Craft. Better in every aim as a part of the moral structure to which you belong and of which you form a part. Bound more intimately than any other human society, we must all be honored in the success of one, or pained and injured by the failure of one."

Look at this picture of what Masonry is and what Masonry should be. Look at the noble edifice as she towers above all other orders, as the giant oak towers above its comrades in the forest. Look at the ideal Mason, and mark the footsteps of the true, and see how noble and grand among men.

ORATION.

MASONRY STILL NEEDED.

BY JOHN ARTHUR, GRAND ORATOR OF THE GRAND LODGE OF WASHINGTON.

What is the mission of Masonry in the world? Bro. Burns says it is to "improve the character and conduct of its votaries." This is a laudable and worthy mission. For the prosecution and accomplishment of such a mission, it is well worth while to support, preserve and extend the society of Freemasons. The conduct and character of so large a body of strong, progressive, prominent, active and influential men cannot be improved without at the same time working a change for good wherever the Order exists. Such a leaven, working in every community throughout the civilized countries of the world, generation after generation, cannot fail to produce results of the most beneficial character. These are sufficient reward for the services, money and time given to the advancement of the Fraternity.

Highly as I value this wholesome and beneficial effect of personal exertion and influence, I still claim for Masonry an ampler field of operations, a broader scope of purpose, a loftier and more magnanimous aspiration for human progress, a more glorious mission in, to and for the world.

What is Masonry? Not merely a scheme of elaborated ritualism, too apt to degenerate into formal and lifeless mummerly—into an unmeaning chatter of endless degree work. To many, I fear, it is but little more than this; but these have not been touched by the genius of Freemasonry. Ritualism and degree work are not to be underrated in their proper sphere; not only are they useful, but they are absolutely indispensable to the beautiful and effective enforcement of the valuable and impressive symbolic lessons which they are designed to teach; but, at the very best, they are only the means to an end, and should ever be regarded as secondary and subordinate to it.

In order to understand the mission of Masonry, it is essential that we study and comprehend the deplorable condition of the European or Christian world in the first quarter of the eighteenth century, when the Masonic revival took place.

Since the Reformation—that is to say, approximately, for a period of one hundred and seventy-five years—the nations and races of Christendom had, with little intermission, been engaged in politico-religious wars of the most envenomed, savage and fratricidal character.

Since the fall of the Western Empire there had been intrigues, quarrels, raids and wars over the territorial ambitions and aggressions of the nations which had arisen from its ruins; and to these causes of difference the Reformation added the powerful sentiment of religious zeal and sectarian bigotry. Europe was arrayed in hostile camps. Catholicism and Protestantism grappled with each other and appealed to all that was savage, as well as to all that was noble, in the human breast. The fearful strife continued with ever-kindling fury year after year, and decade after decade, until it seemed that civilization was doomed to extinction. The Christian world was in the hands of soldiers and clergymen; the voice of humanity was drowned in the mighty roar of battle; and it seemed as if the gentle spirit of Christian love and charity had taken flight from this earth to some realm or planet not cursed by religious fanaticism and intolerance.

In this moral desolation the aspiration for better things survived in a few breasts; but how could it find expression and be given some effect? The right to speak one's thoughts was recognized and respected only when they were in harmony with the prejudices and interests of the dominant power in church and state. There was no newspaper press; no magazine; no review; no medium by which the same thought could be imparted at the same instant to thousands of minds, except books, and those were obviously insufficient.

It was at this critical time, and to meet this emergency, that the revival of Freemasonry took place. It was the child of necessity, for civilization was expiring in the fires of religious proscription, and rampant barbarism threatened to extirpate the last vestige of philosophy and liberty. From warring churches and discordant states there was no hope of relief; there was no public opinion, as we understood it, to check, moderate or rebuke the savagery of churchman and soldier. The urgency of necessity caused the rapid spread of secret gatherings of liberal thinkers and generous spirits who had resolved to stem the tide of insane bigotry and to inculcate the doctrine of the FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN. These gatherings soon embraced nearly all the educated men who were not in the service of the church or of the state, and they speedily descended into a sort of international republic of literature, philosophy, science and art. The institution of Freemasonry arose

in the European world as the champion of intellectual liberty and the restorer of civilization. So great did its influence and power become, and so strongly were the religious and political rulers of Europe alarmed by and opposed to its liberal principles and tolerance and charity, that it was in turn assailed and its forcible suppression attempted by every so-called Christian government—Catholic, Protestant and Greek church alike. They all failed, as we know, and Masonry thrived upon the persecution to which it was subjected. Its ranks contained the best men of the times, and its propaganda of liberty, equality and fraternity extended westward across the Atlantic and produced the Declaration of Independence and the Constitution of the United States. The leading men of the American revolution were members of the Order and imbued with its principles. Here, in virgin soil, it took deep root, and our beloved republic is its most glorious daughter.

Is the mission of Masonry accomplished? Is the triumph of its principles so complete that it need henceforth concern itself only with its own members? Has the Order entered upon a period of dry rot?

What is the status of civil and religious liberty in Europe, where the Masonic revival occurred as a protest against religious persecution? Do we not see in Protestant Germany an extensive and furious persecution of our Israelitish brethren, stimulated and encouraged in the very highest quarters? Do we not see the same in Catholic Austria, where a violent anti-Jewish agitator has, three times in succession, been elected mayor of Vienna, and where even a Rothschild has never been presented at court? And crossing over into Greek-church Russia, do we not find the same wave of violent bigotry overwhelming the compatriots of Spinoza and Lessing, of Mendelssohn and Meyerbeer, of Rubinstein and Montefiore?

I would fain name one land in which the principles of Freemasonry had found such deep lodgement and such general recognition that this recrudescence of barbarism, of which I have mentioned a few examples in Europe, could not possibly take place in its body politic; and of all lands I should prefer to say this of our own child of Masonry, the Republic of the United States of America. Candor forbids me to enjoy this pleasure. Truth compels me to say that barbarism is not extinct even in this republic, and that we behold here, at the close of the nineteenth century, a widespread, unprovoked and insensate movement against the principles of liberty, equality and fraternity, and in particular against the religious, social, civil and political rights of the co-religionists of La Fayette and Rochambeau, of Pulaski and Carroll, of Sheridan and Rosecrans.

So long as these things are possible in Europe and America, so long will the mission of Masonry remain unfulfilled. This white race of ours is not yet wholly civilized; until it is so, there will be need of a Masonic lodge in every community, and that lodge should make itself so felt in power for good, that it will in time liberalize the whole lump of humanity around it, and thus materially hasten the day—

“That man to man, the world o’er,
Shall brothers be for a’ that.”

Then, and not till then, will the mission of Masonry have been accomplished.

ORATION.

DELIVERED BY W. . BRO. . MARK W. WILCOX AT THE ANNUAL SESSION OF
THE GRAND LODGE OF NEBRASKA, HELD AT OMAHA, JUNE 19, 1877.

M. . W. . Grand Master, Officers and Brethren:

We meet to-day in commemoration of the memory of one of the patron saints of our Order. Almost nineteen centuries ago to-day, John the Baptist was born; and though the dust of ages now rests upon his grave, it is meet that we, as Masons, should assemble, as our fathers have done from time immemorial, to mingle a fraternal greeting and renew our vows of brotherhood. One more year has been checked off the record of time since we last assembled, carrying with it all of the hopes, all of the joys, and all of the sorrows with which it was freighted; once more we are together; once more the gavel in the hands of the Grand Master calls us to labor; how many have gone down into the dark valley in the year that has passed and gone, we know not. The sands of life are dropping one by one; hands that greeted us warmly become cold and pulseless in death. Among a brotherhood so extensive as ours, it is not probable that all have escaped the diseases and casualties incident to humanity. It is a cause of gratitude that while the seeds of death have been sown in other sections, the breezes of life, of health, and happiness have been wafted us; and we again have the privilege of meeting, as the representatives of our Order, to take into consideration those interests so dear to us as Masons. I congratulate you, my brethren, upon this the commencement of another Masonic year, upon what has been accomplished in the past, upon the present status of our beloved Order, and upon the bright hopes we all entertain for its future, and I regret my inability to lend that interest which this most important anniversary demands. I am fully aware that my capacity is by no means commensurate with the important subjects that should properly come under consideration. Masonry is almost as extensive and comprehensive as civilization itself; and if my mind was as fertile as the gardens of Paradise, in the short time that I propose to detain you, I could only hint at a few of its leading features. I need not dwell upon the history and antiquity of our Order; with its history you are as familiar as I am, and I know that this, or similar societies, have existed since a very early period—almost since the world was tossed from the

work-bench of Deity. Mutual dependence was one of the first lessons learned by the human family; association has been necessary at every step of human progress—necessary not only for our development, but for our happiness and protection—in uniting ourselves together we are only obeying an almost universal law of nature. The little rills that trickle from the mountain side unite to form the mighty river; the commerce of nations floats upon united water drops; the world itself is composed of infinite atoms, arranged with infinite skill, and held together with infinite power. There is power in union, and it is power that keeps the world in motion. Individual efforts may do much, but it requires a united effort to wield a mighty power or work a great and lasting good. Our present and our future happiness are the prime objects of human existence; the means of acquiring and maintaining these are as correct as the impulses of the human mind. That wisdom and morality are essential elements none will deny, nor will any one dare assert that societies like ours do not tend to their promotion. That we are all pursuing the same grand object, all drifting to the same grand haven, all guided by the same mysterious power, which, though concealed, is nevertheless present, is a fact that is patent to all. That there should be diversity of opinions among rational and thinking beings, while solving the problems of life, is but natural; nor is this difference necessarily harmful. Rippling eddies purify the currents of life; and purity is essential to man's highest developments—better a little friction than tarnished gold. Masonry is one of the links in the great chain of human existence, binding us together in universal sympathy. Our brotherhood gives us a deeper insight into the inner lives of our fellow beings, and aids us in dividing the cares and responsibilities of life, as well as in adding to all of life's joys. The influence of true Masonry extends from the heart to the heart of its votaries. The fragrant flavors of friendship bloom wherever it is felt, and the gentle deeds of sympathy, and the warm sunlight of affection follow in the train. The hidden mysteries of Masonry are to us so many tributaries of happiness flowing from one heart to the hearth-stone of others. While we do not claim that Masonry is of Divine origin, we do claim that it points out the highest order of moral ethics known; and inculcates man's highest duty to his God, to his country, to his fellow man, and to himself. The teachings of our Order tend to elevate the mind and bring into action all of the nobler attributes of nature, and, properly exemplified, they pave the way to happiness and to Heaven.

The principles of Freemasonry are all drawn from the great book of books, and are illustrated by beautiful ceremonies and instructive lectures.

The precepts of morality and virtue are ingeniously veiled in signs, symbols, and hieroglyphics, all speaking to the initiated of the nobler attributes of life. To the contemplative they are useful and instructive lessons, and enable us better to comprehend nature's great designs. The incense that burned upon Jewish altars was typical of that great sacrifice that was to be made for man; the star in the east was the sign of his coming—it was the beacon light that guided the wise in the east to the foot of the cross; the bow set in the heavens is one of the signs given by the Creator to the creatures; God smiles through the rising sun, and gilds the universe with tints of gold at eventide. Nature has thousands of tongueless voices that proclaim her laws. The plan of man's redemption was determined upon in the councils of infinite wisdom, and the Bible, that grand and noble heritage handed down through a long succession of ages, is, much of it, mysterious and incomprehensible, yet from it the enlightened Christian saps his supplies of faith, hope and happiness. Even so it is to us the great source of light, guiding us in the blind and somewhat devious paths of duty. We permit none to surpass us in fealty to the God who made us. The most grand and sublime principle that underlies our Masonic structure is the firm belief in that power that has created and rules all things. This is the central thought of Freemasonry, and around it clusters all that is great and good in the Order. This power is omnipresent, and extends from the east to the west, from the north to the south, and from the center to the circumference; it rules in the starry-decked heavens above, and is wafted to us on the wings of the wind. The moral influence of Masonry is second only to the Christian church, and is more practical in its workings. We harness our votaries to no sectional creeds; uninfluenced by bigotry and superstition, Masonry simply points out our whole duty as rational and intelligent beings. The rapid progress of civilization is due to some extent to the influence of our Order; its early teachings did much to lap up the darkness of the past, and roll back the dark cloud of superstition that at one time threatened to engulf our race.

Masonry was among the first institutions of men to protect architecture and the arts, and to promote literature and science. Even the Christian world is somewhat indebted to our Order for its efforts to protect the Bible from the barbarous hordes of the east that sought to blot it from existence. While always advocating the right, our Order has never depended upon martial achievements to sustain it. All of its achievements have been in the quiet walks of life, appealing to all individually, and seeking only man's moral and intellectual perfection. There is a sleepless Providence that watches over the destinies of man, and may not special

agencies be sometimes employed for man's especial good without ever appealing to force?

Masonry has withstood the shock of ages—thrones have crumbled and fallen, dynasties have been overturned, oblivion has been written upon thousands of the plans and schemes of men—yet it has survived. Ecclesiastical and executive power have been brought to bear and all the engines of a prejudicial public have been hurled against it, and yet it still exists. The attentive ear receives what the instructive tongue imparts, and Masonry still lives in the faithful breasts of its votaries. Think you that an institution not based upon the immutable principles of truth, right, and justice, could so long have withstood the storm of contention and opposition? There must be inherent excellence in an association which has existed so long. Governments must have long resisted the assaults of foreign and domestic violence and remained unshaken, are looked upon with reverence. Is it strange, then, that we should reverence our Order? It requires real merit to bind the changeable mind of man; it is a fearful ordeal to have our actions and principles tried in the crucible of time and experience—few combinations of men stand a test so severe. Masonry is never sectional, and throughout the habitable globe the Order is represented; its language is universal; it is spoken at the equator and answered by the Northman; it is spoken in the east and echoed in the west, and wherever intelligence is found Freemasonry exists. Truth, justice, and morality form the amalgam that unites this vast brotherhood. These are the base of all enlightened moral action; these are the jewels of a Mason; these he should worship as the miser worships his ingots of gold. Friendship, charity, and brotherly love form the triple band that twines and intertwines, and forms a cord so strong that opposition and contention are unavailing. The designs traced upon our trestle-board are to us more sublime than those spread upon canvass, and should impress us more thoroughly with man's true mission. It would be a grand and magnificent spectacle could I present to you, all living strictly by its principles, all working to the line drawn by the great architect of the universe for the guidance of his workmen. Then indeed would the halo that surrounds our institution be undivined; then would contention cease, and the world acknowledge the beauties of Freemasonry. But this is not possible; Masons are but men, subject to the same corruptive influences that modify the actions of all. The dereliction of our membership furnishes much of the food that keeps alive the contention that our Order has met at every step in its progress. The defection of a single member, while it finds a ready parallel in the history of all other associations of men, meets, at the hands

of a prejudiced public, the most unsparing condemnation. If the actions of men only guided us in judging of the principles of our institution, the condemnation of association might become more general. While the fairest fabrics are easiest soiled, dark spots may yet impair without totally obscuring the light of many objects. That men recreant to the principles of manhood, as well as Masonry, find their way into our Order, is no argument against the purity of the principles upon which it is based. The world often expects too much from associations, too much from men as individuals. It is no argument against the Christian church that hypocrisy stalks abroad at noonday. If there was no true coin we could not detect the counterfeit; the race is not always to the swift. Persons of high aspirations and lofty desires find their expectations, like dreams, seldom realized, and, after a season, become willing votaries before the siren charms of vice. The future, painted with all the delusive tints of the kaleidoscope, appears bright and beautiful, but the winnowing winds of time detect chaff in every avenue of life.

The hidden mysteries of Freemasonry, the impenetrable veil that shrouds the Order in secrecy, has, in all ages, given rise to the wildest and most extravagant rumors in regard to it. If secrecy is a crime, then all are criminals, and nature itself should be arraigned. To me the whole world is clouded in mystery. Who can unlock the singular union that binds man to his Creator? Who can roll back the clouds that we may look at the treasures above? Who can gaze into the ocean's depths and not feel that there are mysteries beyond the eye and power of man? Secrets are the keys to all of the treasures of earth, and are necessary for their preservation. The church, the State, the family circle, and every association of men, have their secrets. "Let not thy left hand know what thy right hand doeth," shadows forth the divine will. It is well that all of the thoughts and actions of men are not promulgated to the world. The holiest thoughts, the purest affections, the richest of all our treasures, are concealed under the closest locks, shut out from the prying eyes of the multitude. Even the silent and sacred bonds of friendship become weakened by publicity. A well-formed confidence cements and binds all lasting human relations. To guard well the secrets of a friend is one of the noblest traits of human character. Noiselessly, yet watchfully, the sentinel stands at his post while clouds of mystery obscure the future. It is the object of the act that constitutes the essence of all we do, and while I do not believe that that is a secret society whose objects are all made known, we should challenge the proof that secrecy is detrimental either to progress, morality, or to philanthropy. It has been urged that if Masonry

is all that we claim, it should be more general and that none should be debarred from participating in its benefits. There are prerequisites necessary in order to gain admission into any association. The question of fitness is an important one; it is not every one that knocks that gains admission; discordant elements mar the usefulness of many institutions. As Masons, we, in conjunction with all other societies, claim the right to be the judge of our membership; and we receive none knowingly into our Order who are not moral and upright, and of good repute before the world, believing that such persons, when associated together with a common object in view, can accomplish more than isolated effort. But closely as we guard the portals of our Order, many who are unworthy gain admission. The real qualifications for a true Mason are internal, commencing at the heart, radiating through and controlling every act of life. While it is true that none may reach that great desideratum—human perfection—it is nevertheless true that such should be the aim of our ambition. Masonry regards no man for his worldly wealth or honor; and he who unites with us for personal aggrandizement, will find—too late, perhaps, for him or us—that such is not the spirit or genius of Freemasonry. There are higher, broader, and nobler aims, in which self sinks into insignificance; and while we tolerate unworthy men in our Order, we should remember that it is no easy task to dissolve associations once formed, and to deprive individuals of rights once enjoyed, nor does it always conduce to the best good to do so. We should “deal gently with the erring, and never forget, however sadly stained by vice, he is a brother yet.” The Masonic altar not infrequently stands between a member and absolute degradation. It is better sometimes to bear the opprobrium than to destroy the last lingering influence that prompts to better deeds. None are perfect. However closely the rigid moralist may draw the line, depravity still lurks in all the avenues of life. It is a sad commentary upon humanity that, while the pure principles of Christianity have been taught for almost nineteen hundred years, the world has not yet produced a single example of mental and moral perfection; but, while this is true, it is just as true that the modifying influence of religious teachings has done much to mould and fashion the lives of men, and no one will assert that great benefit to our race has not accrued as a result. Masonry makes no man worse than nature fashioned him. While we claim that Masonry is universal, there is yet a semblance of illiberality in the exclusion of the other sex from the rights and privileges of the Order. This perhaps is a misfortune, but one beyond our power to remedy. As operative Masons, our ancient brethren were indeed the bearers of work and burden—engaged in all the arduous

duties of manual labor, for which nature has unfitted the other sex—nor had woman in that day assumed her position as man's equal. Speculative Masonry was established upon the same basis, and without a total appendication of all the ancient landmarks of the Order. This fault, if fault it be, cannot be remedied. This exclusion grows out of no fancied inferiority in any respect, but simply because a wise Providence chooses to make our sphere of action different from another. But while we cannot induct them into all of the secrets of the Order, enough of our mysteries they may know to make themselves known as the sisters, mothers, and daughters of the Order, and as such may claim, and will ever receive, the assistance and protection of the worthy everywhere. In this age of enlightened civilization, the interest of the other sex is seldom ignored, and efforts are constantly being made to obviate that exclusion which the fixed laws of Masonry establish. Into the beautiful ceremonies of the Star degrees much of our work and many of our principles have been engrafted. Our lodge rooms are but the places where ruder natures meet, to divest themselves of the vices and follies of life, the better to fit themselves for a gentler companion. Masonry proper is but a transcript of all that is noble and good in men; it gives us no leisure to indulge in any of the vices and excesses so common to depraved nature—there is nothing in it tending to degrade.

Brethren, I have attended briefly to some of the principles and objects that assist in forming the ground floor of our Temple. I should be glad, had I time and ability, to describe more fully its structure in all its tenons parts, and show how each piece fits to all others in the most symmetrical nicety, but other interests claim our attention. The most important thing in all transactions is the results which follow. We claim that no institution was ever formed upon purer principles, nor been more noble precepts taught, than are inculcated by our several Masonic lectures. At every single step the incentives to the purest impulses are placed before us. We, who have passed the portals, and been inducted into the sublime mysteries, know that its lessons are lessons of morality and virtue. Rightfully we claim that our principles are all drawn from the highest possible source—revelation and reason. Our Order is to us the great moral work-shop; here we devise plans for usefulness. We claim an ancestry the most illustrious; our muster roll has been composed of the brightest and best in the history of the world; our heraldry has been handed down through a long succession of ages untarnished; even in semi-barbarous times our brethren were governed by the most self-denying and chivalrous motives—instances are on record where life even was sacrificed, in order to sustain an

honor unsullied. Our Order has ever furnished champions for right, justice, and morality. They have transmitted to us the duties as well as the principles they maintained. It is a noble heritage! Shall we hand it down to our posterity as pure and bright as when we received it? To do this requires something more than taking the pledge, and passing through the ceremonies of the different degrees. These are mere forms, only necessary to impress us more forcibly with the important duties assigned to all. As faith without works is dead, so is Freemasonry, unless we live in the active discharge of Masonic duty. One of the prime objects of our institution is to increase our capacity for usefulness. He only is a true Mason in whom light and morality abound. It is to be regretted that members of our Order, who not only have the impressed lessons of Masonry, but the pure teachings of Christianity, should yet fail in the performance of the excellent duties which is the privilege of all to perform. As a single unmanly act soils individual character, so a single unmasonic act drapes the Order. It is the duty of all men, but more especially of Masons, to avoid all of those excesses that interfere with moral advancement. As Masons we have work to accomplish—a destiny to fulfill. The day has long passed for building temples; we no longer engage in material architecture. Our work to-day is of a strictly moral and intellectual character, but the same unity and oneness of purpose is as necessary to insure success to-day as at any time in the history of our Order. It is our mission to-day to transform the rough into the perfect ashler, to destroy the distinctions of caste, to annihilate superstition, to promote peace and harmony, to obtain by peaceable process a higher standard of social life. We need the powerful influence of association, to-day, to accomplish this. The animosity towards our Order exists today, in all its force and activity. We can only contest it successfully by practicing all that we preach. The many strange and interesting mysteries that cluster around our Order are looked upon with suspicion. The outer world knows nothing of the deep undercurrent of purity, fidelity, and charity, that courses through every avenue. Our principles, properly exemplified and practiced, would place us at the head of the column in the army of reform. As Masons, we claim much; much is expected of us. We regard the internal; the world only views the external. May the time speedily come when signs and emblems will not be necessary to designate our membership; when we shall all be known by our upright acts, daily conversation, and by a strict observance of all the tenets of our Order. A pure and unsullied manhood is the proudest distinction on earth; there is no higher honor—no greater glory—than to stand among our fellows as upright men and Masons.

ORATION.

DELIVERED BY REV. THOMAS W. BARRY, GRAND CHAPLAIN, AT THE THIRTY-SECOND COMMUNICATION OF THE M. °. W. °. GRAND LODGE OF KANSAS, AT JUNCTION CITY, FEBRUARY 16, 1888.

Most Worshipful Grand Master and Brethren of the Grand Lodge:

I appreciate the honor conferred on me by this appointment, and willingly rise not only to give my testimony to the present excellency of our noble art, but to pay a feeble tribute to the historic glories of the Ancient Craft.

It has been said by one that "Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols."

It has been said by another that "Masonry is a moral and intellectual Institution, devised by its founders for the especial benefit of men who wished to know the truth, and then with all their might to do it, whether under evil or good report."

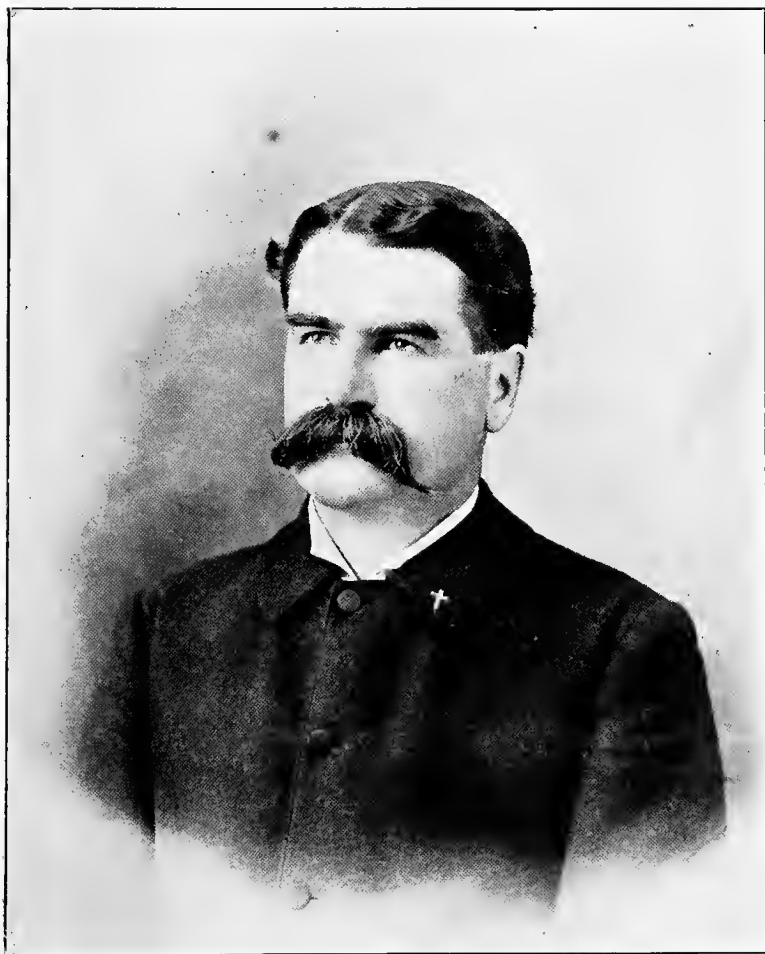
I indorse these statements and will add that Masonry is an Institution founded on eternal reason and truth; whose deep basis is the civilization of mankind, and whose everlasting glory it is to have the immovable support of those two mighty pillars.

SCIENCE AND MORALITY.

There have been gloomy philosophers who have argued against the sociability of man. But every feeling of the human heart, every trait in the human character and every line in the history of civilized nature is against this idea and in favor of the idea that man is essentially a being formed for society. In fact, the history of mankind may be considered the history of social life.

When the Mighty Master Hand, with so much facility, created from the dust of the earth the first two inhabitants, He could with equal ease have created thousands of the same species, and given them all the advantages of a perfect civilization.

But He thought good to create *two* only, with an evident purpose of a *gradual population* and a *gradual advancement* in those improvements for which He wisely fitted the human mind and in which He as wisely determined to keep that mind occupied.



Yours very truly,
J. W. Barry

And, from the fertile soil of human intelligence, the arts and sciences, and culture of every kind have proceeded with gradual progress and man, by his boundless capability of improvement, has gone on to cultivate and adorn, to beautify and to bless social life with all which reason could approve and fancy admire.

Let glorious crowns of immortality rest on the heads of those great and distinguished worthies of the Ancient Craft who have nobly added to the sum of human happiness by advancing the cause of civilization; who by the invention and improvement of the arts and sciences have exalted the dignity and extended the comforts of mankind.

The mighty conquerors of earth, who folded in exulting triumph their standards, crimsoned in human blood, and built their fame on wide-spread ruin and devastation, will be forgotten and sink into darkness and obscurity, while the memory of those true heroes will shine with a brighter lustre, those fathers, friends and benefactors who existed only to diffuse light and blessing, to improve and humanize the world.

These are the men whom we exult to call brethren; these are the men who, throughout all ages, have composed the honorable fraternity of Masons.

In proof of what I say permit me just to touch with a passing pencil: First, the antiquity; second, the extent; third, the comprehensiveness; fourth, the excellent utility of an Institution whose daily advancing progress, highly flourishing state and unquestionable merit, no one can doubt who beholds this honorable assemblage of Master Masons.

If antiquity merits our attention and demands our reverence, where will the society be found that has an equal claim?

Masons are well informed from their own private and interior records that the building of Solomon's Temple is an important era, from whence they derive many mysteries of their art.

You will remember that this great event took place more than a thousand years before the Christian era, and consequently more than a century before HOMER, the first of the Grecian poets, wrote; more than five centuries before PYTHAGORAS brought from the East his sublime system of *truly Masonic* instructions to illuminate the Western world.

But we date the commencement of our art from a remoter period. We acknowledge our debt of gratitude to the wise and glorious King of Israel for many of our mystic forms and hieroglyphic ceremonies.

Our art is coeval with creation. The Sovereign Architect raised on Masonic principles this beauteous globe. He commanded the master

science, geometry, to lay the rule to the planetary world, and to regulate by its laws the whole stupendous system rolling round the central Sun.

Secondly. An Institution of such remote antiquity may reasonably be supposed to be of boundless extent. We trace its footsteps in the most distant ages and nations of the world. We find it amongst the first and most celebrated *civilizers* of the East; we deduce it regularly, from the first astronomers on the plains of Chaldea to the wise and mystic kings and priests of Egypt, the sages of Greece, the philosophers of Rome and even to the rude and Gothic builders of a dark and degenerate age, whose vast temples still remain as monuments of their attachment to the Masonic arts.

It may in truth be said that in no civilized age or country has *Masonry* been neglected. The most illustrious characters, kings and nobles, sages and statesmen, authors and artists, divines and warriors, have thought it their glory to protect and to honor it. And at this present hour, when we find the brotherhood successfully established in every kingdom of the earth, we are happy to rank in that list many names which do honor to their own, and would have done honor to any age.

To enumerate them would be a task abundantly pleasing, but the time allows me not. It would be delightful to linger on the names of some of those heroes whose boast it was that they were friends and lovers of our art—the ancient, the honorable art, for whose promotion and dignity lodges are opened in every quarter of the globe.

And here let me remark, and I do it with peculiar pleasure, that in whatsoever else men may dispute and disagree, yet they are all unanimous in respecting an Institution which annihilates all parties; conciliates all private opinions; and renders those who by their Almighty Father were made of one blood, to be also of one heart and one mind: Brothers, bound, firmly bound together by that indissoluble tie—"the love of their God, and the love of their kind." This alone might well be considered a sufficient reason for the *EXTENT* or universality of the Craft.

But when to this we add the *comprehensiveness* of the Institution, and the vast circle of arts and sciences which it takes in, we will no longer wonder at that extent; but be satisfied, "That Masonry must and will always keep pace, and run parallel with the culture and civilization of mankind. We may say, and say truly, that where *Masonry is not, civilization will never be found.*"

And so it appears, for in savage countries where operative Masonry never lays the line, nor stretches the compass, where skillful architecture never plans the dome, nor rears the well-ordered column; on those be-

nighted realms, liberal science never smiles, nor does art exalt, refine, and embellish the mind.

Give Masonry a chance to exert her Heaven-born talents in those realms; let her rear the dwellings and teach the lofty temple to emulate the clouds: and see what a train of arts immediately enter and join to give their patron, architecture, completion and glory.

At their head, *sculpture* with his animating chisel bids the forming marble breathe; *painting* with his pencil steals nature's fairest tints, while the glowing canvas starts beneath his touch into beauty and life. Look at the labors of the loom; the storied tapestry, and the rich-wrought silk, employed to decorate the habitation which every art and every exertion of the manufacturer and mechanic are busied to complete.

Thus *comprehensive* is the noble art we boast, and such are the triumphs of *architecture* alone, in whose ample grasp are contained so many benefits to human nature, and which may justly be deemed the favorite child of civilization.

Were I to proceed, or had I assumed for my proof that wonderful science on which Masonry is built; had *geometry* been my theme, the time would have failed me to have recounted even a part of that comprehensive extent and reach of instruction; that inexhausted fund of information and knowledge, of improvement and advantage, which it imparts to its studious votaries.

But future and more extensive discussions of this entertaining theme, may, perhaps, be a work in the future.

For the present, after what has been already advanced, can any man doubt a moment the *excellence* and *utility* of Masonry, thus deep in antiquity, boundless in extent, and universal in its comprehension of science, operative and speculative; in its wide bosom embracing the whole circle of arts and morals.

For me to attempt an encomium on Masonry would be, in the language of the bard:

To gild refined gold; to paint the lily;
To throw a perfume on the violet;
To smoothe the ice; to add another hue
Unto the rainbow; or with taper-light
To seek the beauteous eye of Heaven to garnish."

For who, in this polished age, is insensible of the attraction, the excellence, the utility of the fine arts, the liberal sciences?

Who, in this humane and philanthropic era, is cold to the calls of benevolence, that all-pervading and all-performing virtue, which in one short and easy word, "Thou shalt love thy neighbor as thyself," comprises all duty and consummates the round of moral perfection?

Indeed, the celebrated eulogy which CICERO passes on philosophy may with equal propriety be applied to Masonry, duly practiced and rightly understood. For in that view it will be found "the improvement of youth and the delight of old age. The ornament of prosperity, the refuge and solace of adverse hours; it pleases at home; is no encumbrance abroad; it lodges with us; travels with us, and adds amusement and pleasure to our retirement."

With heartfelt zeal and sincerity allow me then, most worshipful and right worthy brethren, to congratulate you on the advancement, the progress and present state of our useful, excellent, antique and mystic lore!

And while by our sincere good-will and friendly regard each for the other; while by our liberal and merciful relief of brethren in distress; while by the establishment of an universal language and communication for the attainment of those two purposes throughout the earth, under the seal of most sacred and inviolable *secrecy*, so let us by every method and by every encouragement in our power, court the liberal arts to come and dwell amongst us; let the means of their civilization and improvement be the frequent subject of our best and most serious thought; let us endeavor to hold forth every engaging allurements, that they may approach and apply their elegant and wonder-working fingers to finish the beauties of the well-ordered dome of the eternal residence of immortal Masonry.

And while amidst the scientific labors of the lodge, elevated schemes of improving art engage and enrapture our minds; while holy and ancient mysteries warm the imagination with improvement's kindred glow; while in the mournful investigation of a brother's wants, pleading pity melts our eye, and generous compassion swells the feeling breast; then, my brethren, may we with comfort and with confidence lift up our adoring hearts, and we do lift them up to Thee, great nature's adorable and wondrous Geometrician! Almighty Parent of the World! Wise former of man, imploring on this and all our other laudable undertakings, Thy favor, Thy blessing, Thy aid, without which, vain and fruitless are all the efforts of feeble man.

Formed as Thy temple, and enriched with the ornaments of Thy creative wisdom,—consummate architect of Thy master building, man!—We look up to Thee to inspire us with understanding, with science, with virtue, with all which can dignify, refine and exalt our nature.

Direct us to make the Blessed Volume of Thy instructive wisdom, the never-erring *square* to regulate our conduct; the *compass* within whose circle we shall ever walk with safety and with peace; the infallible *plumb-line* and criterion of rectitude and truth!

Enable us to fill up every sphere of duty with exactness and honor; and by our amiable attention to all the sweet and blessed offices, the endearing charities of social life in particular, teach us to win the love of those who unite in those tender offices with us; and as fathers, husbands, friends—as worthy men and worthy Masons—to distinguish and exalt the profession which we boast!

And while through Thy bounty—O rich Dispenser of every blessing! Our cups overflow with plenteousness, and wine, and corn, and oil delight and cheer our boards: Oh, may our full hearts never be wanting in gratitude, and in the voice of thanksgiving to Thee; in liberal sentiments to every laudable undertaking, in quick sensibility and ready relief to the woes and distresses of our fellow creatures, of every being, Universal Lord! Who bears Thy image, and looks up to Thy providence, who is fed by Thy hand, hopes for Thy future and all-comprehending mercy, and who will triumphantly unite us, with voice of Masons and of men, emphatically saying:

“Father of all! in every age,
In every clime adored;
By saint, by savage, and by sage,
Jehovah, Jove, or Lord!
To Thee, whose temple is all space,
Whose altar, earth, sea, skies;
One chorus let all beings raise,
All nature’s incense rise!”

ORATION.

DELIVERED BY W. HENRY E. HIGHTON, GRAND ORATOR, AT THE ANNUAL SESSION OF THE GRAND LODGE OF CALIFORNIA, HELD AT SAN FRANCISCO, OCTOBER 11, 1883.

Most Worshipful Grand Master and Brethren of the Grand Lodge:

In an age long past, when oratory and the dialogue were the chief agencies in education, the Greek statesman, PERICLES, in addressing an audience of the people, was inspired to say: "I never ascend the platform of the Pnyx, without secretly imploring the gods to suffer my lips to utter no heedless words, and never allow me to forget that I am speaking to Athenians." This passage contains an admonition of peculiar force in the situation in which, through the appointment of the Most Worshipful Grand Master of this State, I now find myself placed. For the opportunity to address the official local representatives of the oldest and greatest voluntary association upon earth, it would be an affectation to deny that I am thankful. But the occasion may also well excite humility and anxiety. We live in times of preternatural activity in all the departments of human life, when action is of more consequence than speech, and condensed thought rushes in electrical channels between the ends of the world. We live in times when the average education of the masses of men has raised them in mere knowledge above the sages of antiquity. We live, too, in a country in which organized freedom has placed its citizens upon the highest plane of modern intelligence. And the duty which has been assigned to me is that of addressing the chosen few of such an era and of such a country, upon a topic on which their learning and their experience render them competent instructors. Well may I adopt the sentiment of the great heathen orator, whose intuitions almost raised him to the skies, and reverently invoke the aid of the true God, whom every Mason worships in his heart of hearts, to fertilize my sterility, and to impart to me the power both to conceive and to express ideas that may be of use and value to the Craft.

It is difficult to be original in the treatment of Masonry. Its external aspects, its methods and its objects, have been explained and illustrated in every language in which science and literature address the human race. Its history has been traced and its antiquity demonstrated, until it has

been connected with the origin of established society and of systematic industry. Its principles, few and simple, have been broadly unfolded, and their practical effect in promoting the growth of civilization conspicuously exhibited. Its symbolism and its ritual have been described to the fullest extent compatible with the preservation of those deep and sacred mysteries which, while they attest its universality, insulate and protect its institutional structure. Its relation to those architectural monuments of all ages and countries, in which *Wisdom* conceived what *Strength* executed and *Beauty* adorned, has been amply proved and generally acknowledged. Its abandonment of its purely *operative* features, and its concentration of its labors into those forms of action which, by way of contradistinction, are termed *speculative*, are part of the records of modern times. On all these phases of its existence and of its influence, erudition and eloquence have flowed with luminous perspicuity and truth.

But there is one point of view in which it appears to me that Freemasonry has not been adequately considered, and that is, ITS FUNCTION IN MODERN SOCIETY; and, without attempting to deal with this theme analytically or exhaustively, or indeed by any other than a suggestive process, I design to make it the central thought in the observations I have to offer.

In order accurately to comprehend the present attitude of Freemasonry within the limits I have defined—in other words, to enable you intelligently to follow me in the purpose I have avowed, and which I shall at least execute with brevity—it is essential that a certain order and sequence be observed; and I request you, therefore, to bear in mind a few subdivisions of the argument which is intended to support my conclusions. I shall pass, then, rapidly and comprehensively, but I trust clearly, through a development of my subject, expressed in these heads:

First. The true meaning and object of human life.

Second. The actual condition of modern society.

Third. The dangers and necessities of modern society.

Fourth. The extent and manner in which Freemasonry, by its constitution and methods, helps society to avert those dangers and to meet those necessities. And,

Fifth. As a corollary to these propositions, the elevated conception of his duties and obligations which should regulate the conduct of every Mason, who is, *first*, Free; and *second*, Accepted.

I am not a scientist nor a philosopher, and there may be serious defects in my arrangement, which, to a mind trained in technical logic, might almost be offensive; but I speak to plain and earnest men, imbued with love to God and to humanity, and I believe I shall be understood.

In the first place, then, individuals, communities, nations, races, the world, are all manifestations and expressions of human life, which is at once the invisible force that penetrates the whole, and the outcome and result of the whole and of each of its constituent parts. The life of the individual man, originating with the Creator, is at once the source and the origin, the type and the representative, of all the forms that life assumes. It is in one sense the birth of a destiny—the growth and the development of an immortal and personal existence. It has been poetically compared to the flight of a bird from window to window through the warm and perfumed atmosphere of a banqueting hall. It is in reality a hard struggle through opposing forces, an unending wrestle with the powers of evil, in which defeat entails moral degeneration and death. Its final object, through all the intricate machinery of society, taken in its broadest sense, is the perfection of man.* The means by which that object is to be attained, which comprise the substance and essence of all true progress, are the use without the waste of the faculties in the direction of the true, the useful, and the permanent. All intelligence and all labor that are not woven into the one eternal purpose that moves the successive generations of men, that do not leave indelible impressions upon human life and human character, are misdirected, perverted and lost.

These generalizations, though a faint outline, are all I need to introduce the second branch of my argument, namely, the actual condition of modern society. But for the restrictions I have imposed upon myself, by a rigid adherence to the one point I have in view, this would be an almost illimitable topic. Condensation, however, is of the very essence of my purpose. By modern society, I mean society in the aggregate, including individuals, communities, states, nations—the whole progressive family of man. What, then, is its actual condition, as bearing upon the conclusion I hope speedily to reach? It may be defined in a phrase as one of extraordinary and unprecedented activity. Great contests for the recognition of human rights, for the creation of opportunities for the exercise of the physical, mental and moral powers, have been fought and won; and, although liberty is yet far from being established in large sections of the globe, humanity, relatively to the past, is free. In our own land, the true theory of government, based on the organic sovereignty of man, limited only by the decrees of the Almighty and by the concessions necessary for the maintenance of law and order, has been adopted and applied. In other countries, in varying degrees, the tendencies towards that final result are everywhere distinctly marked. Science is penetrating the secrets of nature, and art is applying

the discoveries of science. Knowledge accumulates and pervades the masses with startling rapidity. Comforts and luxuries multiply day by day. Invention turns the wheels of progress, until the very air is full of sparks and flashes. Literature diffuses itself through all the strata of mankind. Labor is disciplined and aggressive. Capital is aggregated, and sometimes useful and sometimes dangerous. Wealth has enormously increased. And, through all the elements that are blended into modern society, thought penetrates and ferments.

But, in the third place, what are the dangers and what the necessities of modern society? Its dangers in form are manifold; in substance they may be expressed in THE WASTE OF ENERGY. All history is full of illustrations of the truth of this proposition as applicable to past ages, and it was never so true or so important as now. The pathway of the race is literally strewn with ruins. Forms of civilization, systems of government, theories of religion and morals, hypotheses of science, codes of legislation, diversities of manners, of fashions, of habits, have existed and passed away, because they were founded in the eccentricities, in the unregulated passions, ambitions, and selfishness of men. And in our own day, and in some respects pre-eminently in our own country, we are reproducing these evils with greater intensity than during any former epoch. The very excellencies of modern progress, its accelerated speed, its multiplicity of forms, its enlargement of scope and purpose, have quickened the pulse, stimulated the nerves and intellect, and fired the ambition of men, until they have sought to break down the barriers of discipline and to overleap the limits of their powers as defined in their own nature by the God who made them, and are deluging the world with those vanities which our first recorded Grand Master investigated and abandoned.

You will not fail to observe that, in the line of this discussion, it is no part of my plan to *contrast* and *balance* the good and evil in modern society; and that the views I present, applied and limited as they are, do not imply any doubt of the steady advancement of our race. Optimism and not pessimism, in my opinion, is the true abstract creed of every close student of history, past and contemporary; certainly of every such student who is possessed of a Masonic heart. But we are considering facts, which cannot be disguised or concealed, and which must be met and controlled; and we are considering them, too, on one side only, and with reference to a definite result. It is a profound truth that, in our generation, the waste of energy, which, to adopt a commercial simile, implies the extinction of capital, is fully commensurate with the increase of activity. The illustrations of this truth, which we encounter daily, are direct and abundant.

I cannot enumerate them, but will allude to some of the most conspicuous. Agnosticism, which is a species of nihilism, is expending much of the intellect of the world in a ceaseless effort to dethrone the Almighty, and to plunge humanity into a sea of perplexity and skepticism, in which the rudiments of morality, as well as the essentials of religion, would be submerged and destroyed. And the speculations which the modern Agnostics are reviving, through the new facts and discoveries of science, end precisely where the speculations of the Greek infidels began. New social plans, inconsistent with the individual nature and history of man, with his family relations, and with order, subordination, and prosperity, are insidiously appealing, *first*, to the imagination, *second*, to selfishness and covetousness, and, *third*, to the destructive instincts and passions. The province of law is invaded, and its principles and its precedent, which have marked step by step the regular growth of permanent civilization, are superseded by new doctrines of limitless flexibility and absurdity. Legislation is swelled in volume until even the free citizen, who is almost capable of being a law unto himself, is in a worse predicament than the Roman subject who sought in vain to decipher the decrees of CALIGULA. Books, periodicals, newspapers, are produced by a rule of progression which threatens to defeat the object of literature by rendering education impossible, through the fixed limits to human capacity and to human endurance. Systems of instruction fluctuate and change with the seasons, and often discard the essentials of good citizenship. The departments of industry—muscular, mechanical, and professional—are divided and subdivided, until they are as countless as they are incomprehensible. And in the midst of all this pressure upon the human heart and the human brain, the morbid desire for novelty and excitement usurps the place of duty; liberty drifts into license: calm reflection ceases, character becomes weak, impressible, and yielding; and dissipation is the only alternate to labor. Sometimes at night, in the streets of a great city, walking beneath the still majesty of the stars, and watching the phantasmal multitudes as they jostle each other in the wild rush for relief from the fever of modern life, I have asked myself where all this would end; whether a time would come when the world itself—that is, the world of human beings—would grow mad, and reason fly to brutish beasts, and the very power of repose and serenity sink back into the breast of Nature.

Of course there is a reverse side to this picture. But, at present, we are concerned only with the dangers of modern society, and with its necessities growing out of those dangers. I proceed to inquire then—What is the remedy for these evils? The answer is plain and spontaneous—the

remedy is REST. But what is rest? Surely not sloth, surely not torpor, surely not that placid contentment which indicates the satisfaction of an animal or of a savage whose daily wants are gratified to repletion. No! REST IS FOUND ONLY IN BALANCED ACTIVITY, from which all that is superfluous is excluded. It means the arrest of wasted energy. It means stalwart humanity, standing upon the rock, with its eyes toward heaven, and all its faculties calmly and resolutely bent upon the fulfillment of duty, upon the true, the useful, the lasting elements of a life which commenced in God and is to be projected into immortality. It means wisdom, clearly understood and inexorably applied. It means the rejection of all materials that do not fit into the human temple, designed by the Supreme Architect for the temporary habitation of a pure intelligence, of a holy spirit, pervaded by truth and aspiring to angelic companionship. It means that conscious humility which sees the beginnings of human life, and by faith forecasts its future. It means the definite recognition of the bounds that are without the widest range of human reason. It means the concentration of limited powers upon practical objects. It means the apprehension of complicated facts through the light of unalterable principle. It means the obliteration of selfishness in the warm love of humanity. It means the development of individuality through the rational use of opportunities, through simplicity, through directness, through self-denial, and through self-abnegation. It means regulated industry—modest independence—sturdy integrity—softened by wide and exquisite sympathy. It means, in short, all these elements, issuing in that calm and sweet repose through which man, erect, self-poised, and moving forward and ever forward in the groove in which Providence has placed him, imitates the productive silence of all the creative forces on the earth in which he lives, and in the spheres of light which point the way to his eternal home.

Brethren of the Mystic Tie, have I not anticipated the fourth division of my subject, yielded up our deepest secret, delineated the Masonic character? If this be true, then the function of Freemasonry in modern society is already in some measure ascertained and defined. Without scheme or plan, without aggressiveness or organized interference, by its own internal constitution and by its action upon its own members, it exerts an influence which places it at the head of the conservative and yet progressive forces of civilization. Ancient, severe, changeless, it is the very type of immutable law. Beginning and ending in God, it antagonizes agnosticism, and it is freed from all doubt and fluctuation on the fundamentals of true religion. It is of all institutions the most unsectarian, because it exacts only that measure of faith which is essential to sound morality. It

insists upon order and subordination, because without them the world would be a pandemonium. It demands definiteness and simplicity, because without them there would be little else than confusion and strife. It attacks no form of government, but supports all existing political institutions, while it fits its votaries for freedom and refuses its privileges to slaves. It deals solely with the individual, with his character and conduct in the parenthesis of morality, and there in those particulars only concerning which there can be no honest and rational disagreement. It requires physical completeness at the outset of a Masonic career, as a presumptive guarantee for the equal performance of Masonic obligations, which also embrace those practical duties that are common to all men. It explores the heart, to determine its aptitude or inaptitude for the practice of virtue. It turns away the atheist and the libertine, the idiot and the lunatic, at its outer portal, because its mission is to build out of sound material, and not to reform or to restore. Having exerted its right of selection, it proceeds with a symbolic education, in which induction succeeds induction until the Masonic equipment is perfected. As God out of chaos organized the universe, as He brought light from darkness, as out of the principle of life He developed form, organism, symmetry, personality, the family, communities, nations, the entire composite order of mankind, so Freemasonry leads its children from darkness to light, from chaos to order, to wisdom, and the full comprehension of the social bond. In all its stages, when once the outer door is passed and the preliminary lessons taught and received, the advancing neophyte is forced to realize the value of light, which reveals truth, as truth reveals the Infinite and the Infinite immortality. He finds, too, that the connection between operative and speculative Masonry, through a perfect system, furnishes him with a few simple principles, and with intelligible rules for their application to his daily walk and conduct. He discovers, or rather he is made to feel, that all desires, appetites and passions are to be used and not abused and to be firmly held within the limits of moderation. He is also instructed in that kind of equality between men which forbids jealousy and protects every substantial right, while it does not attempt the impracticable task of controlling the accidents and circumstances of life by compelling all men to stand upon a dead level in the world of business and of conventionalism. He perceives, too, that uprightness and integrity are the basis of ordinary success as well as of memorable achievements, and that men were created to work and not to prey upon their kind. And last, though greatest of all, he is introduced to that perfect charity which

is identical with love, and which is manifested in sympathy equally with beneficence.

But why, brethren, should I pursue this detailed exposition of the relations of Freemasonry to modern society? You are impregnated with its philosophy, and its teachings are as familiar to you as household words. Some of you have grown aged and venerable in its service, and all of you presumptively shed its influence abroad upon the multitudes without its doors. You know, dear brethren, what the profane can conjecture only: that I am justified in claiming that Freemasonry does exercise, cannot fail to exercise, a predominantly conservative function in modern society; that it guards the faculties and represses the vices of men; that its methods are founded upon the highest logic which leads only to truth and rejects the false and the superfluous, and upon that soundest morality which declines even to discuss a question of principle; that it abhors extremes, while it is definite and uncompromising in protecting individual, domestic and social life; that it regulates without extirpating human energy, human passions and human aspirations; that it represses the weaknesses and develops the strength of men, checks their self-sufficiency and egotism, and promotes manly self-respect and independence; that, while it scrupulously renders to CAESAR the things that are CAESAR'S, it is the friend of liberty and the foe of tyranny; that it rests on no barren theory, is disfigured by no grotesque or hideous mummeries, but is held together by wisdom and by virtue, inculcated by wholesome traditions and enforced by sublime secrets; that it does not feed diseased imaginations or perverted intellects, but that it is clean, pure, definite, exact and harmonious, uniting by a perfect arch the two sections of eternity that enclose our mortal life, and delivering, in symmetry and beauty, at the portals of the tabernacle "not made with hands, eternal in the heavens," the offspring of the womb who become the faithful recipients of its privileges.

With this realization of the office of our beloved institution, I trust I may compress the corollary to my argument into the expression of the hope that we may deeply feel the responsibility which our Masonic association develops upon ourselves; that we may fully comprehend and realize the strength and the beauty of those fleshly links that unite us with the past through the history and traditions of our Order; and that we may press on in fraternal accord through all the circles of the future, leaving behind us a trail of light which shall illuminate the minds and guide the footsteps of untold generations.

ORATION.

THE EVOLUTION OF A NATION.

DELIVERED BY R. W. BRO. WILLIAM E. MASON, GRAND ORATOR, AT
CHICAGO, ILL., OCT. 6, 1897.

The first nation was formed by cells arranged so as to best protect themselves against the elements. It was a daring and tragic struggle made by nature to create a tadpole. During that struggle one dauntless microbe set sail, without a boat or pilot, across an untried drop of water, returned safely to his friends, and was ever after spoken of in microbic literature as a "moral Columbus." It was a long stride from the first nation (the collection of cells) to the creation of other nations, such as a swarm of bees, a school of fish, and a band of our interesting friends, the monkey. It was also a long stride from those nations to the tribes of the uncivilized man, in forest and desert, but a greater stride has Dame Nature made in reaching the present so-called civilized nations, the best of which we believe to be our own United States of America.

I have spoken of the monkey as an "interesting friend." He is the very first parliamentarian, so far as I can learn. For centuries they have met in the forest and taken their turn in expressing their views. They may never have ascended (or descended) to the silver question, or the tariff, but they have listened attentively to the speaker and duly applauded him when finished. Whether the applause was for what he said or because he quit we have no means of knowing. We have heard men say that the monkey imitated a man. This is said by man in a spirit of self-complacency, if not conceit. What monkey was it that visited the house of lords, in the United States or elsewhere, and took back to his home the rules of parliamentary law and practice? The monkeys indulged in this "parleying" or talking with each other (and parliament means talking) before the kings allowed the parliament. Mother Nature, when toying with the wheels of evolution, never turns them backward, and if there is any imitating I fear we, and not the monkey, are the guilty ones.

Man was the first and only animal to use a weapon. Holding a stick or branch in his front foot one day to assist him to stand, that he might see his enemy better and at a greater distance, he was suddenly attacked,

and using his club in his front foot to brain his enemy. The constant use of the foot changed it to a hand. The club was the first weapon, and it set the pace for civilization from that day to this. To-day, Japan eats the bread earned in the sweat of China's face, because she has the best club—the latest and most improved methods for killing. England maintains her historic consistency by using her club on great states like Guatemala. The poor insurgents of Cuba may have liberty from the yoke of Spain, if the club of Spain is not too strong. Not one question is raised of right, equity, and liberty; simply who can kill most; and we, the greatest and best, as we claim, nation in the world, with the other Christian and civilized nations, render no encouragement to the divine right of self-government, enunciated in our Declaration of Independence more than one hundred years ago. It may well be remarked in passing that Spain and England, as well as America, are dotted with churches, with countless spires dedicated to the worship of the Nazarene who taught nearly nineteen hundred years ago "equal rights, "peace on earth, and good will to men."

This may be a digression, but its observation may keep down our American vanity, and compel us to admit that there is room for a few more turns of the wheel in the evolution of a nation.

When the animal man first cudgelled the brains out of his enemy, or choked him to death with his front foot, the family and friends of his enemy came next day for revenge, or for the fruit and nuts of the battlefield. The animal man and his family and friends were prepared for them, and thus began the organization of nations for mutual self-defence; then began the art, the science, the cruelty of war. If nations began war, they but imitated their component parts—that is to say, mankind—for has not man, the creature of nature, been at war with nature since his birth? Yes, truly, and that in imitation of his friends, the other animals, and they in turn in imitation of the vegetable kingdom. The plant will selfishly struggle for the last drop of water and never bow its head to give air or sunshine to its neighbor. The cells began by feeding upon each other; the fishes of the sea and the fowls of the air devour their smaller brethren. The microbe of small-pox has its enemy, and we have found him. We set him to watch the citadel of artery and vein to kill the small-pox microbe as he comes in, or devour his pasture lands, that he may starve before he fairly sets up housekeeping in the blood.

Men live upon the necessities of their neighbors, and nations war with each other demanding money to settle an insult. They struggle, bluster, and brag of their merits, and seek to get the best of each other in trade and commerce. Evolution is war: The flower fights and conquers the frost

in the spring, and in turn dies by the hand it had conquered. The mighty rock rears its head in the ocean, and its fight with nature begins. Heat expands and cold contracts it, the waves beat against it, the clouds wet it and the sun dries it, and in the very war of the elements it goes down again to the sand from whence it came, but only to sleep till the passing centuries bid it again to lift its giant head and once again do battle for life.

And so Madame Nature seems to set us all by the ears, from the microbe to the nation of men, as though she was quietly enjoying a game of solitaire, which we call "the survival of the fittest." •

This shadow is not, however, all of the picture. Plants and trees sometimes help each other. The cells marry and are given in marriage, and some of the toilers of the sea are born and christened, marry and bless their children and their grandchildren, and pass on, within the rising and the setting of the sun, yet while living have helped to build forts to protect the small from the great. The bee is postman for lovesick flowers, and, unwittingly perhaps, trades his service for honey he has stolen but which he thinks is his. So the bee and the flower are useful to each other. Mankind, sometime in the early dawn, heard the whispered word "duty," and began to learn its meaning by bearing each others burdens, by learning to meet, act, and part upon the square, and the word has sounded louder and louder until nations have bent a willing ear and are seeking to prove that peace and good will, fair trade, and commerce, the keeping of treaties with each other is to be the ultimate conduct among the nations of the world.

A brief review of the past, to safely judge of the future, and an ambition to add my small intellectual microbe hastening the day of keeping all international agreements, the abandonment of war, the establishment of international arbitration is my only excuse for my use of the subject, "The Evolution of a Nation."

The abandonment of war cannot come in a day, nor can we at once disband our army and navy, but by proper consideration we can hasten the day when a civilized nation will maintain its army and navy only to defend itself against barbarism, and settle all international disputes as we did the Behring sea controversy—by international arbitration. Every European nation to-day has more than double the army and navy it needs to defend its own people and its own territory, each one anxious to levy tribute on a weaker nation and have the so-called glory of floating its flag over political serfs. We have many good and loyal citizens who talk about extending our territory and annexing this country and that. For my part I believe that to acquire territory by war is barbarism. To acquire it by diplomacy is larceny. I would never set this flag over any other nation except by the

consent and wish of the people of that nation, and then not to levy tribute, but simply to help them to the glories and responsibilities of self-government. I believe our government ought, in every way, help plant the flag of self-government, especially on this continent. We ought to encourage Hawaii to govern itself. We ought in every possible way recognize the right of the Cuban insurgents, so-called, to float his own flag over his own island, not to help the United States, but because it is in line with God's plan in the evolution of nations.

If the American conscience could speak to-day, the voice would resound around the world, and compel Spain to listen to the voice of reason—the voice of liberty. The success of the Spanish army means the delay of liberty and the storing up of the day of wrath. The success of the home-rule army of Cuba means another flag set in the sky dedicated to self-government and human liberty.

We are constantly told that the Cuban has no government. No state house and no laws. Well, what had Washington at Valley Forge? Our fraternal brethren met in the open air, the sound of the gavel in the east may be made on stump or stone. The tylers may be numberless as the trees; they may be ragged and sore about the altar, but they are our brothers just the same. They may have no capitol building, but if they meet in the open field or forest with only God and the stars to cover them. I am for that government just the same.

Mr. Lincoln said that no man had a right to govern another man without that man's consent. It is also true that no nation has the right to govern another nation without that nation's consent. Yet we sit on our peaceful soil while the great nations are murdering the citizens of the weaker nations, and look each other in the face and say: "Am I my brother's keeper?"

You ask: Are you teaching the Monroe Doctrine? I answer: Yes, and more. This is the natural evolution of the Monroe Doctrine, and as we evolve better nations and better laws we must evolve better international law. My thought is addressed to the conscience. You ask: What can conscience do? I reply that it has and can do all things. Conscience signed the Magna Charta. Conscience signed the Declaration of Independence. Conscience preserved the Union and tore down the slave pen and whipping post. Conscience bore the flag up the storm-swept heights of Lookout mountain. Conscience freed a million slaves and conscience will make them equal before the law. Conscience will sometime, in the evolution of time and nations, do away with war, and real glory will

be found in the paths of peace, and we will catch the true meaning of him who said "Peace on earth, good will to men."

The evolution of a nation depends upon the evolution of the men, women, and children who make the nation. The nation, to be free, must allow its citizens freedom. The citizen, to be free, must allow his neighbor freedom. 'Tis the law of liberty, as it is the law of love, the more you give the more you have. If you, by prejudice, restrain your neighbor of his right of conscience, both you and your neighbor are slaves to your prejudice, and when you overcome your prejudice you and your neighbor are both free. Our dear, bigoted, brave narrow old forefathers came here to find freedom to worship God, and soon began to make kindling wood of those who asked the same thing for themselves. They were slaves to bigotry and prejudice. For one hundred years, with this dear old flag above us, we sang "This is the land of the free," and sold our black men, and women, and children to the highest and best bidder for cash. We were slaves to avarice—greed for gold. No picture could be painted of our commonwealth in which the slave pen and whipping post did not rear its head. The music of this Union was discordant with the plaintive song of the slave. Columbia ruined her fair form stooping to hold the black man in the dust; and when Lincoln struck the shackles from a million slaves they also fell from your arm and mine. And here I make a plea for personal liberty, wishing only to impress this thought: That you receive the broadest liberty by giving it to others, and as home is the foundation of the nation, the better and freer the home, the better and freer the nation.

Give your wife the liberty she is entitled to. I have known men to give their name to a woman—make her the mistress of his heart and home—and then be afraid to trust her with his pocket-book. Where are the \$2 you had Christmas? I know one man who successfully managed a big real estate deal, and went home at night and quarreled with his wife about where the bureau should stand, and the hanging of a picture. She is home twenty-four hours a day, let her run the house, and as for the business, let her at least imagine she is running that, it pleases her and does not hurt you. Do not forget when you popped and was afraid she would say "no." Do not forget the vow at the altar, to love, honor, and cherish, which means to give her the liberty of being happy.

Give your children liberty. No room in the house ought to be too good for the children. Saving the best room for occasional use for a stranger, is barbarism. I have heard men tell how much such a boy and girl has cost them in money for education, etc., as though it were a business or financial investment instead of laying character corner-stones for

time and eternity. They will not loaf around saloons if home is interesting and happy. Don't slave yourself to let them know that as soon as you go to your grave they will be provided for. Teach them to be self-sustaining. Tell them how sweet is the bread of independence. Give them good minds and bodies. Prepare them for the conflict, and then set them down in the highway of life and say: "My boy, my girl, there is the path; be industrious, be honest, and under this flag there is no door worthy of entering that will not open to you if you are worthy to enter."

Give your parents liberty. Think what your duty is, and let the twilight of their lives be bright with your tender care.

Give the baby the liberty due him. The baby is a wellspring of pleasure, whether at home or ragged and dirty on the street.

Give your neighbor the liberty due him. When you begin to respect your neighbor for his true worth, regardless of whether he agrees with you in politics or religion, you have begun to live up to the true religion of the American citizen. The grand evidence of civilization to-day is not in the telegraph or the railroad, nor is it in the wealth or the strength of the nation, but in the schools and churches that cover our land; the institutions of charity all about us; the fraternal societies for mutual and not selfish benefit, and particularly our own beloved order, that, amidst the rise and fall of nations, the uprising and crumbling of the dynasties of the past, it has continued to teach loyalty to home, loyalty to country, and to God.

ADDRESS.

DELIVERED BY BRO. . C. A. BRIDEWELL, GRAND ORATOR, AT THE SESSION OF
THE GRAND LODGE OF ARKANSAS, HELD AT LITTLE ROCK, NOV. 21, 1893.

*Most Worshipful Grand Master, Wardens, and Brethren of the Grand
Lodge:*

It is scarcely possible for me to bring you anything new on a subject that has been written about and spoken upon, year after year, for ages past, and that, too, by the very best posted men of our Order. It is said that the constant dropping of water will wear away the hardest stone, and the constant repetition of the truths taught us in Masonry will eventually bear fruit, and the very best I can hope to do, is to repeat as forcibly as I can, what, perhaps, you have all heard many times heretofore.

I need not remind you that Masonry is hoary with the sweep of centuries, for you have often been told of the building of Solomon's Temple, back almost at the dawn of history, by operative Craftsmen. To the inquiring and earnest student of history it may be a pleasant, as well as an instructive occupation, to seek for hidden mysteries among the ruins of the dim and dead past, and if, perchance, he should discover some wonderful thing it might be a source of joy and triumph to him, yet we, who live in this busy, hustling present should adopt this sentiment from Longfellow's Psalm of Life—

“Trust no future, howe'er pleasant;
Let the dead past bury its dead;
Act, act in the living present;
Heart within, and God o'erhead.”

It is with the present that we have to do, and it should be our endeavor to live in such a way that our lives will be very dear to our brethren and our fellowmen. We should be good men and true Masons, and that leads me to enquire what are the characteristics that go to make good men and true Masons. It matters not to us when Masonry, with its present forms and ceremonies, was first established, of one thing we may be certain, the principles taught us are as old as creation and were first enunciated when God said, “Let there be light.” It is to these principles and teachings that we are to look for an answer to our question.



Frolicomally yours
C. V. Bidwell

The candidate is met at the very threshold of the Temple of Masonry with a challenge of his faith. "Trust in God" means much more than many professing Masons seem to think, judging from their daily walk and conversation. Profanity seems to be the food they live upon, while they profess to be guided by the great Light of Masonry and are in honor bound to teach, by word and deed, the great truths found therein. Of all the vices that man is addicted to, the most senseless and fruitless, save of evil, is that of profane swearing. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?" A man's language is an index to his character, and to blaspheme the name of God in whom we trust, to befoul the lips constantly with the vilest oaths is not one of the characteristics of the true Mason. Let me beseech you, my brethren, from this good day, to resolve to put a bridle upon your tongues and never to speak the name of God, except with the reverential awe that is due from the creature to the Creator.

Are we not taught to be temperate in all things? And yet many Masons think that a bottle of liquor is a necessary companion when they attend the Lodge, and often the peace and harmony of the Lodge is greatly disturbed by those under the influence of intoxicating liquors. We neglect discipline in such cases and bring shame upon our cause in the eyes of the outside world. The influence we exert upon our fellows will be good or ill, as our lives are good or evil, and we should not so far forget ourselves as to permit an enemy to enter our mouths to steal away our brains. When David, the king, was about to enter that "Temple not made with hands," he enjoined upon his son Solomon "to show himself a man." Let me, my brethren, deliver to you the same injunction. Show yourselves men. In your Lodge unite as one man with the officers in purging them of this deadly evil of intemperance, and have the moral courage to use the ballot, when you know that unworthy material is offered, and do not hesitate to cut off that which is already in. See that the Tyler is always on guard at the outer door, and do not fail to call the attention of your Worshipful Master to all cases that need discipline.

Charity is another virtue taught us in Masonry. My brethren, if it should be said to us, "Let him that is without this sin of unchaste lives cast the first stone," how many of us would cast a stone? He who lives up to the principles of Masonry must be a pure man. The chastity of our wives, mothers, sisters and daughters is a jewel that we should be ready to defend with our very lives, and, as valiant Knights, always ready to come up to the full measure of our duty in this respect. We should not stop to

ask whether a woman we defend is the wife, sister, mother or daughter of a Mason, but is she a woman. The very existence of our families, our social fabric, our government, our all, depend upon, and our every obligation bind us to protect the chastity of women. And yet, I have known of Lodges that tolerate the assassin of woman's good character and name, and in other instances, where they have failed to come up to the full measure of their duty be promptly expelling all such.

Since the beautiful dream of Adam's first sleep in the Garden of Eden was realized in the gift of a woman, the marriage relation has been the very bulwark of the social and political fabric, and Masons, in standing by their obligations, as defenders of woman's chastity, are upholding the very pillars of society and government. Let it then be as the very apple of your eye, not only to defend, in every way and on all occasions, your wives, mothers, sisters and daughters, but also maintain that purity of life yourselves, that will commend you to your God and your fellowmen.

The Square is said to be an emblem of virtue, and admonishes us to walk uprightly with all men, but more especially with a brother Mason. My brethren, do we follow this admonition in our daily business transactions with each other? If we do, then why is the fact developed in many of our Lodge trials, that some brother has defrauded another in their business matters, or has failed or refused to carry out some contract entered into by both? We often flippantly use the expression, "Acting upon the square," but we make it a mere pretense, a mere profession, and the every act of the life gives the lie to the statement. How often are we reminded of our obligations and broken vows, when we observe the manner in which Masons act toward each other in their business affairs. My brethren, another characteristic of the true Mason is honesty. From the very moment we lay the foundation of our Masonic edifice to the crowning act that makes us Master Masons, we are taught this principle of honesty. We should not bring our business troubles within our Lodge rooms to disturb its peace and harmony, nor should we open these gaping wounds in our courts of justice, to the idle and curious, but we should get together, like men and brethren, and settle our troubles as we are taught to do, by that Grand Light that should be our guide in all the affairs of life.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." The word charity is used in a double sense, and in these definitions we find two other characteristics of the true Mason. Were we ever in a naked and distressed condition and received help from a sympathizing brother, and did it impress upon our hearts and conscience the duty of doing likewise? To help the distressed wherever dispersed; to fly to the

relief of those in danger or in sore need; to raise the fallen; to encourage the feeble and faint-hearted, constitute one meaning of the word. Do you remember what induced you to become a Mason, and if you do, do you live up to the lesson taught, in your daily intercourse with your fellowmen? Ah! how often we turn a deaf ear to the pleadings of the poor and needy. Our bowels of mercy are shut up; we turn our backs; we steel our hearts and let those who are bound to us by the solemn obligations we have all taken, go from us without that help which, if we are true Masons, we are bound to give. One of the chief corner-stones of our Masonic Temple is charity, and our lives should be fashioned so as to show it as one of our chiefest jewels.

"It is a little thing
 To give a cup of water; yet its draught
 Of cool refreshment, drained by fevered lips
 May give a shock of pleasure to the frame
 More exquisite than when nectarian juice
 Renews the life of joy in happier hours.
 It is a little thing to speak a phrase
 Of common comfort, which by daily use
 Has almost lost its sense; yet on the ear
 Of him who thought to die unmourned 'twill fall
 Like sweetest music.

But the golden meaning of the word charity is "Love," and if I were asked to condense the whole life, as it should be, of a pure, true man and Mason into one word, I would choose the word "Love," for "God is love." The heart stirred by no higher motive than the accomplishment of worldly ends, unwarmed by that immortal, that divine fire, which should burn in the breast of everyone, will fail in his part in the great drama of life and be cast a miserable wreck, upon the shores of time. Good fruit must crown the life, that we may have a peaceful entrance into the Eternal Temple. The Supreme Grand Master, when he fashioned these wonderful bodies of ours, garnished them with beauty, filled them with strength, and electrified them with wisdom, never intended that we should use them for ignoble purposes, and He will require at our hands a strict account of the talent entrusted to our care.

"It matters not how long we live, but how.
 Life's more than breath and the quick round of blood.
 It is a great spirit and a busy heart.
 The coward and the small in soul scarce do live.

One generous feeling—one great thought—one deed
 Of good, ere night, would make life longer seem
 Than if each year might number a thousand days
 Spent as is this by nations of mankind."

The new commandment which Christ gave to his disciples was, "Thou shalt love thy neighbor as thyself." Monuments of marble and brass will crumble into dust, but monuments built of good deeds, whose corner-stone is love, will withstand the storms of time and glitter in the sunlight of God's adorable majesty, upon the shores of Eternity. "The tomb of Moses is unknown, but the traveler slakes his thirst at the well of Jacob." The gorgeous palace of the wisest and wealthiest of monarchs, with cedar, and gold, and ivory, and even the great Temple at Jerusalem, hallowed by the visible glory of Deity himself, are gone. But Solomon's reservoirs are as perfect as ever. Of the ancient architecture of the Holy City, not one stone is left upon another, but the Pool of Bethesda commands the pilgrim's respect at the present day. And if any work of art should still rise over the deep ocean of time, we may well believe that it will be neither a palace or a temple, but some aqueduct or reservoir, and if any name should still flash through the mist of antiquity, it will probably be that of the man who, in his day, sought the happiness of his fellowmen, rather than their glory, and linked his name to some great work of natural utility and benevolence.

Leigh Hunt, in a brief though noble poem, has described the principle and imparted the sentiment better than I possibly could do it—

"Abou Ben Adhem (may his tribe increase) !
 Awoke one night from a deep dream of peace,
 And saw within the moonlight in his room,
 Making it rich and like a lily in bloom,
 An angel writing in a book of gold.
 Exceeding peace had made Ben Adhem bold;
 And to the presence in the room he said—
 'What writest thou?' The vision raised its head,
 And, with a look made of all sweet accord,
 Answered, 'The names of those who loved the Lord.'
 'And is mine one?' said Abou. 'Nay, not so,'
 Replied the angel. Abou spoke more low,
 But cherrily still, and said, 'I pray thee, then,
 Write me as one that loves his fellowmen.'
 The angel wrote and vanished. The next night

It came again, with a great awakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest."

Love is the very essence of all that is good and beautiful. As the sunshine and the rain, accompanied with the warm southern breezes, will expand the buds and cause the lily and the rose to unfold their leaves and display to the admiring eye their erst-hidden beauties, so love will root out all selfishness from the heart and develop those hidden beauties of the soul which are the distinguishing characteristics of the man who approaches nearest to that image in which he was created. Love distils the very dews of Heaven among men, and lifts them up from these low grounds of sorrow to those summits of bliss that sparkle in the very sunlight of the adorable Majesty. Love is the civil engineer that levels the mountains of hatred and selfishness, and malice, and indifference, and a thousand smaller hills of difficulties that cross the onward march of the soul. Love is the general that successfully storms the citadel of the stubborn heart and causes it to surrender to its benign control. Love is the guide that leads us through the mazes of life, along the borders of the cold river, through its cold waves, out upon the shores of that land of bliss, into the beatific city, where the cycles of ages will find us still singing its praises.

These, brethren, are some of the characteristics of the true Mason. Let me recapitulate, for I wish to impress them upon each Mason here:

Abstain from all profanity.

Be temperate in all things.

Defend the chastity of woman and live pure lives yourselves.

Deal honestly with all men, but more especially with a brother Mason.

Be ready to help the distressed wherever dispersed.

Love your fellowmen.

Of course, my brethren, if we live up to these requirements we will have crosses to bear, but let us remember the Chinese proverb, "That a gun is not polished without friction; nor is a man perfected without trials." Learn to bear them manfully, heroically. Spurgeon says: "The anvil breaks a host of hammers by quietly bearing their blows." So may we break the hammers of every name that may present themselves as obstacles to the performance of our duty as true Masons. Laying the corner-stone of our moral edifice upon the Rock of Ages, drawing our inspiration from the fountain that never faileth, fixing the eye of Hope upon that beautiful Temple that crowns the everlasting hills, building enduring monuments in the hearts of our fellowmen, may each of us enter that house not

made with hands, eternal and in the heavens, leaving behind us this epitaph—

“He has done the work of a true man ;
Crown him, honor him, love him,
Weep over him tears of woman,
Stoop manliest brows above him.

“No duty could overtask him,
No need his will outrun ;
Or ever our lips could ask him,
His hands the work had done.”

ORATION.

DELIVERED BY JOHN H. B. LATROBE, P. M. P., H. P., ETC., AT THE LAYING OF THE CORNER-STONE OF THE MASONIC TEMPLE OF MARYLAND, AT BALTIMORE, NOVEMBER 20, 1866.

We have assembled, brothers, to witness the laying of the corner-stone of a New Masonic Temple. The increase of our numbers has required an increase in the extent of our accommodations. We have, with a healthy and vigorous organization, outgrown the building, which, for more than forty years, we have occupied, as joint tenants with the courts of the United States, in Baltimore. Deserted by these, on their migration to the granite edifice, which we have seen rising slowly, year after year, for their reception, we, too, are about to leave our ancient home; and the place in which the gavel of the Judge and the gavel of the Master have, for nearly half a century been so often heard, will, soon, know us no more.

In the building now to be erected, we have endeavored, with the help of our accomplished architect, to illustrate creditably our reputed ancestry. The wants of the order have been carefully provided for; the canons of good taste have not been overlooked; while the location and the extent of ground have enabled us, in the construction of spacious stores and lofty halls for general purposes, to provide, in some degree, for the requirements of the community at large. It is not improbable, therefore, that our relations, hereafter, with commerce and public assemblages will be more profitable, pecuniarily, than those we once had with Justice and the government; and if we are made the wealthier in consequence, our increased power to do good must console us for the loss of our old and quieter companionship.

The publicity of the present ceremony, attended as it is with an imposing pageantry, invites, generally, an audience which narrows the field that the orator of the day would have, were his hearers none but Masons; and in casting about for topics suitable to the occasion, a difficulty has been experienced. It has been thought, however, that something might be said of the history and principles of our fraternity, which, without trespassing on forbidden ground, might not be wholly uninteresting to a

mixed assemblage. This, therefore, will be the scope of the address now to be delivered.

We are not disposed to rank ourselves with the numbers who value a thing merely for its antiquity; neither are we among those who are indifferent to the respectability that is derived from age. We prize Masonry because it is good in itself; and we prize it none the less, because it has stood the test of centuries—because it may, without much extravagance, be said to antedate the middle ages,—nor because the principles that govern it, and the general outline of a portion of its ceremonial observances may be traced to a still remoter origin.

There have been enthusiasts amongst us, who have gone behind the Deluge to find the corner-stone of Masonry (1). Sedater brethren have insisted that it arose during the Crusades (2). There are those who represent it as an invention of the English Jesuits (3). One author derives it from the institutions of Pythagoras (4). Another supposes it to be a continuation of the Knights Templar (5). With many it is connected with Solomon's Temple; and others again regard Hiram, King of Tyre, as having a claim to its paternity.

Amid these and other waves of opinion, it is not easy to find solid ground. There is a spot, however, on which one may stand with some sense of security. The *Corpus juris Romani* is an established fact; and we find, there, the regulations governing the *collegia fabrorum* (colleges of architects), and *collegia artificum* (colleges of mechanics) (6); and if we can reasonably connect the Masonic Institution with these, we shall have gone a good way to justify pretensions, which, it is candidly admitted, have often been ridiculed as utterly unsound.

According to the law of the twelve tables, the Collegia here spoken of had the right to make their own By-laws (7). They partook of a religious character, and, like other institutions of the time, preserved their individuality by rites known only to the initiated. Mysteries, as a bond of union and a means of recognition, were common in the Greek and Roman world. Ceres had her mysteries, and Isis introduced hers, and Bacchus his, into the eternal city. That Lodges of architects and workmen,—and

(1) W. Preston—*Encyclopedia Americana*. Masonry—Free.

(2) Leyden's Preliminary Dissertation to the Complaint of Scotland, pp. 67-71.

(3) Brewster's *Edinburgh Encyclopedia*. Masonry—Free.

(4) *Anthologia Hibernica*, 1794.

(5) Banuel—*Memoirs of Jacobinism*, vol. II.

(6) *Encyclopedia Americana*. Masonry—Free.

(7) *Ibid*.

Collegia may be translated by the word lodges as well as by the word colleges—should not have had theirs, would have been an exception to the general rule.

Sometimes favored, sometimes discountenanced, by the Roman Emperors, the Collegia continued to exist nevertheless, and were employed in the erection of edifices requiring associated and long continued labor. They accompanied the Roman legions, and co-operated most powerfully, in establishing Roman civilization on the fields of Roman conquest. They retained their character during the existence of the empire. They survived its fall. They ceased to build Pagan temples. They began to rear Christian churches. They constructed alike the Baron's stronghold and the King's palace. Their art was independent of the purpose to which it was appropriated. There was no reason, in those days, why the Collegia should not continue in existence. Increase of population, the demands of an ever exacting civilization, made them only the more jealous of observances which secured the monopoly of the skilled labor of the age. Nor was there any reason why they should adhere to traditional forms of architecture, when the seasons taught them that the temples of the Forum were ill adapted to the banks of the Danube and the Rhine. Transplanted from Italy to Germany, Gaul and Britain,—from skies rarely clouded, to regions where storm and sunshine alternated in quick succession—and thus forced by nature to be original, the architects we speak of, our ancestors, so to call them, with the *aiguilles*, thrusting their splintery forms through the everlasting snows, for models, gave a new beauty to the world. Gothic architecture was the development, in their northern homes, of the genius of adaptation. Until then, the multiplication of parts was deemed inconsistent with grandeur. Simplicity characterized the classic ages of Greece. Rome, with a baser taste, still preserved what might be called the heroic outline. Egypt was the abiding place of the vast. But the middle ages witnessed a change in the works of the children of the Collegia. The grandest forms were found to be susceptible of the most elaborate ornamentation. Mitred prelates became patrons and even members of the Craft of Architects; and Gundulph* and Lafranc**—priests both—are names as authentic in connection with Gothic architecture, as are the names of Bramante and Michael Angelo in connection with the

* Gundulph, who designed Rochester Cathedral, was a monk of the abbey of Bec in Normandy, and was appointed Bishop of the See in 1710.—*Fergusson's Hand-Book of Architecture*, vol. 2, p. 85.

** Lanfranc was Abbot of Caen, and rebuilt Salisbury Cathedral, 1070.—*Ibid*.

Basilica of St. Peter. The Coliseum, the Arches of Severus and Titus and Constantine—the long range of architectural grandeur that once spoke the might and wealth of Rome as they looked down upon the Forum, were falling to decay, while the minster and the spire were rising slowly in their grave and graceful beauty on the Rhine, the Seine, and the Thames. Both, however, were alike due to the Collegia, now known as Masons, who clustered around them, until the last block of the entablature was placed upon the one, and the last finial on the other;—to Masons—Free Masons,—the music of whose infancy was the clink of the chisel on the stone, and whose graves, at mature age, were, not unfrequently, within the shadow of the yet unfinished pile.* Pagan though the one body, and Christian though the other,—of these Masons of the Empire and the middle ages—called Collegia in Rome and Hutten in Germany—a common object, the same moral law, the same mode of illustrating it, the same secrecy of ceremonial, and, so far as we can ascertain, the same general organization, prove them to have been of the same family, and certainly go a good way to justify those of our brotherhood who claim that we are the descendants of the *Collegia fabrorum* of Rome through the Craft of builders of the middle ages.**

To antedate the Christian Era, ought, certainly, to satisfy the most exacting enthusiasts. There are those, however, who insist on a remoter origin, even, than the Roman Collegia, and who find in certain of our ceremonial observances a connection with societies which once existed in India, Egypt and Greece, and to which they would, therefore, carry back the Masonic Institution.

Learned research has thrown open the rock-hewn temples of India, the caverns of the Thebais, and the enclosures of Eleusis. Their mysteries are no longer such. The nature of the Deity, the Immortality of the Soul, the relations of man, were taught to the worshippers of Mithra, the

* The Cathedral of Troyes, commenced in 1206, was continued steadily for more than three centuries.—*Fergusson's Hand-Book*, vol. 2, p. 683.

** The architects (of the buildings of the middle ages) with their assistants and pupils formed associations called *Hutten* or *Lodges*. At an assembly, held in Ratisbon, in 1457, it was agreed that a Grand Lodge should be formed at Strasbourg as the place of general assembly, and that the architect of that Cathedral, for the time being, should be Grand Master. The society was composed of Masters, Companions and Apprentices, who had a secret word with signs of recognition. Among the symbols were the square, the plumb rule and the compasses, which are distinguishing marks of a Free Mason's Lodge to this day.—*Encyclopedia Americana*. *Masonry—Free*, see note.

followers of Bramah, the votaries of Osiris, the Platonists of the Academy, and to those who knelt before the Statue of Ceres, as the Mother of the Earth, in Rome.

In the Geeta, an Indian book, written it is said in the earliest ages, the Deity impersonated as Creeshna, thus addresses Arjun: "I am the Creator of all things, and all things proceed from me. I am the beginning and the middle and the end of all things. I am Time—I am all-grasping Death, and I am the resurrection."* And, again, Creeshna says: "The soul is not a thing of which a man may say it has been, it is about to be, or is to be hereafter; for it is a thing without birth. It is incorruptible, eternal, inexhaustible. The weapon divideth it not; the fire burneth it not; the water corrupteth it not; the wind drieth it not away; for it is invisible, unconsumable, unalterable."

But these doctrines so eloquently expressed in these remote ages, and others as exalted, were not revealed to the multitude. "They were denominated mysteries, as well because the initiated were enjoined to keep them, together with the rites practiced, sacred from the profane, as because the former were taught and the latter celebrated in the bosom of darkness and the dead silence of the night."**

Ancient writers have described the ceremonies of initiation.*** "After entering the vestibule of the shrine, the aspirant was led, amidst darkness and horrors, through the extended aisles, winding avenues and gloomy adyta common to the mystic temples of Egypt, Eleusis and India, and representing the wanderings of the benighted soul through the mazes of vice and error, before initiation." "It was," says Bishop Warburton, quoting Stobæus, an old writer, "a rude and fearful march through night and darkness."**** "Presently the ground began to rock—the temple trembled—fearful voices were heard—flashes of lightning displayed ghastly spectres emblematical of the bondage from which the excited soul was going to emerge, as well as of the tortures of the guilty in a future state. Then came the pageants of vulgar idolatry, and with them the Gods supernal and infernal,—all of which were solemnly recanted, while a hymn in honor of eternal and immutable truth, sung by an unseen choir, echoed through the resounding halls, and the profounder mysteries com-

* *Maurice's Indian Antiquities*, vol. 2, p. 298.

** *Εν σκοτω και νυκτι*.—*Warburton's Divine Legation of Moses in regard to the Eleusinian mysteries*.—Vol. 1, 235.

*** *Apuleius and Dion Chrysostome*. See also Moore's "*Epicurean*."

**** *Warburton*, vol. 1, p. 235.

menced." "And now," says the same old author, "arrived at the verge of death and initiation, everything wears an appalling aspect. It is all horror, trembling and astonishment,"—"When, suddenly, the whole scene is changed. The doors of the interior temple are thrown wide open. A wondrous light illuminates the shining plains and the flowery meadows of a celestial world." "Arrived at the bourn of mortality, after having trod the gloomy threshold of Proserpine, I passed," in the language of Apuleius, "through all the surrounding elements, and at deep midnight saw the sun blazing in meridian splendor."* At this period, according to Plato, "They beheld celestial beauty in all the dazzling radiance of its perfection, when joining with the glorified chorus they were admitted to the beatific vision,** and were initiated into the most blessed of all mysteries."

To detail, here, the proof that the Eleusinian ceremonies of initiation were derived in their leading features from the Mithratic worship, modified on its way through Egypt, would be tedious, nor is it necessary. Thales and Pythagoras brought them to Greece. Rome, the plunderer of all nations, transplanted them to the Seven Hills; and as the Parthenon and the Erechtheum were vulgarized in their journey from the Acropolis to the Forum, so fared it with the mysteries, that had maintained their purity in the hands of a Brahmin priesthood at Salsette and Elephanta—had passed unsullied through the hypostyle of Karnac and the caves of the Thebais, to be still more refined on the shores of the Egean. The Roman Bacchus desecrated the rites of Ceres and Proserpine, and in the ceremonies of the Bona Dea brought the mysteries, which for successive centuries, had inculcated the most exalted doctrines, into scorn and contempt. Still, though degraded, they became naturalized. That the Roman Collegia should have adopted their most striking features, is far more probable than that they should have invented others; and thus it is, that, having a firm foothold in the Collegia, the Free Masons of to-day may establish a connection with times, to which the Collegia themselves, as may, not unreasonably, be supposed, were indebted for their ceremonies. One thing, at all events, may be fairly said, that there are, perhaps, none of the Masons here present who do not recognize in this rapid sketch more than

* Accessi confinium mortis, et calcato Proserpinæ limine, per omnia, vectus elementa remeavi, nocte medio vidi solem candido corruscantem lumine.—*Apulei, Metamorphosis*, lib. 11, vol. 1, p. 273, (1788). *Divine Legation*, vol. 1, p. 285.—*Maurice*, vol. 2, p. 311.

** μαχαριαν ὄψιν.

one circumstance to remind them of the hour when they themselves were brought from darkness to light.

As the thema in complicated music, heard, here and there, and often when least expected, connects variation after variation into one harmonious whole, so do we recognize, at long intervals and among different peoples, the unity of thought and similarity of rites, which associate Masonry, as we now understand it, with the remotest times. As the rivers of some lands disappear only to reappear, and disappear again to seek once more the day, on their course from their fountains to the sea—now sporting in the sunlight with the Naiads, now consorting in Earth's recesses with the Gnomes—so the fact that Masonry may not be able to trace each step of its progress with the accuracy of a geometrician's survey, affords no argument against the remoteness of its origin, if its principles and types, like the taste and color of the waters are found to be the same throughout. None doubted that the Victoria Nyanza was the long sought fountain of the Nile, although Speke, the discoverer, lost sight, at times, of the majestic stream between the lake and Gondokoro.

If the Mason no longer hears the names of Bramah, Vishnu and Seeva, of Osiris and Isis, of Ceres and Proserpine, of Bacchus, Jove and Mercury, he recollects that with Christianity, came the Law and the Prophets; and that, while principles remained the same, it was to be expected that symbols would be changed, and that the Old Testament would be resorted to for materials rather than the Geeta or Sacontala, the stories of Thales and Pythagoras, or the writings of Apuleius.

In fashioning, anew, the ceremonies of Eld, it was only natural that Solomon's temple should be resorted to for illustrations. Here, it was known, that "three score and ten thousand men were told out to bear burdens; four score thousand to hew in the mountains, and three thousand six hundred to oversee them;" while artificers were sent by Hiram, King of Tyre, to aid in the holy work of erecting, on "the threshing floor of Ornan, the Jebusite," "the House of the Lord at Jerusalem in Moriah." Holy writ thus gave the details of a construction which Masons, in all ages, have been disposed to regard as executed by their predecessors. Be they right or wrong in this, however, no harm can come from connecting a human institution, even by the feeblest links, with works dictated by the Almighty and built according to His designs.

The unquestioned fact that all the mysteries which have been referred to, as well as those of the Roman Collegia, were religious in their character, according to the light of the ages in which they were celebrated, adds probability to direct testimony in tracing the descent of the Masonic Insti-

tution. Our tessellated pavement, with its contrasted squares, typifies man's abode on earth, under the Eye which takes in the universe and dominates the insignia of a Lodge. We thus represent the power which the Indian symbolized, when, in his burning clime, he recognized the Sun as the vivifying principle of nature, and placed fire as its illustration on his altars; which the Egyptian designed to exhibit when he reared the mighty monoliths which still attract the traveller to the deserts over which they reign. The countrymen of Pericles, on the other hand, sculptured the Deity in beauty instead of vastness. Apollo, with his Lyre and radiance, was but the granite Memnon which gave forth music as the Sun's first rays across the plains of Thebes shone upon his forehead. And yet, by the fire altars of the Hindu, the Colossi of Egypt, and the statues of Phidias and Praxiteles, are but types of the same general principles which, to-day, have their symbols in the appurtenances and jewels of a Masonic Lodge.

If a purer dispensation has rendered all this unnecessary,—if in the sacred volume of Christ's law, there are rules of life better than any to be found in the Vedas of Indian Theology, and if, from thence, it should be argued that Masonry has, now-a-days, nothing to commend it to the benevolent and wise, the same may be said of other charitable associations, all of which might be dispensed with, if mankind, without exception, would obey, in every action, the precepts of the Gospel, doing unto others what they would men should do unto them. Unhappily, however, this is not our present experience. We are of a gregarious nature. We find encouragement in numbers both for evil and for good. Association seems to be of the very essence of Humanity. And Masonry differs from the countless associations for the countless purposes in which society is interested, mainly in the means, which Masons possess of recognizing each other without regard to nation or language, and in certain rites and ceremonies known only to themselves. The Mason is at home wherever a Lodge is to be found; and few are the lands where they exist not. While other associations are local in their character, whether religious or charitable, or political—the bonds of union being personal sympathies or a common object—Masonry is world-wide in its scope; and instead of finding its occupation gone, because of the holy teachings of the New Dispensation, it is furnished with additional motives for persevering in those works of Charity and Love, that it has been engaged in for so many centuries.

In the sketch here given of the probabilities of the origin of the Masonic Order, the evidence relied on has been circumstantial rather than direct, looking to the extremest claims of many of the brotherhood. But, what seems to be regarded as authentic history carries the Institution

back to the tenth century. In the year 926* of the Christian era, Athelstan, King of England, confirmed the constitution of the Society of Architects, then engaged in the erection of churches, palaces and castles.** This charter, it is said, is still preserved at York. It is in the Anglo-Saxon language; and besides furnishing a date that may be relied on, is extremely interesting as showing the close connection between the laws governing the Society and those laid down in the *Corpus juris Romani*, for the *collegia fabrorum*. It informs us, also, in a lengthy preamble, of the traditions then extant touching the origin of the craft—proving satisfactorily, that there were enthusiasts in this respect, nine hundred years ago, as well as at the present day.***

The society thus chartered by Athelstan was but one of many similar scattered over Europe. In the year 950, they were at work at the Cathedral of Cologne. They were building the minster of Strasbourg in 1015. In 1137, they were engaged at Kirkwall, in the Orkneys. Canterbury Cathedral was built by them under the direction of Lanfranc, in 1179. They reared Glasgow Cathedral in 1240. In 1365, they were still at work at Cologne. In 1400, they were employed at the Convent of Batalha, in Portugal; and, century after century, they labored in their vocation, in organized societies, down to the year 1717. Sir Christopher Wren was then the Grand Master of the Order in England, while the present Church of St. Paul was rising from the ruins of the Gothic edifice which the great fire in London had destroyed.

In the 12th century, the meetings of the Free Masons were sanctioned and patronized wherever the Roman Catholic religion was taught.

* *Encyclopedia Americana. Masonry—Free.*

** *Ibid.*

*** The preamble reminds the reader, immediately, of the most ancient oriental church. Then follows a history of architecture, beginning with Adam, and comprising quotations from some rabbinical tales respecting the building of Babel, the temple of Solomon, with mention of Hiram, limited, however, to the information contained in the Bible; then passing over to the Greeks and Romans, mentioning Pythagoras, Euclid and Vitruvius. Then the history of Architecture and the oldest corporations of Britain, is told, agreeably to the accounts of the best historians; and among other things it is mentioned, that St. Albanus, an honorable Roman Knight, patronized the art about A. D. 300, settled the fundamental institutions of Masons, procured them employment, wages and a charter from the Emperor Carausius, according to which they formed a society in Britain under the government of Architects. The devastation of the country and the destruction of the edifices by the Northern tribes and the Anglo-Saxons is related, and how the pious Athelstan had resolved to restore the ancient and venerable society.—*Encyclopedia Americana. Masonry—Free.*

The Church of Rome was then the conservator of learning; nor was it strange that it fostered those who reared the splendid piles in which it was enthroned.

In the third year of Henry VI, an act of Parliament of England attempted to suppress the Masons. But, soon afterwards, the Arch-Bishop of Canterbury patronized a Lodge, and the King attended as a brother.* Henry VII was a Grand Master of the Order. Ceasing to be confined to Architects and practical Masons, the Institution received into its Lodges men of all occupations and ranks of life, if found worthy. With royalty for an example, the nobles of England and Scotland were not slow in joining the Society of Free and Accepted Masons; and among the Grand Masters are to be found some of the most distinguished names of the two kingdoms.

It is not our purpose to detail the progress of Masonry during the years of which authentic records have come down to us. Much has been written upon the subject.** It would be impossible to bring it all within the scope of an address like the present. As a practical Institution, our Order may be said to have culminated in England and on the continent of Europe during the erection of the grand old Cathedrals that have been referred to. It remained at its zenith for centuries. Of the lights glimmering here and there, in the dark ages, architecture was among the brightest, when Mahometanism itself reflected its rays from the mosque of Cordova and the Alhambra of Granada. Even in the present glare of art and science, there are few structures that do not pale before the light still beaming from the Church of St. Ouen, the Cathedral of Fribourg, and the Ducal palace of the City of the Sea.

At the commencement of the 18th century, however, Free Masonry had ceased to be a healthful and vigorous society whose occupation consisted in building such edifices as we have described. The ages were no longer dark. Learning, emerging, as the morning sun above the hill tops, from the gloom in which it had been hidden, was gradually illuminating Europe. The printing press was revolutionizing the world. America had been discovered. Enterprise was on foot everywhere, and marching with a giant's strength. Labor, rattling impatiently the chains with which guilds and corporations bound it, was struggling into freedom. Research, careless about the mysteries of Rites, was busying itself about the mysteries of Art, and, year by year, unveiling them. Other men

* Henry, *History of Great Britain*, vol. 8, p. 273.

** See Rees' *Encyclopedia*, title *Masonry—Free*; for a detailed history.

became competent as architects and builders; and the Masons, ceasing to be a necessity as craftsmen, found themselves, left, at last, in exclusive possession of their peculiar ceremonies only. Year after year, the Society became feebler. William, the Third, had been its last royal patron; Sir Christopher Wren its last Grand Master in England; and, finally, somewhere about the year, A. D. 1717, four Lodges were all that remained of the once powerful organization, that had built York and Westminster, and Ely and Canterbury, and Lincoln and Durham, and to which the Monarch had been indebted for his palace, and the Baron for his hold. This was the lowest ebb in the fortunes of Free Masonry. The tide then turned. The practical feature of the Order was abandoned altogether. It became speculative in its character; and in a little while we find the Grand Lodge of London permanently established, and Free Masonry once more attracting to its Lodges rank and wealth and influence. But the Grand Lodge of London was not without its trouble. The Masons of York, rich in muniments, with a charter dating back 900 years, disputed the authority of the new creation; and it was only in the beginning of the present century that harmony was obtained, and the authority of the Grand Lodge of England recognized by all parties.*

Free Masonry was introduced into the United States in 1730, and seems to have become popular at once. Washington was the Master of a Lodge, and the greater part of the officers of the Army of the Revolution were members of the fraternity. The corner-stone of the Hall we are about to leave was laid by a Governor of the State, then Grand Master of the Grand Lodge of Maryland, and the building was inaugurated by the late General Winder who succeeded him in the office. There is now a Grand Lodge in every State of the Union; and the noble edifices which are everywhere being built for the accommodation of the Order, while they do credit to the taste, manifest at the same time, the wealth and prosperity of those to whom belongs the duty of transmitting, in their purity, to a distant future, the principles of Free Masonry.

Time does not permit, to follow the institution into Scotland, and over the continent of Europe. Since it has assumed its present shape, it has been the subject of, and has survived, papal anathemas, hostile Parliamentary legislation, and republican excitement, when opposition to it was made the Shibboleth of party. It has been confounded with the Carbonari, the Illuminati, the Rosicrucians, and yet the slander has not affected it. There is fashion in all things, and Masonry has not been with-

**Encyclopedia Britannica. Masonry—Free.*

out an experience of its mutations. Thousands have found their interest flag with the gratification of their curiosity. Others again have discovered in its observances new motives for the performance of moral obligations, and have become zealous in all that regards its welfare and expansion. Thus it is, that the Mason's Lodge has never been abandoned. Thus it is, that corner-stones of stately piles for Masonic uses are being laid throughout the land. Thus it is, that Masonry keeps pace with Progress; and if its members no longer adjust the level or apply the square, with their own hands, to brick or marble, they are at least able to appreciate those by whose labors minsters were builded, and who, during so many ages, maintained inviolate the principles that have been explained.

You have, brothers, probably seen, in the papers of the day, that the corner-stone of the old Masonic Hall, which we are about abandoning, has recently been unearthed. It was laid in 1814, more than half a century ago; and you must have been struck by the fact, that, notwithstanding the care taken to transmit to posterity the history of the building and some brief chronicle of the times, two coins of gold, a half-eagle of 1796, and an eagle of 1811, with the inscription on the marble, were alone found to be unimpaired. The silver was blackened and defaced; the figures on the copper had disappeared; and some remnants of decayed binding were all that testified to the printed volumes that had been placed within the stone.* Damp and mould and time, that *edax rerum*, in the short space of fifty-two years, had defeated the purpose of the builders to hand down to future ages some memorials of their transactions. But the eagle and half-eagle were as bright as when the coins first issued from the mint. It would have been the same, had the gold come from the foundations of an Indian Shrine or a temple in the Forum. It will be the same, when as many years shall have rolled over the new resting place, to which, to-day, it is consigned, as have accumulated since the remote past to which this address has so frequently referred. Apt symbol of the principles which during this long period have characterized and maintained the Brotherhood that again consigns it to the future. While temples and palaces have become masses of ruin, the very memory of their altars and their lords as absolutely lost as the contents of the volume just spoken of, these princi-

* An engraved miniature of Washington in a locket of inferior and tarnished gold, and protected by a common chrystal, was easily recognized, though a portion of the face had utterly disappeared. But the brow and the calm grand eyes were unmistakably those of the father of his country.

ples are as untarnished as the still shining gold. They relate to man's duties here and his responsibilities hereafter. Whether Free Masonry may go back to the Mithratic caves, Egyptian or Grecian temples, to Roman Collegia, to the House of the Lord at Jerusalem in Moriah—to the preceptories of the templars—to the crusades—to the charter of Athelstan—or the Lodge of Kilwinning—is, after all, but of little moment. Its principles can alone be relied on to maintain our time-honored Order in its purity. They inculcate charity to all mankind—a charity without stint—a brotherhood without boundaries—religion without sectarianism—patriotism without party—an union, not of hands only, but of hearts—an union not limited to persons, but embracing states and nations—and all this accompanied by the profoundest recognition of man's dependence upon Him, whose "All-seeing Eye" is our emblem, "who hath measured the waters in the hollow of his hand, and meted out the earth with a span, and comprehended the dust of the earth in a balance, and weighed the mountains in scales and the hills in a balance."

ORATION.

DELIVERED BY GAYLORD J. CLARK, GRAND ORATOR, AT THE ANNUAL SESSION
OF THE GRAND LODGE OF NEBRASKA, HELD AT BELLEVUE, JUNE 25,
1868.

Most Worshipful Grand Master, and Brethren of the Grand Lodge:

While fully appreciating the compliment conveyed in my appointment to the office which I have the honor to hold, I nevertheless regret that its duties were not entrusted to abler and worthier hands; for in my case, enthusiasm must somewhat take the place of ripe experience, and devotion be received in place of the rare gift of oratory and the rounded periods of eloquence. Still, enthusiasm in the accomplishment of a worthy object is well, and what is nobler than devotion to a sacred cause? There is a charm, a beauty, aye, there is a moral sublimity in unchanging devotion and unvarying faith; and where do we find more devotion and faith than in the Order to which we belong, and in accordance with whose customs we are assembled here to-day?

It has, I am fully aware, been not unusual on an occasion like this, for the speaker to hint at the origin, and to trace the progress of Masonry, as history has recorded or tradition indicated. But to my mind there is no greater wisdom in the Ten Commandments, nor are their teachings more healthful because they were given to man for his governance, thousands instead of hundreds of years ago. Is there more beauty in the wonderful humility of the persecuted Nazarene; more devotion in His surpassing love; more loveliness in His unequalled patience; greater cause for wonder at the depth of His affection; greater charms in His heavenly teachings; greater guilelessness in His life, or greater sublimity in His death, because it is eighteen centuries instead of eighteen years since He walked the earth? And while we know that the human mind venerates that which is covered with the dust of antiquity, and bows with something of devotion at the unrolling of the records of the vanished centuries, and scrutinizes with eager fondness the historic page, the old and dim traditions and the chronicles of old; and while we know that the institution of Masonry is so ancient that it is impossible to tell at what time it did not exist; and while we feel that an institution, unless founded on truth,

could not have existed so many centuries, through the changes of dynasties and the rise and fall of nations, still, it is not on account of its great age alone that we are devoted to Masonry, but because of the principles it teaches, the lessons it inculcates, and its effects upon the human mind and race. Why, then, in the few words to which I may give utterance, attempt to trace the history of Masonry through the "Sacred Mysteries" of Egypt, the Order of Orpheus of Greece, the meetings on the hills of Lebanon, the building of the Temple, or the rites of the Druids? Let us, rather, examine its principles, and see, if possible, upon what the Masonic structure rests.

There must, indeed, be a wondrous charm, as there must be beautiful truths, embodied in the institution which has survived all the changes wrought by the thousands of years now buried in the sepulchre of the unrelenting past. Masonry has seen the patriarchal system give place to the monarchy; the monarchy, surrounded by guards and checks, swept away by the absolute despotism; the despotism followed by anarchy, and anarchy followed by despotism; the monarchy erected on the ruins of the republic, and the republic on the ruins of the monarchy; has seen the faint gleams of civil liberty die in the night of tyranny, and the beauteous structure of ancient republicanism swept away by the darkening waves of error and corruption, superstition and barbarism. Still, over the ruins of empires, and the rise of republics, the death of tyrants, and the triumph of patriots, the atrocities of Neros and Caligulas, and the self-sacrificing devotion of Tells and Washingtons; the fall of ancient dynasties and the rise of vigorous nationalities; over *all* the changes and mutations of human affairs, Masonry, from her lofty citadel, has surveyed the wreck and ruin man has wrought, herself unmoved, surviving and triumphing over all.

Hence it is, that although we respect Masonry not alone for its great age, we still see in its great age a powerful indication and an almost unanswerable argument in behalf of that superior merit which can alone triumphantly withstand the ravages of time.

Speculative Masonry may be said to bear something of the relation to operative Masonry that the soul bears to the body—the one seen of men, admired for its beauty, but perishable and subject to decay; the other a vivifying principle, a living spirit, an eternal fact. Hence, though the temple of operative Masonry perishes, the temple of speculative Masonry remains. Hence, though the mural antiquities of this country have perished; though the wonderful edifices and temples of Central America, the work of operative Masonry, are in ruins; though the wave dashes over

the towers and palaces of Tyre; though the hand of time is busy with the Coliseum; though the swinging gardens, the massive pillars, the stately edifices, the sumptuous palaces, and beautiful villas which have, in the past, been the admiration of man, have perished from human sight, still, triumphing over operative Masonry, as well as over time, speculative Masonry endures to benefit and cheer the world.

Nor has Masonry at all times been permitted to recline upon beds of roses, or walk through avenues lined with flowers. Ignorance and superstition have frowned upon her; bigotry has threatened, and priestly intolerance assailed her; the jealous hate of monarchs has attacked her, and her followers have attested their devotion to her principles in the dungeon and at the stake. Fire and sword have been wielded against her; she has been attacked by all the agencies that despotic hate or unreasoning fanaticism could devise. Her followers have been proscribed, persecuted, reviled. Her temples have been despoiled and leveled with the ground. Still, over time, over priestly persecution, over despotic attack, over fanatical hate, Masonry has survived. Must there not, then, be merit in such an institution? Must it not be founded upon truth?

Masonry is not peculiarly the characteristic of any one people or nation. It has a beautiful universality and wonderful catholicity not found in any other order on earth. Nor are its sublime teachings confined to any particular times or seasons. The devout and conscientious Israelite heeds the signs, observes the symbols, and live in accordance with the sacred teachings of Masonry; the followers of the Nazarene, indeed, feel that Masonry is the handmaid of religion, and feel that they are better men because they are Masons; the Hindoo, ready with all the subtle lore and singular and mystical philosophy of the orient, recognizes, amidst all his superstitions, the universal language of the Craft, and rises from the shrine in the pagoda to clasp hands with a brother from the far west, speaking a different language, believing in an entirely different system of religion, and familiar with entirely different laws; the follower of Mahomet, turning his face toward Mecca in prayer, or coursing over the desert sands, beneath the rays of the burning sun, remembers, when closing his oft-repeated prayer, or when in the agony of the most torturing thirst, the sacred obligations he has assumed as a Mason, and performs to the stranger brother from a distant land the acts of a broad humanity; the wild son of the forest; the members of the different religious sects; the Methodist; the members of the Greek church; the churchman, all—*all*, save the atheist, who raises his eyes toward Heaven and says there

is no God—have recognized the sacred obligations of Masonry, and humbly bowed at her venerable altars.

Not less remarkable than the universality of Masonry is the equality which is one of its most striking characteristics. The king who steps from his throne to the floor of the lodge is no greater than his humble subject; the priest not greater than the layman; the wealthiest not greater than the poorest. Except as Masonry herself may choose to honor her followers, no distinction is known, and no arbitrary or worldly standard of influence or honor is recognized by Masonry as entitling one to pre-eminence. James I. or Frederic the Great were no greater as Masons than their humblest subjects; Washington, Napoleon, LaFayette, Blucher, Marco Bozaris, Lee or Gates not greater than the humblest soldiers with whom they might meet in the lodge; Jefferson, Hamilton, Patrick Henry, Madison, Monroe, Clinton or Jackson not greater than their most modest admirer; Newton, Locke, Howard, Wren or Franklin, however great, however famous, yet, Masonically, not a whit greater than the humblest architect or laborer by whose side they might gaze at Masonry's hieroglyphic light. Faithfulness in friendship; dauntless in that moral ~~code~~ which would at all hazards keep inviolate the secrets of the Order; the truest faith; the most ready, yet the most unostentatious charity; the most upright dealings; the truest manhood; these are the things which Masonry esteems, instead of aristocratic bearing, the pride of wealth, the fame of military achievement, the fascinations of kingly power, or the world-wide echoes of a name.

What, then, are the foundation stones upon which the Masonic temple rests? First of all, and wider, and broader, and farther-reaching than any other characteristic, is a belief in the existence, power and goodness of the ever-living God. Masonry teaches the lessons of devotion to Him, bows humbly before Him, and speaks his name with adoration, reverence and awe; looks to Him as the Great Creator and Preserver, and, acknowledging His power, feels that all blessings are scattered by His hand. Masonry teaches faith in His goodness, and instils in the heart the lesson that we should rely upon Him with unfaltering and unquestioning trust, knowing that if we but worship Him with humility and faith, we shall have blessings in this life, and in the next all the happiness which can be given to the immortal soul.

Masonry, in teaching the existence of God, in venerating His holy name, in bowing humbly before Him, in proclaiming the immortality of the soul, in teachings of faith and trust, becomes, indeed, the handmaid and companion of religion, and inculcates doctrines altogether in harmony

and scarcely less pure and sublime than those which have been given to man for his governance by those inspired by the Almighty Ruler of earth and Heaven. Thus, teaching the purest morality, as well as a broad and universal religion, the institution which we love, while teaching the lessons of faith and hope, forgets not that other potent word—*charity*. Not with pomp nor stately ceremony does our Order relieve the necessities of humanity, but quietly and unostentatiously pours balm into the hearts of the suffering, as dew at twilight are borne to the hearts of the thirsty flowers. That vain glorious charity which advertises each individual act, becomes not only mere ostentation, but to the proud and restless soul becomes a horror and a humiliation. One who bore the form of man, but spake not as man spoke, said: "Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogue and in the streets, that they may have glory of men. * * * But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly." Thus, our Order, while wiping the tears from the eyes of sorrow, while pouring consolation into the heart of grief, while relieving the wants of suffering humanity, feels, nevertheless, that half the merit, half the virtue, half of all that is praiseworthy in gentle and unassuming charity, consists in the quietude with which the loving ministrations are performed—not heralding our deeds to the world, but watching with tender solicitude so that the proudest or most sensitive heart may be pierced with no barbed arrow—may feel no wound.

Is objection then made because the institution of Masonry is secret? Should not charity be secret? So long as the recipients of our charity and the Great Giver of all know our acts, is the knowledge of others necessary? Confidence, and faith, and an undoubting reliance are characteristic of Masonic association. Are all worthy of confidence and faith and trust? Do not half the troubles of earth arise from confidence betrayed, faith violated, and trust abused? In the family relation or in the deliberations of those who have the management of governmental affairs, does wisdom declare that all secrets and plans should be proclaimed to the world? An objection has been raised to Masonry because some bad men are Masons. It is unquestionably true that some bad men are Masons, and that Masonic obligations and teaching are violated by bad and selfish men. It is undoubtedly true that there are those so lost to honor that they would willingly use the sacredness of Masonry with which to perform acts which neither humanity would smile upon or public policy permit. While this is true, it is no less true that men have for centuries become members of dif-

ferent religious bodies for the sole purpose of finding in religion a shield for wrongs and crimes; and that, while professing the most devout godliness, have still performed acts at which the angels might well weep. So long as poor humanity continues what it is, so long will there be hypocrites and knaves, and so long as we can expect to see bad men in every public body, in every religious denomination, and in every secret society. But the necessity for human government is no less because some bad men may become connected with its administration. The truths of religion are none the less truths because depraved men may be members of churches; and the sublime teachings of our Order none the less sublime, our lessons none the less truthful, our Masonic temple none the less beautiful, because bad men may have passed its sacred portals.

It is by the lessons it teaches, and by its effects on mankind, that Masonry should be judged; and judging it by its lessons and effects, what do we find? That it teaches the existence of a great Architect of the Universe, and love of and submission to Him; that it mentions His name with adoration and awe; that it teaches faith among its members, one towards another; that it practices a broad and unostentatious charity; that it protects the weak; that it relieves sorrow; that it provides for the needs of the widow and orphan; that it inculcates lessons of virtue and honor, and that it respects the noble characteristics of true womanhood, and guards virtue with a chivalrous tenderness not less irreproachable than the unsullied honor of a knight of the olden time.

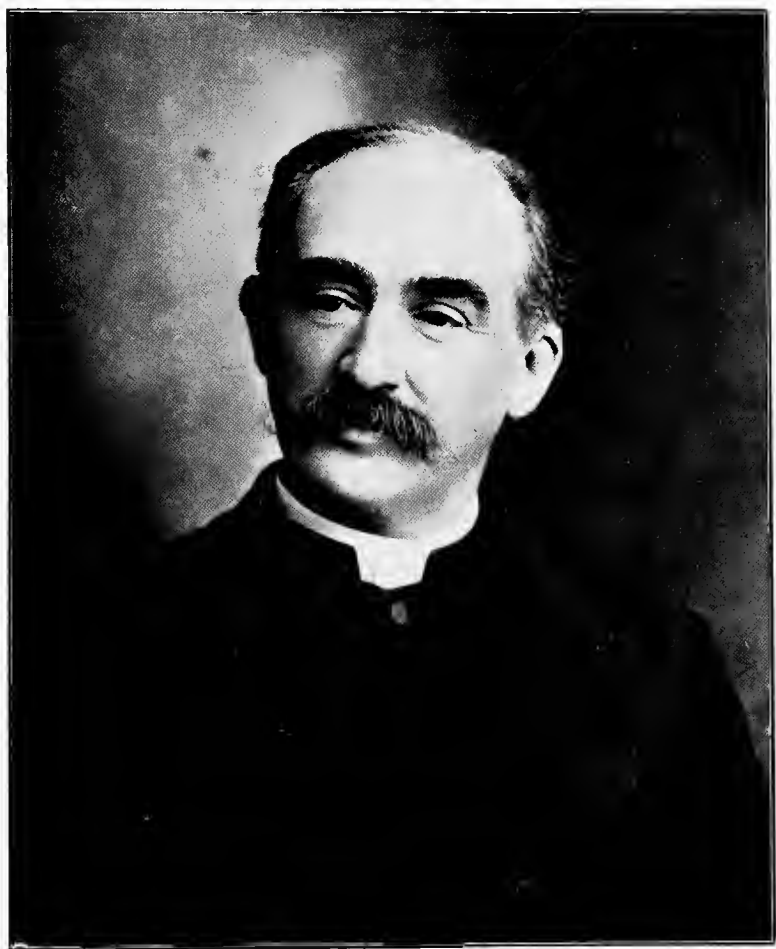
Does not Masonry, then, in teaching these lessons and inculcating these principles, benefit mankind? If faith between man and man is noble, then does Masonry teach a noble virtue; if charity is praiseworthy, then is Masonry to be thanked for thousands of charitable acts; if to relieve suffering, to soothe grief, to dry the tears of sorrow, to protect virtuous womanhood, be noble, then most certainly to perform noble acts is ours.

While it is not claimed that an utterly bad man will at once become good through the teachings of Masonry, still, it is true that the *tendency* is to make the bad less bad, to make the good still better, to make the well-meaning still more virtuous and more refined. Are not men made better by being constantly reminded by lessons and emblems, and by other means, of the existence of God? We are made better by the thought that we are ever in His sight and presence. We are made better by being continually taught that the minutest work of the Almighty is greater than the most sublime triumphs of human skill. We are the better for being hourly reminded of the fact that all we see or admire in nature is from God; that the skies are paintings of His hand; that the sun and moon and stars are

His creation; that the pine, wrestling with wind and tempest on the mountain's crest, and the violet blooming on the robe of May, have equally found favor in His sight, and are equally objects of His care.

Recognizing God in all his works, the heart becomes purer, and more and more in harmony with the Creator of all, until we see greater charms in all the visible creation; more loveliness in the stretch of plain and the waving of woodland; in the towering mountain and the fertile valley; the smiling prairie and the darkly heaving sea; more beauty in the blending of the harabell, the bowing of the buttercup, the rising of the evening or the paling of the morning star. We hear a softer sigh in the breath of the night wind; a tenderer music in the tinkle of the rivulet; a deeper melody in the murmur of the stream; a broader harmony in the flow of the river; a more pleasant psalm in the dashing of the ocean. We see more clearly the beauty of earth; we hear more plainly the music of its voices—and seeing its beauty and hearing its music, with hearts at peace with God and man, we almost feel the benediction that is wafted toward us from the summer sky. Since, then, we know the effects of Masonic teachings, how long should they be continued? So long as there are charms in friendship; beauty in unquestioning faith; sacredness in solemn obligations; so long as men suffer from confidences betrayed; so long as the orphan weeps or the widow mourns; so long as the distressed need care, or there is suffering to be relieved; so long as the horrors of war can be ameliorated, whether on bloody battlefields, slippery decks, or amidst billows of flame—so long should Masonic lessons be taught, and so long should these lessons be observed.

Let us then, brethren, see to it that we practice the virtues we teach; that we walk uprightly as men and Masons; that we observe the golden rule, and do to others as we would that they should do to us; that we keep our consciences clear and our hearts pure; that our lives becoming pathways of light in this world, we may have no fear when we come to be judged by the Great Architect, the Supreme and Eternal Master, the ever living God.



Yours fraternally.
Howard J. Widener

ADDRESS.

FOUNDATION STONES OF FREEMASONRY.

DELIVERED BY REV. HOWARD T. WIDDEMER, GRAND CHAPLAIN, BEFORE THE
M. . W. . GRAND LODGE OF CONNECTICUT, ON THE EVENING OF JANU-
ARY 19, 1891. •

*Most Worshipful Grand Master and Brethren of the Most Worshipful
Grand Lodge of Connecticut:*

I ask your especial attention to the exact words of the title of the address, which, at the command of the Grand Master, I am to make at this time. Without its first two words I might very justly be accused of presumption, as attempting to speak exhaustively of the foundations that underlie our Temple of Truth; especially as there are those before me who saw Masonic light ere I had opened my eyes to the light of earthly life. But I am sure that these two words, "*Concerning some*," will go far to justify the venture which I make in speaking at all of a subject so vast as the "Foundation Stones of Freemasonry." If I am able to say something *concerning some* of the fundamental truths of the world-wide fraternity, I shall fulfill all I have promised.

May I further ask you to note an essential difference between the eternal group of truths, that mighty substratum of light and knowledge, which constitutes the foundations upon which Masonry is built, and which, like the everlasting hills, is firmly and forever fixed—and the superstructure that is being reared upon this massive base, of which you and I and every brother of our mystic tie the world over is a part? The truths are eternal, the light and knowledge are mighty, and have long ago been so fixed by a Divine Power that we can never change or move them. And these are the Foundation Stones. But upon these we are building for good or for ill, day by day and year by year. Each brother has a niche to fill; each craftsman his own work to do. A day cometh which shall prove every man's work of what sort it is; and not until each one has brought his work to the Eternal Master of heaven and earth for approval or disapproval, for acceptance or rejection, shall the glorious temple of truth and light stand complete, crowned with its capstone of endless reward to the faithful and true. I ask you, then, to think awhile with me of

some of those fundamental truths thus eternally established for us, upon which we must erect our life work; and let us think of them with especial reference to the result upon ourselves, and their consequent influence upon the world outside our silent walls.

In the preface to his admirable "Popular History of England," Charles Knight, explaining his purpose in adding another to the many similar works already in existence, quotes from the London *Times* the following remarks made by that journal upon an address which had recently been delivered by Lord John Russell on the "Study of History": "We have no other *History of England* than Hume's. The cool scoffing philosopher who could relate with unruffled temper the outrages of despotism, the vices of kings, and the extravagances of superstition, and reserved his criticism for genius and his sarcasm for zeal, still retains his place on our shelves and our tables. Goldsmith has put him out of boys' schools, and Mrs. Markham has hit on a style that does admirably for young ladies; but when a young man of eighteen asks for a *History of England*, there is no resource but to give him Hume." The historian then goes on to say that while he had long desired to write a history of England, and had collected many of the materials, one observation of the journalist gave a definite character to this desire. "I considered," he says, "the 'young man of eighteen,' the representative of a very large class of readers in the present day." And so for this "young man of eighteen," as a type of all who had like needs, the work was written.

I believe, my brothers, that all of us have similar opportunities, in greater or less degree, with reference to Freemasonry. It has been my frequent experience, and I believe it has been the experience of many of you, that a young man of twenty-one has come with eager questioning: "What is Freemasonry? What does it mean, and what does it teach? What advantage will it afford me if I enter it? In a word, why should I become, if I may, a Mason?" These are fair questions, and we must stand ready to answer them intelligently and truthfully. We must be able to answer them in such a manner that the inquirer will see something of the symmetry and beauty of that work which can be revealed to him in its fullness only when he is admitted to share in it. The young man of twenty-one who has been attracted by the reflection of Masonic light from your life or mine, and comes to us with this desire for knowledge, may fairly represent all of the outside world who are interested in our work and brotherhood. Let us then ask and endeavor to find some definite answers to the query, What great and important truths underlie the Order? In other words, What is Freemasonry?

Permit me first to speak of some things which I believe it is *not*.

1. Freemasonry is not a "secret society," in the ordinary use of that term. This may seem to be "a setting forth of strange gods" to some who have been accustomed to look no further than the ritual and ceremonials of the order. It is true we meet in scenes of which the world knows nothing; we recognize a brother by means which a brother alone can understand; we are bound by mystic ties in many a deep and holy lesson; but I insist that these things are not the life and essence of Freemasonry. It is not in signs or countersigns, not in ritual or ceremonials, not in lodges or degrees that our great brotherhood finds its *raison d'être*; in none of these is its true work; through none of them does it accomplish its real mission to the world. If its influence for good does not go beyond the lodge room, it cannot claim the confidence of those without the door. When in ordinary social life you meet a loved friend, there is the cordial greeting and the warm clasp of the hand; there are words of love and interest; there are expressions and tones that show how your friendship is valued. But it is none of these things that you really love in your friend. The greeting, the hand clasp, the word, the expression, the voice tone, are all grateful to you and pleasing; but you value them only as the outward manifestations of something within which give to them reality and life. You love the friend, not merely the evidences of friendship. His truth, his nobility of character, his manhood, the faithfulness and purity and loyalty of his love bind you to him. All these qualities of mind and heart find their expression in the glance of the eye, the pressure of the hand, the tones of the voice; but these expressions of love are of value only for that which underlies them.

It is thus with our beloved Order. The great and heaven-born principles which underlie all our outward signs and greetings and modes of recognition, are the real and true Freemasonry. These principles give life and reality to our sublime ritual, and make the work of the lodge room to have a deep and lifelong significance. The true Mason will ever look beyond the accidents of glance and clasp and word to these eternal truths, which, great and far reaching as the human race, high and holy as the heavens, constitute the essence and life of the Order of Ancient Free and Accepted Masons. These sublime truths are not, as they never can be, secret; nay, it is our mission to make them known to all men. Therefore is it true that in its inmost life, in its real existence, Freemasonry is not a secret society, but lies open to the gaze of all mankind.

2. Again, we do not ever promise this representative "young man of twenty-one" coming to us for information that, as a result of his fellow-

ship with us, he will receive material aid or financial benefit. If such an one should approach us, we must bid him look for advantages that will far outweigh all such considerations; we must elevate his thoughts to a height they may never yet have reached. *We* know, of course, my brothers, that the fraternal love that goes out from our Altar will never suffer a brother to need, or to be destitute or forsaken. We know that the tie that binds him to us is so strong and real, that our hearts must ever throb with the pulse beat of his, and that his sorrow is equally ours. But in this, the right hand and the left are not to know each other, and the veil of secrecy is ever at hand to guard the wants of the needy from the gaze of the world, and to make the giver doubly blest in his silent giving; and he is content the while that it is known to "the Father which seeth in secret." Yet none of these things can for a moment enter into our consideration of the principles of Freemasonry. We are not to publish to the world our acts of kindness and brotherly love. We are not to say to the inquirer that he will be supported and watched over in sickness; that his family will be our care when he is taken from them. In a single word, Freemasonry does not in any way claim to be a beneficial order, or an insurance society. We give all honor to the orders that exist for these purposes, and have such noble ends in view. These organizations meet a deep want, as they arose from a sense of that want. But Freemasonry is not a "*society*;" it is a great brotherhood; and we offer nothing from its grand store-house of Wisdom and Strength and Beauty to one who looks only for material benefits. No, brothers, but we do offer him the nobler gifts of Light and Truth and Knowledge. We will receive him into our great brotherhood, which literally makes every nation under the sun akin. We will instruct him in the mysteries of learning and of truth that have been gathered by our fraternity during an existence that goes back so far into the past that no history or monument of ancient times can be found but is full of our labor and handicraft, to him whose initiated and instructed eye can read it aright.

3. Once more, Freemasonry is not a church, nor does it in any way take the place or intrude upon the domain of the Church of the Living God, but is its friend and hand-maiden. We hear a great deal of this from the outside world, and now and again a brother whose enthusiasm outruns his sober judgment, may say that he finds in Freemasonry enough to satisfy him mentally and spiritually, and asks no other religion. But he has never read this upon the scrolls of our mysteries. While we can understand how much reason there is for his enthusiasm, and his love for the wondrous beauty of the sublime Order, yet we know that he has not read

aright. One who has drunk deeply at the mystic fountain of Masonic light and knowledge will not thus confound the Divine and the human. No true Mason will say that his religious longings find full satisfaction in the teachings of the Craft. In rebuke to such an one, Masonry would quickly make answer in the words which the angel spoke to that Grand Master of our Mysteries, St. John the Evangelist, when he was about to offer to his heavenly guide the worship due to the Eternal Master alone: "See thou do it not; I am thy fellow servant, and of thy brethren. Worship God." Freemasonry is the grandest human institution that earth has ever seen. It towers far above the mountain tops. But it makes no covenant with God for salvation. Its Altars are indeed sacred, but they are hallowed only by the fealty of mutual human ties, and by fraternal love which prays for and receives the blessings of the Eternal One. It is a crystallization of the truth of the brotherhood of man, sanctified by that other truth, the Fatherhood of God; but it makes no Atonement; it offers no sacrifice save that of prayer and praise; it speaks of no Mediator. Its teachings elevate and strengthen; they impart the grandest of lessons; they take of Divine things and show them to men, and the unceasing fires of our earthly Altars are lighted from the quick flame of Spirit life above. But Masonry is only the hand-maid of religion. She never dares to say, "Look to me and be ye saved," but ever points upward to the Heavens and to the Throne, and to Him that sitteth thereon, and bids all who recognize her vows to be true and loyal servants of the Most High God.

In these three ways, at least, we must answer the inquirer negatively. Now we come to positive teachings; to those great and far-reaching principles that ever abide the same, like the depths of the sea that no tide ever disturbs, though the upper waters be drifted hither and thither, that no storm ever reaches, though the waves above be lashed into fury. Our ark is fixed on a rock of strength, firmly grounded in the laws of immutable truth and everlasting right. Let us then understand the starting point of our positive teaching to be that, aside from all that represents Freemasonry to our senses—the signs and tokens, the ceremonies and ritual, the lodges and degrees that we know so well—there is a great body of TRUTH which gives to visible Masonry a meaning, and makes it to be of worth and value; a body of truth without which all that appeals to eye or ear or touch would be as meaningless as the babbling of a brook, as transient as the writing in the sand at the sea shore. And this BODY of TRUTH, my brothers, I hold to be FREEMASONRY; and all the rest are but its symbols. The separate teachings of this Truth are the stones that make the foundations upon which we build. Age follows age, and generations pass away,

but all build upon the same foundations, which no change can affect, nor flight of time destroy. Enshrined in our mystic circle of teaching, we find some holy lesson for every need of humanity. It has ever been the mission of the Craft to strive to gather these, to protect them from error, and to spread them before every brother whose eyes have opened to Masonic light. By no novel inventions, but by conserving and preserving the old landmarks that point the way to earthly happiness and to eternal life, is its best work done. The inquirer, therefore, must not look for any strange or startling revelations in Freemasonry, but only for an honest presentation of the holiest lessons that have been given the world, though they will greet him in a new and hitherto unknown garb, and will shine brightly with a strange but gracious light.

From this point we may trace out our paths in many and various directions. In what I have further to say, I ask you to follow me into but one of these tempting paths of inquiry, but one which will resolve itself into several thoughts as we proceed.

If, in taking a rapid glance at the world of thought, of life and of action, we can find any principle that seems to underlie all others, and to be contained in whatever is true and pure, we may be confident that we have found a principle that underlies all that is best in Freemasonry. Can any such general principle be found? Is there any one idea that seems to pervade all life and all action, and to be concerned with everything that can come to the knowledge or notice of mankind? I believe there is; and I believe it to be the *Law of Triune Existence*; and I believe that this Law of Triune Existence lies at the base of all the teachings of Freemasonry, even as it is the fundamental idea of the whole universe, from the tiny insect of the summer day whose *moving will* and *beating wing* make with the *resisting air* a triad of forces that unite in the *one rapid flight*—up to the very Eternal God Himself, the Everlasting Triune, the Awful Three in One, and One in Three.

Let us examine this thought with some attention; first and briefly, as a principle of general application, and next as an especial feature of Freemasonry, in which it leads to and explains most important truths. And I beg you will bear in mind that I am proposing no theological question whatever. I simply desire to ask, What are the facts of natural life? If these facts lead to any convictions or beliefs, we as Freemasons are always ready to accept all truth; but our question at this time is only as to the laws of the material universe.

I am not prepared to say (simply because I cannot prove it) that we shall find every action of natural life and every form of existence in the

world to be a trinity in unity. But I do assert that there are such full indications of this law in every direction, and in every department of knowledge, as thus far investigated and understood, that we are justified in the assertion that it must be a fundamental idea in nature; and "nature" is but our name for the work of Almighty God.

Begin where you will. Take, if you please, mechanical power. The lever is one of the simplest of these. Upon what does the usefulness of the lever depend? Entirely upon three things: power, fulcrum, weight. Remove any one, and your lever as a mechanical force is gone. It is therefore a triune force, and only as such can it be employed. Its existence depends upon the union of three in one. The mechanic is not able to strike a blow without the operation of the same law. The arm—the tool—the resisting object—these three must join, in order to produce a blow; the blow is one; its component parts are three. The same principle turns up the furrow; and the seed that is sown there must also act according to nature's triune law, ere the harvest can be gathered. The decaying germ sends up the stalk which grows the grain; or, as the Master long ago grouped them, there are "first the blade, then the ear, then the full corn in the ear." Again, as every farmer knows, the grain in his golden fields is the result of a parental union of positive and negative forces in the plants, distinct from each other, which join to produce the fruit of such union. Every stately tree that lifts its boughs and sends greetings upward to the skies, lives only by the law of triune existence. What is it but the union of root and trunk and branch? and were either away, where were the tree? The three make the one. Then there are the bud, the blossom and the fruit; these three must be, ere the autumn stores can be gathered in.

This same law holds in animal life. Have you never seen in your horse or your dog anything of a triune existence? It is there, in the body, the life-principle, the instinct; each separate, yet each necessary, the three forming one existence. As we rise to a contemplation of ourselves, the wonder increases with every ascending step. A trinity within himself—his Body, his Soul and his Mind—each human being is an example of this universal law. And when you have separated these elements in order to consider each, what is the body but a three-fold unity, a combination of flesh and bone and blood? And is it too much to believe that in the upper world of clearer knowledge and undimmed vision, we shall find in the soul, as we contemplate it in the light of eternal life, some mysterious union of three in one, some wonderful law of triune existence? The heavens tell the same story and show the work of the same Hand. First, our

own firmament with its threefold light-bearers; and as we look further, it is no chance work that reveals a triune law in the orbits of the heavenly bodies, where circumference and diameter are so nearly as three to one. Thus, rising higher and higher, we even dare at last approach the Great Throne, and listen to the cry that continually ascends from the gathered hosts that cast their crowns before the sea of glass: "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." And so we reach the crowning of all our search, in the thrice Holy and the great Triune; the thrice Holy and the Three in One; the thrice Holy and the One in Three.

My brothers, it is no fanciful idea which I have thus touched upon, and the outlines of which I have endeavored to indicate. The more closely we study this thought of a threefold existence everywhere, the more clearly shall we see that its application is all but universal; and I am prepared to believe that a fuller knowledge of the plans of the Almighty than we can hope for here, will show us that not only man, but every creature of His Will, and every creation of His Hand, is in His Own Triune Image.

And now let us bring this principle into the mystic circle of Freemasonry as an explanation of its tokens and symbols, and as a guide to and interpretation of its great and sublime lessons of truth. Here pre-eminently it has its home; here we find the law of triune existence springing out to meet us from every ceremony and every lesson. Let us recall some of them.

The would-be Entered Apprentice applies at the outer door for admission to the mysteries of Freemasonry by three demands that unite in one summons; and such his answer. From that moment, throughout his journey Eastward, and until the end of it all, when he receives through the wondrous solemnity and beauty of a ceremony he can never forget, the great and sublime final teaching of the Craft in its threefold division of belief, in the One Eternal God, in the Risen Body and in the Immortal Soul—through these and all that intervenes, he meets the same great principle of triune life, of three in one, and one in three. Follow him, if you will. One who has never studied the work of the Craft through the medium of this ruling idea, has, I believe, lost its greatest beauty; and it will come to him as a surprise to see the threefold truths of all Masonry trooping out to meet him at every turn.

The Master and his two Wardens are the three guardians and keepers of the Craft, which "extends from East to West, while between the North and the South in every clime and nation are Masons to be found." These three stand as one in the government of the Lodge. "Our institu-

tion is supported on its three pillars, WISDOM, STRENGTH and BEAUTY." There is the threefold division of the day, with one portion for labor, one for loving service to God and for our brother, and one for needed rest and refreshment; these three make up our life's day. The three symbolic degrees, and the three periods of life they typefy, youth, manhood and old age, stand out with their one lesson, as the life in its three stages is but one. Then we come to those stepping-stones to life eternal, the gracious and precious virtues of Faith and Hope and Charity, with their lessons for the whole world, of Faith in one God, of the blessed Hope of immortality, of loving Charity for all mankind. Well may we pause in reverence before these three bright and clear-shining stars that unite in the one glorious constellation of our duty and labor. Three Graces are they; and our hearts never tire of the contemplation of the clinging love of gentle Faith, the eager brightness of expectant Hope, the grand and noble form of all-loving Charity, that "very bond of peace and of all virtues, without which whosoever liveth is counted dead before God." These three are as one:

"Three golden arrows in the quiver
 Filled else with darts of strife;
 Three sunny islands in the river,
 The rapid stream of life.
 Three stars in heaven's gem-decked attire
 That never fade or dim;
 Three harp-notes in the spirit lyre,
 That angels love to hymn.
 Three blossoms from the land of flowers,
 To cheer the fainting soul;
 Three rays of beauty from the bowers,
 Beyond life's utmost goal;
 Three strains of rapturous music, swelling
 Around the burial sod;
 Three pillars in the holy dwelling,
 The Temple of our God."

And now let us draw near to our Altar and look upon the great Light that shines therefrom. Reflected hence from the loyal heart of every true brother, this Masonic Light sends out rays of purity and goodness, of wisdom and power, of strength and beauty, that go very far to illumine the thick darness that sin has thrown around the human race. But whence this Light, and wherein contained? What are its symbols? They are three—and from the three emanates this one Light, streaming from the

Altar of our brotherhood into our hearts. Three lights, or light-bearers, find a perpetual resting-place upon every Masonic altar: that Holy Word of life, the Bible; that guide to truth and justice, the Square; that emblem of earnest self-restraint and faithful labor, the Compass. Nowhere in our Craft is the law of triune life more perfectly shown than here. The beauty and glory of Masonic Light is received at the Altar, one and intact, and yet is seen to flow from three sources into a single stream of pure brightness, as from the very Throne of God. Will you bear with me a moment longer as I direct your thoughts to each of these lights as considered apart.

Each of the lights is a unit, but each is three in one. The Holy Scriptures have been divided by the authority of our Lord Himself, into the Law, the Psalms and the Prophets. These three, the Law to regulate life; the Songs of praise in the thankful heart; the Prophecies of future glory and peace for the weary soul; do they not fill the whole sum of our needs?

"The Square to the Master;" but while it is one, yet it consists of its two equal sides, teaching impartiality of decision and command, and the angle of union for all the Craft in their common right to the protection and love of the Master; and these three form the one Square. It is not otherwise with that light of the Craftsmen, the circumscribing Compass. With its two diverse points joined in one place of union, it teaches by this triune form the lessons the Craft need to learn; that while as men and individuals our thoughts must run in opposite directions, yet as brothers of the sacred Craft, we must ever hold these diverse sentiments in subservience to the common weal, and find a place for united labor in that other triad of duties that lie before every true Mason: for God, for his brother and for his immortal soul; and these three make up the one chart by which our lives may be guided safely to their final and eternal haven of rest.

I know I have already detained you too long from the many important matters that await your deliberations this evening. But will you pardon me yet a little longer, my brothers, while I suggest (and I can now only suggest) a train of practical thought that grows so inevitably out of what I have said that it cannot have escaped your attention. I alluded awhile ago to what I called the "great and sublime final teaching of the Craft" to the new made Mason, "in its threefold division of belief, in the One Eternal God, in the Risen Body, and in the Immortal Soul." These three truths are so important and so eminently characteristic of our Fraternity that were we called upon to state in a few words the prominent tenets of

Freemasonry, we could not sum up our creed in more complete or perfect form than this: "I believe in the One True and Eternal God; I believe in the Resurrection of the Body; I believe in the Life of Immortality beyond the Grave." This is Freemasonry, and this we firmly believe as our trinity of faith, our triune creed. A single word as to each, and I am done.

1. "I believe in the One True and Eternal God." Those are very strong words of the Psalmist, and words that go to the root of the matter, where he says, "The fool hath said *in his heart* there is no God." It is not with his lips that the blasphemy is uttered; it is not an open enemy that does this dishonor; then it could be borne, then it would fall powerless. The man and the Mason who dishonors God, is he who while professing to believe in Him, in his life belies that profession, and by it shows that whatever his lips may utter, his heart says "There is no God." Fools indeed, and blind are such men. Does any brother, worthy of the name, believe that a mere verbal acknowledgement of God's existence is all our tenets demand of him? Lip service is no more acceptable, and scarcely more tolerable, in Freemasonry than in religion. The same Jehovah of Hosts is the God of both alike. See to it, my brothers, that your hearts confess the Eternal Existence; see to it that your lives proclaim what your lips profess; that there is a God who has created, and therefore owns you; who ever guides your steps; whose eternal Eye, sleepless and untiring, is in every place, beholding the evil and the good; who will call you to judgment for the deeds done in the body; whose Square of exactness shall try every craftsman's work, whether it be fit to enter into the walls of that Temple not made with hands, eternal in the Heavens. Thus our belief in God will become a vivid, ever present, and living reality, and will manifest itself in a life consecrated to His service. It will result in a reverence that will never so far contradict its professed belief, or so stultify as to take in vain that Most Sacred Name. No man who believes there is a God, will ever be guilty of profanity; no Mason who is true to his vows can ever be an ungodly man, or a blasphemer of the Almighty. It is thus that we "believe in the One True and Eternal God."

2. "I believe in the Resurrection of the body." We have so learned this glorious truth, my brothers, that it can never cease to be a part of our thoughts and recollections. But how are we using these bodies that shall rise again? Let it be in such manner that, although corruption may have seized upon them, still no such blight shall be theirs, by our fault, as to unfit them to be the eternal shrines of purified souls. God, in His power, can, as He will, restore every dead body to life, "bone to his bone," till

our mortal frames shall stand immortal in His strength. But in all His economy of love and grace, there is no plan for redemption, in the great hereafter, for those who refuse to be true in the present life. Oh, Brothers, be true and be faithful before the glorious thought of that Eternal Day when death shall be forever conquered, and the grave be no more; when this "corruptible shall have put on incorruption, and this mortal shall have put on immortality!" These weak, human bodies, that are so enwrapped now with their earthliness and sinfulness, are to be brought forth with joy unspeakable; and so literal and true is this, that we may say with the holy man of old, "I know . . . that *in this flesh* I shall see God." Is not this truth one worth believing, worth holding sacred, worth keeping inviolate by a true and pure and upright life, a life so given to the love of God and of our brother, that no blemish, "no spot or wrinkle, nor any such thing" shall be found in it when it stands before the Judge of Quick and Dead at the great day of Resurrection?

3. "I believe in the Life of Immortality beyond the Grave." Before this sublime truth, we stand silent and awe-struck. There are no words of earthly tongue that can speak of the unspeakable. "Life everlasting!" Oh joy! oh crown! oh reward far outrunning the wildest dreams of delight conceived by man. "Life everlasting!" No eye hath seen thy beauties, thou fair land of immortal bloom; no ear hath heard thy harmonies, thou home of celestial praises; no heart hath conceived thy glories, thou haven of peace eternal, thou "mansion of the blest." What are earth's cares, its trials or its sorrows, as our hearts thus out-leap time, and behold the exceeding weight of glory thou shalt reveal unto us? "Life everlasting!" and before the thought of thee we bow in amazed and rapturous pleading, that our rest and our reward may be found amidst thine unutterable splendors, thou Golden City of God!

"Jerusalem the Golden!

We languish for one gleam
Of all thy glory folden
In distance and in dream.
Our thoughts, like palms in exile
Climb up to look, and pray
For a glimpse of that dear country
That lies so far away.

"Jerusalem the Golden!

The sunset in the west
Is but Thy gate of glory,

Thou city of the blest!
And midnight's starry torches
Thro' intermediate gloom
Are waving with their welcome
To Thy eternal home.

"Jerusalem the Golden!
Where loftily they sing,
O'er pain and sorrows olden
Forever triumphing,
Where all our glad life music
Now heard no longer here,
Shall come again to meet us
As we are drawing near.

"Jerusalem the Golden!
We toil on day by day,
Heart-sore each night with longing,
We lift our hands, and pray
That midst thy leaves of healing
Our souls may find their quest,
Where the wicked cease from troubling
And the weary are at rest."

ADDRESS.

DELIVERED BY BRO. FAY HEMPSTEAD, GRAND ORATOR, AT THE ANNUAL SESSION OF THE GRAND LODGE OF ARKANSAS, HELD AT LITTLE ROCK, OCTOBER 14, 1878.

Most Worshipful Grand Master, Wardens and Brethren of the Grand Lodge:

When you come to think of it, a Lodge is something more than "an assemblage of Masons, having a charter or warrant authorizing them to work." The bare fact of its being an assemblage, defines it as the result of the conjoint action of the will of different individuals, which is the foundation and source of all social progress! The structure of society is such that though the individual constitutes but a single sypher in the great sum of human existence, yet he is endowed with so great a force, that the allied action of many minds tending in the same direction, creates a power that acknowledges no ruler; that is complete and perfect unto itself; that gathers all its component parts in one self-sufficient whole; that forms a thorough and perfected entity in all its varied appointments.

Such, indeed, I may say, is the common law of Nature. We have but to turn to the great book which she holds ever open before us, to see that there also the strength that lies in the completed result, is but the combined strength of the individual particles.

The tree of the forest is but the grouping of branches and leaves; the mountain buttress, towering to the sky, is but the aggregation of the rocky fragments that complete the pile; the river is but the welding together of the smaller streams, that bring their tribute to its tide; and even the great sea itself, that drags down the maddened beach with a murderous roar, is but the fusion of distinct and different waves, united in a common destiny and purpose.

It is true, as I believe, that the course of modern thought is such that the individual is gradually being dwarfed and dwindled, while the general good is being augmented and expanded. Science and invention are making sure and rapid strides in this direction. Iron feet and fingers have everywhere supplanted those of flesh; and we of this day and generation are gazing with wild-eyed astonishment, and listening with thunder-stricken ears to a *machine that talks!*

In short, the time described by England's laureate is present upon us, when

"The individual withers, and the world is more and more,"

but the time will *never come* when that impalpable power, born from the will of the many united in a common purpose, can be either abridged, curtailed or destroyed.

I find in your being assembled here to-day, Brethren, an expression and manifestation of this power. Each one of you is here because setting his mind in the direction of carrying out the tenets of our Institution, he has consented to the abandonment for the time of the attractions of home and the home circle; of the duties and engagements of business and profession; of the demands which friendship and acquaintances present; of the allurements which personal interest affords; and has voluntarily selected to devote this time to gathering around the Altar of Grand Masonry, to participate in and uphold its ancient gatherings.

Such action leads me to reflect how great a power is that where all join from selection and choice in the prosecution of a common object. It is a theme gratifying to my mind to dwell upon; and I shall, at least with pleasure to myself, direct your minds briefly to a few reflections upon the subject of

THE STRENGTH OF VOLUNTARY ASSOCIATIONS.

A celebrated Roman orator has declared, that the beginning of all discussions should consist of a definition, in order that it may be set forth clearly what is the subject in controversy. Acting upon so excellent a precept, I shall lay down two propositions, that I shall endeavor to impress in the course of these observations. It shall be my effort to show:

First—That to make voluntary associations successful, it is necessary that the individuals composing them, should enter into the cause with their utmost zeal; and

Second—That to keep them strong, it is necessary that the members thereof should be actuated by high and pure principles.

It was a doctrine of early English philosophy, under the leadership of Hobbes, that all the actions of men spring from selfishness and a desire to promote self-interest. This hollow and repulsive scheme of ethics has found complete and thorough refutation both in theory and in fact, as the world has gone on adding experience to wisdom in the onward march of Time. Instances spring up at our elbows and close around us, where the actor leaves out of sight entirely any resulting good to self, and acts solely for the good that may accrue to others. In the formation of our Ancient Order, we have recognized the existence of this course of conduct, and

adopted it as the impelling guide and mainspring of our action, when we require the candidate, before his entry through the outer door, to give his full and free declaration that he seeks admission into the Order uninfluenced by mercenary motives, but solely with a desire for knowledge and a sincere wish to be serviceable to his fellow men. We thus put far away from him, all hope or expectation of personal gain, and appeal only to his sense of honor and zeal for his entering fully into the spirit of the work, and carrying out to the letter the principles which he adopts.

In selecting this principle of voluntary action of his own free will and accord, we adopt that which is the strongest cohesive power that can bind an association together; or it is the weakest. Let each individual of a society be actuated by a high degree of zeal, bent on acting fully and in every respect up to what is expected of him, and you have an organization founded in adamant; around whose base the flood of years may break and break, but still it remains.

Let the individual be lukewarm in his devotion, acting niggardly up to duties and hardly that; doing grudgingly whatever is done, and you have a structure built upon dissolving sand; a temple it may be fair and enticing to the outward view, but within exhibiting only a dead cold splendor—a dry husk, from which the quickened grain of life and action has departed.

It is unfortunately true, that men are in large part so indifferent to each other's welfare; so involved in self and their own concerns, that they have little thought or attention for what does not immediately redound to their personal gain or advancement; but instances are not wanting where men whose hearts are of the larger mould, rise above the narrow limits of self concern, and enlisting under the fair banner of philanthropy, do valiant battle with want, need, sickness, and distress, for no other reward than an approving conscience, and the applause of that "still, small voice" that tenants the inner corners of their souls. Let us look around us and see if this be not true! Let us look close home, and see if we can not find, ready to our hands, a grand instance of what strength is exerted by voluntary co-operation, where all the members are inflamed by a high degree of zeal!

It has not been many months since this country was visited by a pestilence more fatal than any that had ever invaded her borders before, and thousands succumbed to the poisonous breath of the deadly Upas tree, that sprang up so suddenly in the land. It has been so recently ago, that the tears are not yet dried upon the cheeks of the widow and the orphan, made desolate by the ravages of the dread monster. And when the relentless disease was at its height, a noble society rose in its might, and

gathering strength from every citizen whose heart was in the cause, there was sent to the stricken cities money and men, physicians, nurses, medicines, provisions, clothing—everything that could be serviceable in combatting the want and misery that waked in the train of the dire disease. All honor to the gallant Howards! A more splendid instance was never recorded, of what can be accomplished in humanity's behalf, by voluntary co-operation in a common cause.

And I might say the same for the noble medical fraternity, they whose call and office in life it is to respond oftener than other men to humanity's cry. With one accord through the whole of this broad domain, putting away the demands and requirements of their particular sphere; laying aside private interest and individual gain, these brave men hurried to the battle ground where death and danger lurked in every crevice, and unflinchingly fought with the enemy to the bitter end—aye, bitter indeed, for though many successfully avoided or turned aside the darts of death, there be many who have fallen asleep.

But why particularize again? What greater instance could I cite than when I reflect that the *whole nation* became a *voluntary society* for the relief of the sufferers by that plague, and money and means were poured in upon them by generous and sympathizing hearts, as freely as the rain falls from overcharged clouds in a summer sky.

Happy are we, Brethren, if we, in our voluntary association, are actuated by a similar zeal. But—I say it in pain—are there not too many in our midst who are cold, indifferent, slack and faint; who are Masons only in name; conspicuous at funerals and other public processions of the Order, but invisible in attendance on the Lodge and its work; in kindly offices to the sick; in remembering “the widow and the orphan, and the Brother fallen into decay?”

But I have no misgivings as to the stability of Masonry on this account. There may be drones in our midst, but we have only to look backward to the long stretches that lie between us and the Temple, to see that faithful breasts have been the rule, indifferent ones the exception. An organization having no other cohesive principle than the voluntary support of its members, could never have stood so long a beacon light shining in the dark, if there were not faithful watchers to keep the lamp trimmed, and the vessel filled with oil.

Now since the individual is the all essential element in creating the general result; is invested with so much power, and so much depends for success upon his particular zeal, it follows that unless he is elevated in his principles, and raised to a high standard in his morals, the society which

he composes will be correspondingly lowered in its tone, and dragged down to the low level that he makes for it.

It is no matter that a society has a high object; if it be not composed of men who themselves have high principles to act up to that object, it will in execution assume a downward trend; the good of the object will fade out unfulfilled; or be made to remain content with a lesser grade of performance. You can not expect the fountain muddied at its source, to send forth the pure stream that was designed for it.

In the civil polity of governments wise law-givers recognize this fact as applying to the State, and bend all their energies to secure the enlightenment of the citizen by education, and the elevation of his principles and his morals, by encouraging the cause of Christianity and the church, deeming that a government is healthy and sound, and better able to accomplish grand results, in proportion as the citizen is elevated and purified.

If this is so forcibly true with regard to the State, where one is compelled by the law to do or omit to do certain things, it is equally and even more forcibly true with regard to our association, where there is no law to say how much a man shall love his neighbor, or how much he shall befriend and assist a distressed brother; but merely charges him *with* that duty, and leaves him alone with his heart and conscience to determine what shall be the measure of his performance.

The selfish and narrow-hearted will find a scanty obedience sufficient for them; the indifferent will probably shirk the duty and put the subject behind them; or like the Priest and the Levite "pass by upon the other side." The kind of men that are needed to meet requirements which the heart and conscience prescribe, are men who *have* hearts and consciences. None others will suffice. A man who is not himself actuated by principle, can not see and recognize a duty which principle prescribes. Therefore it is particularly important, Brethren, that we should carefully guard the outer door. Masonry is a thing of the heart rather than of the head; and I had rather the man who knocks there for admission, should be stamped with the patent of that nobility which proceeds from high principle out of an honest and good heart, than for any other qualification with which he can come endowed. I take my idea in this respect from what has been said by a great Poet to a certain high-born lady, who in the boastful pride of her ancient blood and long line of descent, was answered:

"However it be, it seems to me

'Tis only noble to be *good*,

Kind hearts are more than coronets;

And simple faith than Norman blood."

You will find that where a society is composed of picked men, and none but the very best are chosen, that that fact of itself will do a great deal towards strengthening and cementing the organization. It awakes in each member a spirit of just emulation with his fellows, to be up to the highest mark in worth and conduct. It creates what the French denominate, "*Esprit du corps*"—of more value than any spirit that can be aroused in a body.

When the great Frederick of Prussia organized his National Guard, he permitted only those to enlist therein who were six feet high by actual measurement. This selection from the most perfect types of physical manhood, created a splendid body of soldiery, whose imposing appearance commanded the attention of everyone wherever they went; and I doubt not the mere fact of his being so conspicuously one of a chosen band, had the effect of making each man a better soldier.

Certainly, Brethren, we could not do better than to carry the great Monarch's precept as to physical qualifications into the moral sphere, and say that no man can enlist among us unless in conduct and pure principles he stands six feet high without heels!

When the conduct of each member is squared by this rule, the society which they compose can not fail to be durable. Experiments that have been made in governing men in the past go to show, that those systems are longer lived where an elevated manhood is established and appealed to to *lead*, than where force is employed to *drive*, the subject. The forcible may for a time overawe and terrify the citizen, but in time it becomes the victim of its own blind fury; and turning upon itself dies from the venom of its own sting.

When Draco framed a code of laws for Athens, he made the smallest and most trifling offenses punishable with death. He summoned the strong hand of power to hang about the every-day life of the citizen, and armed with a terrible sword to smite the lightest dereliction of duty. This rigid system lived but a brief life, and went down into history a synonym for blood, at the memory of which it is difficult to repress a shudder.

When Lycurgus gave laws to Sparta, he employed a system the reverse of that of the Grecian legislator; and acting upon the principle that the purity of the citizen is the true bulwark of National stability, he constructed a scheme of laws whose ultimate effect, through a long-continued life, was to make that people, a people great in peace as they were great in war; whom the world remembers as a band of heroes; and who, though they have perished with the nations, have gone down leaving a long-

enduring tinge of glory behind them; as the setting sun reddens the edge of the western sky, long after its beams have disappeared.

Surely, Brethren, with the trumpet voice of History thus sounding from her distant heights for our guidance, we will most grievously err, if we do not see and follow the good that has been wrought out for us by the great of old,

"Those dead but sceptered sovran's who still rule
Our spirits from their urns:"

I have thus, Brethren, in a somewhat loose and rambling way, presented to you the two leading ideas in my discourse concerning the strength of voluntary associations, and have endeavored to press home to your attention two things which, indeed and in truth, I may call self-evident, viz.: That such associations are only successfully conducted when supported by the unflagging zeal of their respective members; and are only kept strong by those members being elevated in character and principle. Really when I state these two propositions, they sound to me axiomatic. They prove themselves without argument, yet if in what I have offered to you there shall prove to be one thought or sentiment that will cause you to reflect upon the two; or will arouse you to seeing them carried into effect and enforced in your local surroundings, I shall count my time not idly spent in handling two threadbare truths—I shall rejoice that, not in vain "I wore my sandal shoon, and scallop shell." It really comes to us in the garb of a duty to see that these two old ideas, these twin sisters of an ancient time, are not put by and forgotten in this brand-new modern world of ours, but that they should be all the more remembered because of their long standing.

Masonry has come down to us with certain ancient forms which we must ever keep in view; certain ancient landmarks which we must constantly run back to, to guide our walk. Let us not transmit it to our successors, lower and belittled from its object, and in its observances, because of our want of watchfulness as to who enters, and our want of zeal in its behalf. Let us support it with an earnest warmth; and let us see that none enter but those whose characters will prove a guaranty that they will do likewise, and we will prove ourselves worthy links to knit the generations past and to come; and worthy to have basked in "that hieroglyphic light, that none but Craftsmen ever saw."

ADDRESS.

DELIVERED BY REV. B. R. BAXTER, OF OREGON, MO., BEFORE THE GRAND LODGE OF NEBRASKA, AT BROWNSVILLE, NEB., JUNE 5, 1860.

Officers and Members of the Order of A. . F. . and A. . M. . :

Most cheerfully would I transfer the responsibilities of this hour to those more competent to discharge them with acceptability to the Craft, and profit to all; but as this I may not do, I proceed to define and defend *some* of the principles of Freemasonry. So large is the field before me, and so various the sources from whence instruction may be drawn, that I feel as I imagine the child would feel in a beautiful floral garden, where hundreds of flowers of varied hues would greet the eye and please the fancy, while it would be allowed to pluck but *one*; it would be difficult for it to make a selection with which it would afterwards be content.

Masonry conveys to us knowledge of one who constructs edifices composed of stone and mortar; but may be understood as including, anciently, artificers of various kinds. "Tubal Cain was an instructor of every artificer in brass and iron." A. M. 129.

Masonry is divided into Operative and Speculative. "The heavens," which "declare the glory of God, and the firmament," which "showeth His handiwork," and the earth, His footstool, all proclaim the power of the Supreme Architect, and lead us to exclaim, "O Lord, how manifold are Thy works! in *wisdom* hast Thou made them all."

Men become Operative Masons from *necessity*, to provide for their wants; and Operative Masonry is a *progressive* art. Babylon, founded by Nimrod, the great-grandson of Noah, was "the glory of kingdoms, the beauty of the Chaldee's excellency." This city, having reached the zenith of its glory under the reign of Nebuchadnezzar, as he walked upon its walls, and beheld its magnificence, it excited his pride, and drew forth the exclamation: "Is not this great Babylon, which I have built?" With its stupendous walls, magnificent gates, beautiful hanging gardens, and the gorgeous temple of Belus, it has been pronounced by a modern writer, "the *wonder* of the world." Nineveh, the chief city of Assyria, founded by Nimrod, was improved by Ninus the second, B. C. 1230 years, so as to be regarded, at *that* time, as the greatest city in the world. These, with Solo-

mon's Temple, which was built after a divine model, serve as specimens of the successful cultivation of the art of Operative Masonry, in the days of yore. Each passing day develops some new phase of this branch of Masonry, turned to account for the benefit of man.

"Speculative Masonry is a science, which, borrowing from the operative art its working tools and implements, sanctifies them by symbolic instruction, to the holiest of purposes—the *veneration* of God and the *purification* of the soul. The Operative Mason constructs his edifice of material substances; the Speculative Mason is taught to erect a spiritual building, pure and spotless, and fit for the residence of Him who dwelleth only with the good. The Operative Mason works according to the designs laid down for him on the trestle board by the architect; the Speculative Mason is guided by the great trestle board on which is inscribed the revealed will of God, the Supreme Architect of heaven and earth."—*Mackey*.

"*Freemasonry* is beautiful science of morality, veiled in allegory and illustrated by symbols." This definition ought to be indelibly inscribed upon the mind and heart of every member of the Order, and be the ruling principle of his life, and the guiding star of his final destiny.

Before entering upon the final delineation of the principles of Masonry we would briefly state what it is *not*.

1st. It is not a *political* association. It distinctly disavows any interference with the political opinions of any man who may seek identity with it. As an organization it forbids the discussion of political issues in the Lodge room, and leaves each member to quietly enjoy his own opinions.

2d. It is not a religious organization, in any sectarian sense. It seeks not to meddle with the religious creed or dogmas of any man, or association of men, but, as in the other case, leaves each member free to think and act for himself. "Masonry knows no religious sectarian creed beyond—'Faith in God; Hope in immortality; and Charity toward all mankind.'" Here it stops, as well it may, because upon this basis all good men can meet and work. The standard of Masonic morality is the Bible, the "great light" of the Order. Every principle and tenet of Masonry will bear measuring by *this standard*, and being weighed in the scales of truth and justice.

Freemasonry contemplates the moral, social, and intellectual improvement of its members. 1st. Its morality: it *requires* each member to believe in the existence and providence of one living and Supreme Being. While Masonry is true to her principles, no "stupid atheist" can ever gain admittance within her sacred pale, nor can the polytheist, who admits a plurality of gods, be obligated on Masonic altars. He who denies the ex-

istence of God has no object of trust, no foundation for his faith, and cannot be guided through the various chambers of our mystic temple; and should he profanely thrust himself within the outer court, his eyes should not be permitted to behold, nor his mind to conceive the beauties of Masonry. "Every Mason is bound by this tenure to obey the moral law," which is "the great light of Masonry." The infidel who rejects this "light" in whole, or in part, has no right to a place among Masons. He can never be made a "polished stone" in this beautiful edifice, and should be promptly rejected by all Masonic builders. All "irreligious libertines" are to be rejected. While Freemasonry is not a religious association, and does not promulgate sectarian dogmas, it is opposed to every species of vice. Drunkenness, gambling, debauchery, and dishonesty of every *grade*, and to the smallest extent, are contrary to Masonic principles, and no man who practices these things is morally *fit* to be a Mason. Masonry teaches reverence for the name of Deity, and he who blasphemes that name is an immoral man, and cannot be made a Mason without a compromise of the principles of the Order; and that Mason who profanely uses the name of God, *grossly* violates his *moral* obligations, and deserves to be expelled from the Order.

If "Freemasonry be a *beautiful system of morality*," how can those who are *habitually immoral* be regarded as Masons? We distinguish very materially between *bright* Masons and *good* ones. A man may be well versed in all the mystic cabala of the Craft, and understand all the work of the Lodge room, and yet not be a *moral man* nor a *good Mason*. We close this point in the address with a quotation from DeWitt Clinton: "Although the origin of our Fraternity is covered with darkness, and its history is to a great extent obscure, yet we can confidently say that it is the most ancient society in the world; and we are equally certain that its principles are based on pure morality; that its ethics are the ethics of Christianity; its doctrines the doctrines of patriotism and brotherly love, and its sentiments the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good, and kind, and charitable, it encourages; all that is vicious, and cruel, and oppressive, it reprobates."

Masonry recognizes *all* the social relations of society, and demands of all its members a just regard to them; and he who fails to render that regard, if out, should be *kept* out; and if, unfortunately, within, should be reformed or excluded. Men of sour and morose dispositions and selfish principles are not the material of which to make good Masons. Those who have no social element in their composition cannot *conceive* nor *practice* those refined principles socially taught in Freemasonry.

It is not true that Masonry loves "darkness rather than light," and ignorance more than knowledge. On the contrary it directly contemplates the intellectual improvement of its members. To this end it directs the prudent disposition of time, and advises the study of the "liberal arts," and directs to the investigation of the various departments of scientific research. The successful study of the principles of Masonry will make Masons men of more than average intelligence. He who fears God most *devoutly*, regards the *rights* and *interests* of his fellow men most *conscientiously*, improves his intellect most *assiduously*, cultivates his moral and social qualities most *successfully*, who governs himself most *scrupulously* and practices charity with the most *prudence* is the *best Mason*.

It is sometimes objected to Freemasonry that it is opposed to Christianity. The very reverse of this is true. It is the handmaid of virtue and religion. Otherwise good men would not be connected with it. We may successfully challenge all its opposers to find anything in Masonry contrary to the tenets of revealed religion.

Others object that it is contrary to the civil and political institutions of the country. Are such persons sincere? If so, they are the most *deplorably ignorant*, and are prepared to believe any and everything they may hear. One of the fundamental principles of Masonry is, that "in the state its members are to be quiet and peaceable citizens, *true* to their government and *just* to their country. Not to countenance *disloyalty* nor *rebellion*, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which they live." Again, some object because of the immorality of the members. This is the fault of *Masons*, not of *Masonry*. There are immoral members in all moral and religious associations. Judas Iscariot was a "*devil*" as bad, I should think, as the worst specimen of a Mason that could be found. He who would hold a *system* responsible for the improprieties of its members, lacks either *capacity*, or *candor*, or *both*, to reason on any subject, and should be left alone in his glory. Doubtless the motto of such is, "Where *ignorance* is *bliss* 'tis *folly* to be *wise*." The objection to Masonry is that it is a *secret society*, and the argument (if such it may be called) is that whatever is secret is necessarily evil. Masonry is not a secret organization, so far as its principles are concerned. These are published to the world, and court investigation alike from friend and foe. In its work in the Lodge room, its signs, etc., it is a secret society, and its secrecy is its only indemnity against imposition. Remove its secrecy and you destroy its identity, and upheave its very foundations.

Various church organizations, as such, oppose Masonry. Roman Catholics oppose it because it gives the Bible to the people. Other small organizations, composed of *small* men, competent only to deal in *very small* matters, make it a test of church fellowship. For this regulation Masonry owes them a vote of thanks, because I have never seen a member of one of these associations of sufficient mental caliber to make a *small-sized* Mason. I venture the assertion that the most violent opposers of Masonry are those who are most ignorant of its principles and tenets.

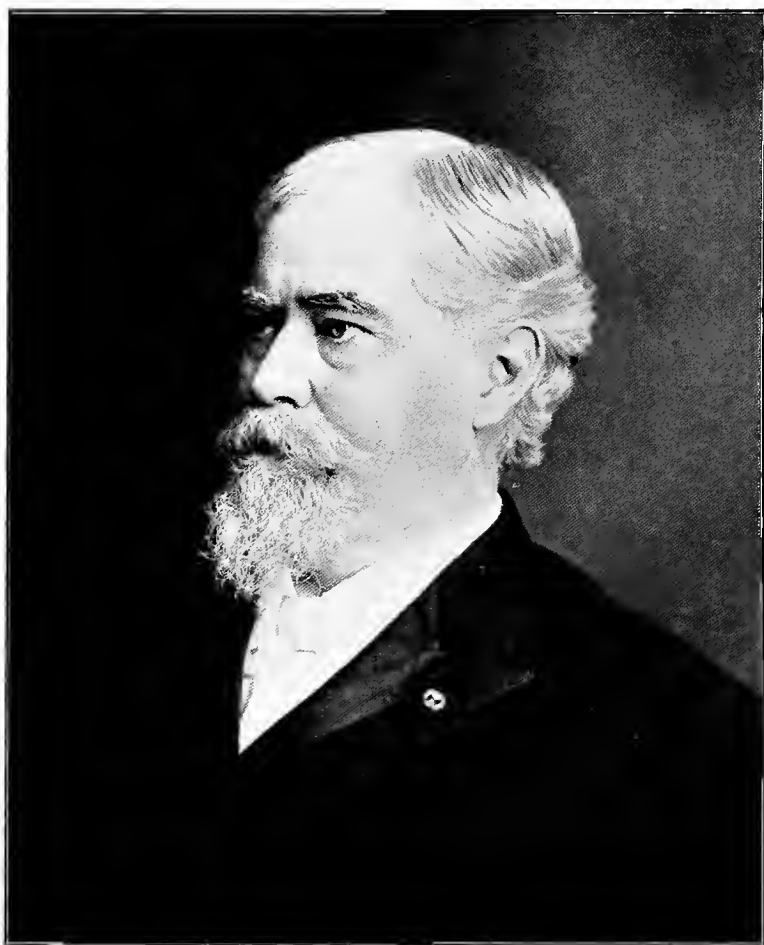
An important question is, will Masonry be perpetuated? It has withstood the opposition of all its foes, from without, and all treachery from within, and there can be but one source of imminent danger, as long as we guard with proper vigilance the entrance to the inner temple, and reject all improper material, our edifice will stand, proudly bidding defiance to outward influences and unfriendly combinations. "Our institution is being supported by Wisdom, Strength and Beauty," is destined to an enviable immortality. Though the outward temple may be dissolved, its principles will not, *cannot* be affected by time, and chance and change. "Though the foundations of the earth be removed," yea, "though the globe itself be dissolved, and like the baseless fabric of a vision, leave not a wreck behind;" though "the elements melt with fervent heat, and the heavens pass away with a great noise," yet the "beautiful" morality of Freemasonry shall survive the final "wreck of matter, and crush of worlds," and shine with a brighter luster, as they shall reflect the rays of the sun of righteousness.

Let us ever bear in mind the emblems of our Order; some of which so significantly symbolize our mortality. Let us heed the voice of Jehovah speaking through the prophet: "All flesh is grass, and all the goodliness thereof as the flower of the field." Of man how truly it may be said, "To-day he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost which nips the shoot, and when he thinks his greatness still increasing; he falls, like autumn leaves, to enrich our mother earth." "These beautiful and expressive emblems close with the solemn realities of death, the deep, damp vault, the mattock and the grave." "These are gloomy considerations to our race, but to the Christian, the coldness and dampness of the grave are hidden by the evergreens of Faith and Hope, which sprung forth from the root of Jesse, who was cut down in the midst of his days, but from whose resurrection we derive glorious evidences of a blessed immortality. If, like our great pattern and exemplar, we are faithful to our trusts, violence may assail, but cannot destroy us; death will be no longer

a tyrant, but a tiler to usher us into the presence of our Supreme Grand Master, who presides in the Lodge above."

Brethren, "we are traveling upon the level of time, to that undiscovered country from whose bourne no traveler returns." Beyond the chilling flood of death, in that city which hath foundations, whose builder and maker is God, may we all meet again

"Where no bright dream is broken,
No flower shall fade in beauty's hand,
And no farewell be spoken."



John C. Black.

ORATION.

DELIVERED BY HON. R. W. JOHN C. BLACK, GRAND ORATOR, AT THE SESSION OF THE GRAND LODGE OF ILLINOIS, HELD AT CHICAGO, OCTOBER 4, 1894.

Most Worshipful Grand Master and Brethren:

I bow in your presence, for you represent not alone the most venerable of benevolences, but fifty thousand freemen of this imperial state, and by affiliation myriads more, who are all alive to the wants of their fellow men, their duty to the state, and their reverence for the right.

I am not, however, to-day to discuss the Masonic virtues of charity, faith, hope. I shall speak of

MASONRY'S PART IN ESTABLISHING LIBERTY AND ORDER.

Man longs to be free; the aspiration is all but universal, and the higher the grade of enlightenment the firmer seated is the desire for personal liberty; alike those condemned for political offenses, for crimes, or the sufferers of the struggle for existence; the toiler of the galley, the inmate of the penitentiary cell, the slave of the sweater's shop—all hope for a day when the sun will shine for them, and the sweet winds blow for them, and the universal mother yield her riches for them, made FREE. This it is that makes enduring the living of the unfortunate and the oppressed; and when servitude must last to the end, when all this life long chains must be worn and burdens carried, this it is that fills with splendor the hoped-for morning of the immortal life. There is no human wisdom which does not recognize this strongest of human desires—implanted in our natures, murmuring in the people's songs, sounding in their heroic music, borne in their traditions, burning in the history of their manifold struggle, making life tolerable and sweetening the patriot's death!

How patient it behooves the powerful to be in the presence of this great hope, and even of its irregular and violent manifestations! For we know that in the long ages past this priceless jewel has been kept for kings' wearing and for conquerers' swords. We know that the unorganized multitudes have been borne down by the chariots and the horsemen, the legion and the battalion; that order has meant tyranny, and peace slavery. And confusing the true and the false, many have again and again

believed that all order was oppression; that all law, which is the symbol and expression of order, was usurpation, and that all authority was tyranny and to be overthrown, and from this despondency has sprung

ANARCHY,

the crazy child of generations of hopeless wrong, the monstrous birth of bad rule; with the sinews of the multitude, the brain of guile, and the conscience of the madman. Anarchy, which sees no way to liberty but by destruction; which seeks to illumine the midnight of its brooding wrongs by the torch; which seeks to level down and not up, to destroy and not create. Anarchy, which bears in all its parts the parent traces of vast sorrows and utter hopelessness; into whose ante-natal annals are wrought in the blood of the world the horrible, vivid recital of all the oppressions of all the ages; the oppression of impious gold, of the flagrant sword, of the fagot, the dungeon, and the noose; of cunning statesman and ruthless soldier; of unjust taxes, of legalized robbery, of plunder of property and of person, of all the machinery of successful wrong; poor, besotted, crazy anarchy, that sees no escape from all this congenital horror but the assassin's dagger and the incendiary's pyre. Anarchy, that does not recognize how the world has bettered, but in its mad memory recalls alone that through all the æons that stretch away to the beginning, the multitudes have been victims and the monsters have enjoyed the spoil. Anarchy forgets that all its achievements have been those of destruction. It never reared a temple to justice or peace or God. It never builded a home or gave protection to its little ones. It never sowed a field or reaped a harvest, or gathered the summer's wealth to meet the winter's dearth. Its dreadful logic has no place of safety for babes, nor haven of repose for the aged; its mission is destruction; when it would create it falls under the eternal order and ceases to be anarchy. There never was a sane mind to which the idea of anarchy was real; its criminal or insane are in the grasp of the monster they themselves have created, as Frankenstein was slave to his self-bred prodigy. Anarchy is chaos in which are bred all monsters; which is ruled by the forces of destruction; on which broods darkness and the formless void. Yet throughout and over even chaos rules the beneficent power of order.

And as the primal chaos disappeared, so all the lesser of its imitations are subjected to the mild, eternal, resistless sway of ever acting law. Set two atoms wide apart as the flaming walls of the firmament, and they influence each other and all the world between. Eventually they join the procession of the spheres and are united forever. Not less so are all men,

and all their passions and hopes and accomplishments. In God's wide domain there is no isolation. The solemn sway of law is regnant everywhere, and as its influence increases the void takes form; the atoms unite; their union, blessed, is increased; the monsters die; a happier life arises; the stars appear; the rounded world moves in its course; the sun blazes to rule the day and the moon to govern by night; and lo! we have beauty and light and wide harmony, and regnant over all order and unmisplaceable

LAW.

And under the sway of law the little things and the little ones have their place and power; under the law they rule, the many and the weak; without its influence they are but victims. The powerful and violent can do without law; the weak demand its constant operation. Order is creation; it is parent of beauty, of growth, of strength, of peace, of development. Order makes the highways safe for the solitary traveler, the home secure for wife and child; order walks the long streets of our cities by night and lights their myriad lamps, and diminishes the dangers that would otherwise possess them; order builds the state and preserves the citizen; it stretches out the railway, and digs the canal, and paves the mighty marts of trade; order sets the myriad hands of toil at work and feeds its myriad mouths. Order, sublime, far-reaching, God's and nations', and man's one best law, is that eternal barrier which arises in our modern society, behind which the weak are secure, and which cannot be successfully passed by oppression, so long as treason or folly do not breach it from within. How mad, how utterly mad, are those weak ones who attack and wreck their own and only defenses. The divine prayer breathes over them from the lips of astonished and pitying benignity, "Father, forgive them; they know not what they do."

Nor can I separate in the Masonic mind the anarchy that riots and burns, from that which violates the social order by stealth and by evading the law or the corruption of those who are charged with its ministry, brings it into disrepute. When the poor see that the very wealthy escape in their purses their just share of public burdens, when they know that they are exempt from personal charges, when they know that the rich violator of law can purchase immunity, or reaching to the very foundation of authority, shape the statutes to his selfish ends, then those who suffer, retaliate; they meet fraud with force, and chicane with violence. These results are inevitable; they show that the parent of anarchy is corruption; that social disorder is the frenzied effort to escape social oppression, legalized and formulated in statutes and decisions.

AN ILLUSTRATION OF VIOLENT REMEDIES IN GOVERNMENTAL AFFAIRS.

I give you here a single page from a bloody volume, showing what was the cost to a brave and gallant nation of such long oppression as produced resistance.

"The 'Annales of d'Hygiene Publique' recently published an interesting article on the loss of life caused by the wars in which France has been engaged in the last century. At the beginning of the Revolution, the standing army numbered about 120,000 men. In the course of the year 1793, the footing was increased to 1,380,000, of whom about 1,200,000 marched off to the various battlefields. In 1798 there was hardly one-third of this legion alive.

"Ten years later, that is, after the wars in Belgium, along the Rhine, in Egypt, and the Vendee, there were again 677,588 soldiers in the French army. In the period between 1800 and 1815, the wars of the Consulate and the Empire cost the country, according to Thiers, 2,000,000 men, and according to Charles Richet 3,000,000."

This cost France was compelled to meet in the effort of its people to become free. In that effort they trod the whole dreary round from slavery, through license and anarchy, back by the way of imperial rule to the first stage of peace. From thence, striving by gentler means, but always striving, they have attained a measure of relief. But the lesson taught is that wrong doing by those who control, produces the measureless retribution of civil chaos and disorder. Truly, anarchy is not new; its kindred have preceded it all and always of one lineage, the offspring of despotic, corrupt and irresponsible wrong.

MASONRY IS CONSERVATIVE.

Masonry has always stood against oppression on the one hand and social disorder on the other. So it stands today, approved of the ages, a great conservative organization, avoiding extremes and teaching resistance to tyrants and obedience to just law. Such are our precepts and our traditions. With the first great light in Masonry in our hands, we read in open pages, the old story, never better told than when Israel stood up in Egypt, and from unutterable grievances departed on the difficult way to the promised land. The land of the pyramids and the sphynx shook with the departing footsteps of a people long enslaved and lifted into liberty. As ignorant a people as ever lived, as low slaves, as hopeless and helpless as ever journeyed towards the light. Bondage had fettered their bodies and their souls alike, but freedom was before! a nation garbed as slaves,

but to be free! Scarred, bound, broken, starving—but to be free. From the strength of the fortress and the slave-plenty of the palace, out through a wilderness, full of dangers—but to be free! Surely, brethren, that great light in Masonry tells the full story of our humanity as nowhere else it is found. He who knows it knows the beginning and may foresee the end; will know that on the evil will come ruin, and out of the ruin will come good, and that in the end prosperity and glory awaits the humblest who will but walk in the ways of righteousness.

But with this story in its details, I have nought this day to do. The Mason will know where to find them. I pass to a time of other deeper interests to us who are assembled. The many experiences had been endured, the vicissitudes of a simple national existence had occurred, and Israel was to signify a people's reverence for a people's God. The great poet-king whose music will sound above all storms and echo from all shores, and break all desert silences, and vocalize all human emotion, and roll on with time to the end, had begun the preparation for the temple; but his hands were bloody. He was not the master builder of almighty Beneficence; and so to his son, whose prayer had been for righteous wisdom, it was given to build the shining fane in whose immortal preparation Masonry was organized.

Masonry is a human expression of the human needs for liberty and order. The sacred chronicle tells us that a vast host of men, some working in the shadow of Lebanon, and some at sea, and some on the mountain top where the temple was to stand, in the confines of crowded Jerusalem, all so wrought together that without pause, without confusion, without noise, the majestic fabric based on earth, rose into the sky, itself a type, as every other building is, of man who is of the earth earthly, yet stands up where the stars of thought can circle in his gloom, and the sun of right reason chase away his shadows, and all this majestic world and the bending heavens be in sight from his soul's windows. The vast host of toilers were drawn from different lands; they were workmen, subjects but not slaves. More was required of them than toil. They had to think, to plan, to contrive, to fit, and so they had to organize that order might prevail, that there should be due recognition of equality in natural rights and due observance of rightful authority, and I care not whether the early accounts of Masonic organization be or be not exactly true, or whether they are part true and in part mellowed and refracted by the intervening ages, it is enough to know that the spirit of Masonry has always been the same, and as it is true to-day and as it was true in Solomon's time, there was one spot where king and craftsman stood absolutely upon the same level, and

knew no superior but the Lord God Omnipotent, and no sway but the sway of order, and no law but the law of co-ordinating self-organization.

SPECULATIVE MASONRY.

Here came into practice amongst men the great doctrines which often interrupted, turned aside, dammed up, nevertheless have widened and deepened and advanced, until to-day all peoples know of them and many practice them, and all shall. In such speech as best befitted the age, men were taught the two fundamentals of all just governmental schemes, the Fatherhood of God and the Brotherhood of Man. Before the Netherlands rose from amidst the endyked waves, before the commonwealth of England had formulated Magna Charter, before the great republic had risen with declaration and constitution and set on fire the beacons of freedom that should be reflected on all shores, the Masonic order had taught a hundred generations of men the undying essentials of growth and freedom—liberty and law.

Ah! it is much to know that you are in sympathy and touch with a power so venerable, so august, so benign! I have stood by the Atlantic and curiously studied the antiquated structures raised by our fathers many years ago; simple they seem and outgrown; and the splendid piles that are being builded around them shame them; soon their places will be demanded that other and greater may arise on their sites, but they sheltered the pioneer men and women of a great race; they have been hallowed by the fathers' labors and the mothers' prayers; they have been the tomb-ports and the cradle-rooms of those who have led us, and no later glories will ever outdo the glory of the frontier home. Mayhap the world will outgrow Masonic organization, but never its influence, never its history, never its truth and record. They are enwoven with the warp and woof of things. They are part of man's history and progress.

Stop for one moment and ask, how could liberty be saved in the confines of an Assyrian dominion? How could it have been preserved through the numberless sorrows that marked the mediæval ages? How could humanity have kept in touch over the frontiers in spite of the ruthless oppression of the world's robbers, but by some such agency as Masonry which now is and has continued through all the ages?

In the land of antiquity and at the bases of its most ancient structure the great soldier of democracy, his soul fired with his supreme surroundings, broke into that wonderful appeal that will not be forgotten: "Soldiers, from the top of yonder pyramids forty centuries look down upon you." Yet our Craft was old when the pyramid building dynasty passed

to their mummied dust. It has survived all changes and is to-day the most ancient organization known to the civilization of the west. The blood of world immortality is in the Masonic heart, yet its charters, its fraternities, its concords, are as young and vivid as when it had its first lodge in far India; and it will so endure while man requires its organization. Why should it not endure? Study the record of three thousand years: it has never oppressed the lowly; it has never forgotten the laborer; its century-old rules for the division of time into equal periods for toil, for rest, and for refreshment, are to-day the most prayed for by the labor world; and when its ideal shall be realized labor will be content, and therefore capital secure. Masonry has never aided tyrants; it has always taught the Fatherhood of God and the Brotherhood of Man; in its light princes and poor disappear and man stands revealed in equal natural light. Masonry has never allied itself with unjust authority. It could not. The law of its being does not tolerate alliance with oppression; the essence of its existence is organized justice; the weak and many banded for self-protection, for justice, and for charity. Masonry has never drawn an unholy sword or sought to hallow an unholy altar; no prisons builded by its malice stand along the pathway of man's progress; no men demand their martyrs of its channels; no nations demand their liberty of its usurping power. Drawing its inspiration from the Holy Bible, formulating in its creed the essentials of human growth, and safety, and freedom, encroaching on no reserved ground of church or state, it lays its foundations in the human heart, and fortifies itself in the human affections. The father of the country knew whereon to lean in the midnight of revolution, and the children of the land believe that its designs are still patriotic, still ennobling, still elevating.

THE FUTURE DUTY OF MASONRY.

Even if the Masonic Order did for humanity in the past all that I have claimed for it, the question remains, what can it accomplish now? In this pushing period it is capability and not sentiment that determines the usefulness of institutions. What can one do, not what has one been, is the vital test. Look through and under the surface of our magnificence. Are there men to be elevated, great purposes to be accomplished? Are there still slaves of injustice, still toilers to be aided, still right principles to be inculcated, still need for inviolable union of brothers in the cause of brothers and of all the world, still need for a sanctuary for the weak and a confidence unbreakable for those who strive? Is man anywhere in bonds, do vast oppressions still survive? Then there is need for Masonry, and

the great order of mankind. And this is the judgment of the people. To-day in America alone we number three-fourths of a million:

Our younger brothers, the Odd Fellows, molded in part on our ancient fashions, number even more; and near a half million Pythians, in their way, tell the story of fraternity and power; and besides these are other aids and allies in the cause, which in degree inculcate the solemn rights of man and the power of organization. And whatever may be the excellence of these multitudinous associations, they will all acknowledge that before they were formed a vast and solemn host marched before them, making their paths straight and leading the blind by ways they knew not; which taught organization, practiced order, afforded asylum, and made confidence inviolable. And in this age, the age of gigantic philanthropies, look where, like angels whose shining feet are on the mountain top all radiant with the dawn, stand art and science and invention. See how the light steals down the crags into the valleys of oppression and wrong. Listen to the far voice of the trumpets blown at the head of the hosts of advancing men as they overcome resistance and strive to make the world a habitation of righteousness. See how the forms of all civilization move on to conquer. Yes, great is the glory of the age, great its accomplishments, great the peace it will bring and is bringing; but, as in peace and war, throughout all our national life, from Valley Forge to to-day, Masonry has taught patriotism, true democracy, a broad republicanism, so through the coming years it will practically assist in solving national and social problems. It will teach that on the American trestle-board all the designs displayed for the guidance of the workman, howsoever intricate their tracings, must begin and end in the ballot-box. For it is all powerful and stays violence. It accomplishes in due season and order all reforms and all needed changes.

MASONIC POLICY.

Yet these things it will do without departing from its policy of strict adhesion to Masonic duty. So we know that as it never has been so, it will not be a participant in party strifes. So may it never be! Outside the storm, within the calm! One place in all this troublous world where all may meet in fraternity as wide as the race!

Masonry does not seek to supplant nor to antagonize the church. "To Cæsar, Cæsar's, and to God, God's own," is its motto. On these lines, and teaching the creed of brotherly love, it has outlived all opposition, and is greater to-day than ever before since Solomon sat in the East.

THE COMPLETED TEMPLE.

There came a time when the completed temple was devoted to its sacred uses, and those who builded it went forth throughout the world, carrying with them the fame of their achievements, the knowledge of their practical arts, and greater and more useful still, the lessons of organization and obedience to rightful law. Who can fancy the wide and dispersed wanderings of them and their successors? Around all the wide world, amongst all nations and kindreds, and speaking all tongues, Masonry has journeyed on its silent, shining way. The lodges of the wilderness, set up with far watchmen at their borders, have still their uses, but amongst us they have given place to the stately piles rising splendid amidst the city's din. Wherever they are, humanity is alert to its duties and awake to its rights. Wherever they are, there abides neither the tyrant nor anarchist, but God has an altar and man a resting place.

The visitors to the World's Fair, that majestic aggregation of the beautiful and useful, prepared by the generations, always came, in the course of their curious inspection, to that pavilion where the Krupp guns were placed. The world is familiar with the history of that exhibit. There is a striving village in the Prussian hills where the gloomy shadows fall, over which hangs by day the heavy smoke, and where at night the furnace fires roar ceaselessly in forging the awful engines of death, while far removed the Hartz mountains uprear their ragged heights and seem to have yielded their gigantic phantoms, long the terror of the peasant, from the forest depths, to have become the genii of the death-preparing piles—the spirits of the Brocken turned to the laborers of the cannon factory! And when the hands of hateful genius had fashioned the masterpieces of death the groaning trains and shivering ships bore them to the world's great congress of the loving arts. There they were set up and fancy poured about their metal bases and solid mechanism the torrents of red, warm blood, the ruin and havoc they were prepared to inflict! My soul grew sad as I pondered the horrible anachronism. Yet I had but to traverse a few spaces to stand in front of the sewing-machine, where sat a beautiful American girl, light of foot and hand, dainty in person, who trod the flying pedal and set at work the little curving needle, making neat clothing for the poor and the many, blessing all homes with the work of divine and multiplied toil; and listening to its cheerful click and hum, I knew that that curved needle was more powerful in the hand of human labor than the warrior's sword, more blessed than a scepter; and that the vast and ponderous machine of death would soon be but a monument to the terrors of the past, while peace and its victorious inventions would sway and bless the world.

So it yet may be that liberty and law, twin and universal, shall dominate the globe; that freedom shall be each man's accredited possession; that equality shall be exercised by all in legal rights; that brotherhood shall sway all breasts; and peace, happy and profound peace, with all its vassal arts and blessings, shall rule all shores. In that event, Masonry, its mission accomplished, its work all done, will be absorbed in the higher and greater religion and own the creed of the universal church. Then the sinewy hand of our order, which so long has uplifted the flag of fraternity, shall hang it like a knightly banneret over our idle altars and in our silent fanes, the glory and the pall of a past all spent and giving place to a broadening future. Then the wardens shall leave the lodges untyled, the guards shall hang up their useless arms, for humanity will not longer require the most noble of its organizations, and the Grand Master shall open and govern the Grand Lodge of a world—

“Redeemed, regenerate, and disenthralled.”

ORATION.

DELIVERED BY HON. R. W. JOHN C. BLACK, GRAND ORATOR, AT THE SESSION OF THE GRAND LODGE OF ILLINOIS, HELD AT CHICAGO, ILL., OCTOBER 3, 1895.

M. W. Grand Master and Brethren of the Grand Lodge:

I wish to extend to you, each and all, officers and members, my sincere thanks for the great honor you have conferred on me by this repeated selection to address you. I feel that if I have won your favor in the past in what I have had to say to you it has been because I have tried, in what I have said, to speak the truths of Masonry. The truths of Masonry are universal. They are not committed to our charge alone; they are like law, they have their seat in the bosom of God. It has been the eminent fortune of Masons, as organized here, to bear through the ages a conspicuous part in the service and application of those truths. Every period must have its teachers as well as those who listen and learn, and thus the sparkling stream of knowledge of the truth rolls on through the generations as the old figure is of a river fed by perennial fountains, sparkling amidst the waste and desolate places of the world.

In what I shall say to you to-day there will be something of the historic and much of the speculative, and I feel that if anywhere in the world a man may speak of speculative events without essaying to be a prophet, may endeavor to forecast as it appears to him the future hoped for by seers and the lovers of their kind, if anywhere in the world, it is in the presence of the Grand Lodge of the State of Illinois. A man here may tell what he believes and feels and hopes will be the result of the wide-spreading universal truths of the order, for the Grand Lodge of Illinois in less than seventy-five years has grown from a handful until fifty thousand men are tiled at its doors, and a similar progress in the future before another century is past will bring in to the lines of our order every man that is a free-man and eligible to membership.

Why then may not speculation enter the highest domain of thought and hope in the presence of the chosen representatives of this mighty association? Yet in what I shall have to say I do not want you to consider me Utopian. In Bunyan's Pilgrim's Progress he tells how upon a certain

point in a long and perilous journey, the pilgrim, weary, came to where the far-distant heights of Beulah rose on his view, a picture so ravishing and glorious that it burned into his soul. Back of him stretched the tempest-beaten and perilous way that he had trod, and before him were the gins and pit-falls and the shadows of death; but there in the distance and on the heights beamed the eternal light, to which his steps through all his career had been pressing, and when he saw that radiant sight, he tells us he forgot that all about him and behind him were the multitudinous sorrows and snares of his career. I do not expect that that which I shall speak of as possible to come, will come in a day; nor in the presence of this generation of men; multitudes shall be born and shall die before the happy hour comes when speculative Masonry pervades the whole world; but the hour will come, for it is God's truth, and that conquers all.

THE PASSING CENTURY.

And, perhaps, M. W. Grand Master, the hour of triumph may be nearer than the most sanguine anticipate. The century in whose closing years we stand is in my estimation the most remarkable that has left to us its story. Other centuries have been distinguished; some for the magnificence of their physical achievements, some like the Augustan, for golden speech and poesy and literature and the charmed pictures of art; but this century is and has been more than all a century of investigation, of progress, and of the advancement of the people. When it opened its portals to let the old world in, the old world stood arrayed in arms and every distant region rang with the opposing cries of men engaged in hostile combat. Blood was sprinkled upon every door-post and women wept by every hearthstone; the mighty shock of legions of embattled men was felt throughout the continents. A few leaders, phantoms, as they seem to us now, arose in gloomy magnificence, their vestures rolled in the blood of multitudes, and claimed to be the rulers of the earth. Where are they now that the century has nearly sped its way? Their dark records are in the keeping of the historian. Their fame is disgraced and humanity is stepping into the places they occupied!

A CENTURY OF DISCOVERY.

At the beginning of this century the knowledge of the race was confined to a very little portion of the surface of the earth. Discoverers and adventurers had skirted the shores of continents, but the centers of these continents were unknown and the vast shores themselves veiled from all but a few adventurers. To-day every land has yielded up its secrets and

even the chart of mysterious Africa, so long unknown to the world, has been delimited and spread upon the ample lap of knowledge. We know what every climate will produce; we know what every region will do; we know what every race of mankind can accomplish. Universal interchange of commerce has made famines an impossibility and thus removed a motive and incentive to war. To-day, except where nature has reared her icy barriers about the poles that shield their frozen regions from the track of the adventurer, we know all the world. Under the influence and by the activity of the press, we know all mankind; there are no intrigues of cabinets, there are no threatened re-arrangements of nations on this globe that you might not have read this morning before you convened in this assembly. Upon its white multitudinous far waving wings the press brings to us and lays before us and before all mankind the daily story of the career of the race.

THE ART OF DESTRUCTION.

At the beginning of this century men had learned the art of destruction only for the benefit of their rulers. To my mind the most tremendous leveler perhaps of all the natural agencies that has been committed to our knowledge and care is the discovery and the development of the use of gunpowder.

Mr. Grand Master, think back a few hundred years, if you will, to the period of time in which our ancestors lived, when a few men in secret and closely tiled lodges whispered in brothers' ears the story, and hope for freedom, before the discovery of gunpowder. Some ruffian, stronger than others of his kind, banded with a few that were like him, clothed himself in armor of steel from plume to spur, bestrode his war horse similarly caparisoned, and with lance in rest and sword by his side rode forth to the destruction of the peaceful burghers and to the spoliation of the wares of the tradesman. All the world was his prey and he was impervious to attack, and on some mountain's height he chose to rear his stone encircled castle, whither he could repair for safety to digest the spoils he had wrung from the hand of the laborer. It was impossible for the plain man to stand against these monstrous robbers, but finally came the discovery of the little fulminate that made the weakest equal to the strong; that put into the hands of helplessness itself an engine by which personally every man could be protected against the sword of the strongest, and from that day, inasmuch as personal strength had ceased to be the controlling factor in politics or war, so it happened that individual robbery and petty despotism have fallen back and the massed ranks of humanity have advanced. This was an agency which by each man made the equal of every other man in a

physical point, tended towards the destruction of the conditions of personal tyranny that existed in feudal ages.

You and I have learned to know that in the great affairs of this world there are no little things; but when you turn the cartridge lovingly and fondle the gun that is to be used in your pleasure in the hunting field you are holding and contemplating one of the greatest instrumentalities of civilization. I have been recently called upon to look at and carefully examine the improvements in the use and the developments in the manufacture of gunpowder. I believe, gentlemen, that it is to be one of the great instrumentalities that will drive wars from the face of the globe. Long after its discovery and until within a few years of the time in which we are now speaking, its chief uses were by the governments of the earth, but science and investigation have diffused a knowledge of its mighty power and have quickened invention; the instruments of war which have been fabricated are rendering war itself impossible. Within the generation of those whom I now address was a glorious picture. "The ranks were rolled in vapor and the winds were laid with sound" when the armies of the earth stood against each other and the flags were lifted into the heavens; shouting columns of men came face to face and could see into each other's eyes in earnest and dreadful conflict and with an individual interest in the result. But to-day, so perfect has become the method of destruction that individual heroism is gone. Do I overstate the condition of affairs? Go to the arsenals of this country and see what preparations are being made. Do they depend upon the men? No, they depend upon the machine. The warrior of the future is to be encased and is to have placed at his disposition a machine that will kill between five and ten miles. Before he can see the face of his opponent, before he can engage in action and be warned by the fires of battle, he is to be not aroused by the heroic exploits of manhood, but is to sit still and turn a crank like a coffee-mill and cause desolation and death to men whom he never saw in the world before and for whom he can entertain no personal hostility! What is going to be the result on armies and on peoples of such complete armaments? Consider the balloon that flies through the air, bearing the little bomb which when dropped into the camp of hostile soldiers will spread desolation and death through the wide ranks of men or overthrow the walls of cities. War is becoming reduced to the science of distant, impersonal, cowardly murder; and believe me, no people who are being educated, no people who are learned in the tenets of Masonry, can be brought to fight against their kind or long to continue in that combat under such circumstances. Take the bravest boy in any one of your communities who has

drawn his blood from a line of warlike ancestors and whose passions are fired with the old time story or pictures of war and let him understand that long before he can see his adversary he is to be shot at from an ambuscade where it is impossible for him to make a response, and even his ambition for war will die, and when the reasons for war perish, wars will perish with them.

UNIVERSAL SPEECH.

At the beginning of this century the tongue which we speak was spoken by perhaps twenty-five millions of men. To-day, one-third almost of the whole peoples of the globe are able to converse with us fairly in our native tongue. One hundred years has diffused homogeneity of speech, the instrument by which men communicate with each other, and thus rendered it impossible long to preserve the ancient hostilities and the ancient barriers that arose simply from difficult communication between man and man.

FREEDOM.

At the beginning of this century slavery was the rule. To-day there is no spot on the globe where it is recognized as right and just, unless it may be in the undiscovered crall of some African prince.

FREE INTERCOURSE.

At the beginning of this century nations communicated with each other only in the most formal maner. Travel was exceedingly limited. Difficulties of speech and difficulty of inter-communication kept nations of the same standard of humanity antagonistic to each other because of their assumed different interest, and their different lineage and traditions. You and I in this city, where this Grand Lodge is being held, have seen all that changed; and not here alone, but through great masses and sections of the world. Here we have seen the merchants of all lands, the manufacturers of all lands, the tradesmen of all shores, meet in friendly competition; and more and greater than all, here in this city we have seen the most potent cause of the wars of the world—I must speak it with truth, if it is with sorrow—the differing creeds of humanity suspend their animosities; we have seen the men that reared their altars to Buddha, the men that open their temples to the worship of Confucius, the priests of all temples, the ministers of all altars, the religious representatives of all the different races of humanity, gathered in peaceful and harmonious counsel to proclaim that in spite of the differences of creeds, in spite of the differences of forms, in spite of the differing races (that which Masons have proclaimed through all the years of their organization) that there was one God who was the Father of mankind. And when the warriors have become butchers and

the priests of all nations have become friends, believe me that the end of war is approaching.

SELF-GOVERNMENT.

At the beginning of this century two or three little governments enabled their citizens to express their wishes; to-day, after the revolution of one hundred years, we find that the doctrine of self-government has penetrated every people except the most distant peoples in the world. There are still peoples who are not advanced as high as that, but they have become exceptions, and this century is drawing towards its close with the doctrine of self-government of the people rapidly finding lodgement in the breast of all intelligent mankind, and, perhaps, more or less modified, in all their forms of government.

Thus it is that everything in the course of this marvelous century has tended towards the upbuilding of the idea of the brotherhood of man. Invention, discovery, intelligence, and educational interests are all united to reaffirm the Masonic doctrine of the equality of mankind.

THE GREAT SOURCES OF WAR

in other times were ambition and hunger and savagery. While savagery endures in a more or less modified extent, it is only a blot upon the surface of the rising sun of civilization. Hunger, as I said before, becomes an impossibility. You and I have seen how, to the very furthestmost confines of the world, when famine touched any land, the brethren of the Craft, and the common people, extended supplies and means to distant regions and relieved the distressed. The century has rendered famine, which was one great incentive of war, an impossibility. The fact is, Mr. Grand Master, the man that will study carefully the history of mankind, of peoples in the past, will discover that a reason for many of the great wars of the olden time was the physical necessities of those that became the invaders. Famine drove great nations from their homes and took them down into those fields where civilization had prepared plenty. Now, thank God, civilization with its modern appliances takes that plenty and freely gives it to those who starve, thus rendering it unnecessary that there should be encroaching wars; and if there had been an American railway stretching from Rome to the far plains of Asia or the north, the Huns and Visigoths would never with their bloody record have disgraced the pages of history.

Ambition and the ignorance of the world is another cause. How could an ambitious man have led his subjects to slaughter if they had not been ignorant? Why should any free, intelligent, and enlightened man have left his home, his friends, and people, the dear face of wife and child to

die for another's fame? Why should man have turned from scenes of comfort to fields of battle under the banner of any ambitious chief? The proportion of such ignorant men grows small, and the wars themselves will disappear with them.

For twenty-five years—and I stated, Most Worshipful Grand Master, in the opening of my address, that the day that I might forecast might be nearer than the most sanguine of us anticipated—for twenty-five years, with the single exception of a short campaign among the Chinese and Japanese, there has not been a war on the face of the globe. There have been broils; there have been little troubles; the civic arm of government has been able to suppress all of them, and the necessity for them is becoming less. But with the single exception of the Chinese and Japanese war, there has not been in the quarter of the century that which would be dignified as war. Why should not these twenty-five years be prolonged to a hundred years? Who is going to break the peace? Upon what pretext is it going to be done? And while none have disarmed, I have shown that nations are armed in such fashion that wars will become impossible among them. What cause is there that nations may not settle by peaceful means? What is there that will justify a nation in bearing the sword and calling forth armies. The times are growing greater and better and stronger. Other wars may come, but I do not now perceive that they must come.

THE COMING PEACE.

Surely a time advances when all nations shall assemble in a "parliament of men, a federation of the world;" the time and the place no man knoweth, but I can imagine the scene and its surroundings; perchance on some vast plain, or amongst uplifting mountains, or by the everlasting sea. It will not be in cathedral aisles or minster columns, or in the shadowy depths of any structure reared by this old world from the spoils of oppressed labor; but rather in some new White City, all of whose structures are trophies of genius, wealth and labor, devoted to the peaceful arts and useful industries. And into the far-reaching avenues will come the representatives of many nations and many flags, and they will be emblazoned with many battle names and wreathed with many laurels. The men to whom I speak know what it is to worship a flag. [Applause.] To your fancy comes the vivid beauty of the flag of the free, which first was raised against the mistress of the ocean world.

"For thee they fought, for thee they fell,
And their oath on thee was laid,
To thee the clarion raised its swell,
And the dying warrior prayed."

But in this new time even that flag of flags, blazoned with many battle names and wreathed with many laurels, may be folded up forever! The people will come with these flags that are great to this new temple from the feet of many thrones, from the memorial halls of many states. All that valor, bravery, and advancement stand for they will stand for—the victories of ten thousand fields give them that luster that will memorialize centuries of struggles under these flags. All history will be in their folds, and the world cannot forget them; for if they represent its old sorrows, so also they represent its struggles and progress; but in that time the world cannot forget that though these flags have waved over great battle-fields, yet they have witnessed violated homes, people in tears and cities in ruins, oceans of blood and rivers of tears, and so at last instead of the most glorious emblems associated with the noblest of wars, the coming congress of the world will ask for a new symbol and spread abroad a new flag. I can fancy that when it shall come the vision of the old seer will be fulfilled, and “the Lord shall bend the heaven and come down,” and the earth return to labor and peace and pour out the full beneficence of nature; and when that new flag of humanity shall have been lifted up, the vast congress, dissolving, shall return across the seas and throughout all lands, bearing the white and starry symbol to all nations and among all men, and struggle will become brotherly and noble contention.

Brethren, how much of pain will cease by this new civilization! How much of misery will disappear! How learning and liberty and law will prevail, and, M. W. Grand Master, in that time among the strong hands that shall uplift the new flag many will be raised by Masons, even if the order itself, having outlived its usefulness and interest, shall have merged into the universal lodge. The tenets and obligations of our beloved order require of every man a reverence for God and love of justice which will be the symbolism of that new design.

Brethren, am I optimistic? Is this thing possible? Do all men dwell in harmony in the lodges? Why should not all men, knowing each other, loving each other, speaking a common speech, dwell in a mighty lodge whose pillars are set upon the borders of the world?

Is this but a dream! Better to have dreamed it than never to have felt its thrill! Better to have believed in fancies that render such a future possible than to have lived and died in a dull despair that never anticipates the end of strife! Better the fancies of the Masonic brotherhood than the stagnation of a rayless, hopeless future!

ADDRESS.

FREEMASONRY.

DELIVERED BY H. L. HOSMER, BEFORE THE GRAND LODGE OF THE STATE OF OHIO, AT ITS ANNUAL SESSION, HELD IN CLEVELAND, OCTOBER 24, 1851.

Friends and Brethren:

Masonry is the handmaid of Philanthropy. The age which gave it birth was an age of great moral destitution. Society was in a transition state, between barbarism and civilization. A few only were able to recognize the distinction between the purer and grosser influences that controlled the human mind. They addressed themselves to the task of rearing a temple, which should inculcate lessons of virtue and defy the elements of passion and ignorance. That temple was Masonry—the temple in which we this day meet—the sacred temple in which, at the earliest period, the virtues, that now outshine the vices which then obscured them, were preserved for centuries, and in which, even in a regenerated age, they exercise absolute sway.

In the early ages of the world man was savage. He acknowledged no law but necessity; no justice but power. The principle of association had been employed for selfish and cruel purposes. Dominion had been extended, war and bloodshed perpetuated. Until the introduction of our venerable institution, mankind knew but little of the benefits flowing from pure and virtuous association. Imagine, if possible, the stealth with which it was introduced—its numerous imperfections—its want of form and comeliness—the guards by which it was surrounded—the jealousy and distrust it excited. Ages rolled on; the institution increased in numbers and improved in form. Men grew in the knowledge of virtue, as they worshipped at her shrine, and discovered new truths in the natural and physical world, as they surveyed and classified their contents. They learned that dependence was the common lot of man, and that happiness consisted in doing good to their fellows. Out of these simple principles, the first to dawn upon benighted reason, they classified the virtues, and called them Masonry. All this we learn upon the threshold of our temple. Ask the initiate where he learns the meaning of Temperance, Fortitude, Prudence and Justice—ask him at what stage of his Masonic education he is in-

structed in the exercise of Brotherly Love, Relief and Truth—ask him where he is most impressively reminded that the only condition upon which he can proceed is a firm and unfaltering trust in God, and he will answer, in his apprenticeship. Science and the arts, and the loftier traits of extreme virtue, are revealed to him in the higher courts of the Masonic edifice. He learns the elementary principles upon the ground floor. There, all the qualities that adorn the human character form the foundation of the edifice. Every Mason knows it to be one of the most comprehensive and beautiful illustrations of the elements that constitute civilized man.

It is not enough to say of this that it is mere morality. It is more. Morality is but an ingredient of Masonry, which, from its origin down to its present state of perfection, has striven to embody within itself all the virtues, and by its illustrations to give them forcible expression. It is not religion, but the sure result of a life fashioned after its teachings is to make man religious, and to accustom him to the practice of all those virtues that enter into the truly religious character. No man can be a Mason who fails to reverence Deity. In whatever condition man may be placed, Masonry prescribes for him a course of conduct, which is but poorly defined by the terms moral or religious in their common acceptation. The life of the true Mason is a career of high, virtuous action, which finds no parallel in the results of any of the other institutions of the age. No other merely human institution possesses equal powers with Masonry, to fashion a perfect character. And this, my brethren, is its highest eulogy.

An institution thus formed, whether numerous supported or not, cannot fail to exercise a healthful influence upon society. The numerous influences to which, in its collisions with society, the human character is subject, may render it difficult, if not impossible, to trace the results of Masonry back to their cause; but this should not affect our conviction of their origin. A thousand truths in science—a thousand moral truths, without an implicit belief in which the world would be centuries behind her time, are as inexplicable as the results of our institution. Man lives but to learn, day by day, and year by year, how much he must believe that he cannot explain. Nothing is more liable to deception than human reason. The thoughtless world, which regards Masonry as a mass of idle ceremonies, can never be just in its judgment of the institution. It would laugh at the thought that Warren, the first martyr of the revolution, learned the highest lessons of patriotism in a lodge room—or that America is indebted to a similar influence upon the mind of her Washington for his glorious services—or that by a like monitor La Fayette was induced to espouse the cause of American liberty. Every Mason knows and feels how

probable may have been these results, and it is not from a conviction that they flowed from any system of mental and moral discipline, more likely to have given them birth, that he does not claim them as the legitimate fruits of the order.

There is everything in the composition of Masonry, to make it the parent of the loftiest virtues. The schools of Socrates and Plato were never freer from vicious associations—nor the practice of those virtues which they taught, more rigidly enforced or beautifully illustrated. This course of instruction is constant. Month after month, year after year, it meets the eye of the attentive Mason. Were not Masonry an unfailing fountain, it could not always satisfy the thirst of its votaries. Were not that fountain continually sparkling, men would tire in gazing upon its splendors. The love of the Mason for his lodge is unforced. He finds in its ceremonial—in its social privileges—in its lusty morality, stronger ties, even, than those enforced by its more binding obligations—ties which need no oaths to secure their observance, which are hallowed by experience and consecrated by the affections. Similar influences flow from none of the institutions of modern origin. There is no association whose teachings are better fitted to educate, in the practice of the higher and nobler virtues, the mind already matured by experience, observation, and the arts of the school men. Where these end, Masonry begins. Where they fail to form, Masonry perfects the character. Like the last polish to the vase, it removes the scratches of the less perfect instruments, and makes all brightness and beauty.

Not less agreeable to contemplate are its effects upon the social virtues. It softens the heart and subdues the flinty nature of man. If there is a spark of benevolence in his bosom, it kindles into a flame, which imparts a genial warmth to his whole nature, makes him an ardent friend, a kind neighbor, an excellent citizen. It disarms enmity of its dire purposes, tramples upon vengeance, and destroys jealousy. In all its practical operations, it is superior to other institutions formed for the same purpose. Where they theorize, Masonry acts. Their speculations become realities in Masonry. That man is not fit to be a Mason who, after passing its threshold, is in any doubt as to the great duties that he owes to God, his neighbor and himself. He, therefore, who denounces our institution for its want of utility, with the same propriety might denounce the Law, Religion or any of the restraining influences in society. The effect of Masonry upon the mind is as great in degree as that of Religion or the Law. Who shall distinguish between the man who discharges his duty under a sense of Masonic obligation, and the man who does the same in obedience to

Law or Gospel? Who shall estimate the exact amount of healthful influence which either of these causes furnish to human society? By what rule, familiar to the votaries of either, shall the world know which of these influences to credit with the virtuous actions recorded of good men in all past time? Where shall the judgment find its data for saying that the world owes this achievement to religion, another to the law, or a third to Masonry? We can never know the separate result of these influences—never tell the exact proportion of each in the formation of character. They have a combined influence and effect which could only be measured after one or all of them had been destroyed. And who, let me inquire, would not feel it a heavy calamity to have the restraining influences of religion or the law withdrawn from society? Let me assure you that bulwark, scarcely less important to the preservation of good order and correct morality, would be overthrown by the destruction of Masonry. It belongs to the same class of influences; and by the means which it has put in operation exerts a similar, if not an equal, power throughout the world. To the man who is exposed to temptation, the still small voice of Masonry whispers beware. He can commit no crime prohibited by the divine law which is not prohibited by Masonry. His condemnation is as sure by the one as by the other. He finds as infallible a guide for his faith and practice in the one as in the other. The Bible is not more discriminating in its distinctions—the pulpit does not more clearly define the difference between virtue and vice.

To the pursuit of a life of virtue and usefulness the votaries of Masonry are invited by the promptings of one of the dearest relationships known among men—a relationship of mutual affection and fraternal ties. Masons are brethren—brethren in the broadest sense—brethren in knowledge—brethren in principle—brethren in interest. Except the ties of family or marriage, no stronger tie exists upon earth than Masonry. Ordinary friendships are subject to a great variety of mutations. The warmest friends not unfrequently become the bitterest enemies. There is no security for the perpetuity of friendship, whatever the circumstances under which it is formed, in the conventionalities of society. Business, interest, all the passions, are liable at any moment to sever the strongest ties of regard and association. It is the office of Masonry to supply this deficiency. This it performs by enjoining duties which will prevent, for any light or trivial causes, the sacrifice of friendship among its members. Masons are bound as a fraternity to love one another—to do good to each other, and by promoting the happiness of individual members to promote the happiness of all. Thousands, even in this enlightened age, have been aided by

Masonry in their business operations—saved from pecuniary distress or absolute poverty. As many more in their first efforts to buffet with fortune, owe to their brethren the small beginnings with which they have acquired wealth and station.

Nor are the offices of the institution confined to the promotion of the personal advancement of its members. It enters into their feelings. It establishes confidence, cultivates frankness, and converts every bosom into a sacred receptacle of the joys and sorrows of all its members. It whispers good counsel to the unwary, emboldens the diffident, encourages the desponding and reproves the erring. If affliction's hand set heavy upon a brother, Masonry sympathizes with him. Has he been despoiled in his fortune or injured in his good name, Masonry seeks to repair the one and restore the other. Has death stolen into his household and snatched away the delight of his eyes, Masonry weeps with him and strives to cheer his desolate hearthstone. Has sickness stricken him down, Masonry sits by his couch, ministers to his wants, and enkindles his hope. When his own great extremity is over, Masonry pays the last mournful tribute to his memory, whispers consolation into the ear of his widow, and provides for his orphans.

But let us survey it on a broader scale. It is a world renowned institution. In every clime its influence is acknowledged and its behests obeyed. On Sahara's dreary sands; in the frozen regions of the north; among the wild natives of the northwestern prairies, or the painted cannibals of the South Sea Islands, its obligations are alike recognized and respected. A sign or a word has arrested the knife upraised to slay, smothered the flame kindled to torture, and turned aside the rifle aimed to destroy. It has converted the worst of enemies into the warmest friends, the fondest of brothers. Who shall estimate the value of such a talisman? Where is the other institution which, "amid the wreck of empires and the crush of worlds," has maintained its identity with like exactness or universality?

We live in a progressive age. The wonderful achievements of the mind have wrought corresponding changes in the public thought. Men are losing their veneration for antiquity. They hate to look back. Already they have become tired of some of the noblest institutions of our fathers. A disposition is becoming fearfully prevalent to falsify old truths in morals and government, and to adopt theories which have never passed the ordeal of experiment. One of the last victims to suffer on this altar will be Masonry; but that its day of tribulation will come, none can doubt, who read aright the signs of the times. The most comprehensive and

sweeping objection ever made to the institution is comparatively of recent origin. It is that in all its phases Masonry is behind the spirit of the age. If this be so, the age, which is as searching in its investigations as it is ruthless in its judgments, will find it out and condemn it.

But this objection, though formidable in its object, is weak in its assumptions. We affirm for our institution, by way of reply to it, that Masonry exercises a specific influence in society which no other institution can supply. It is as distinct as that of the church. A destruction of the one would be marked by no more injurious consequences to society than a destruction of the other. Either would be an irreparable calamity—for thereby a large portion of the human family would be loosened from the only moral and virtuous restraints upon minds otherwise prone to evil. Imagine if you can the consequences of a withdrawal of religious influences from society. Tongue cannot tell nor fancy begin to depict the bloody picture. What else than this was it that introduced the reign of terror and deluged France in blood? Who can say that with a fraternity numbering so many followers as ours, like results, in a degree, would not follow its destruction; or, if not, as least a recklessness of moral principle corresponding in extent to the restraints that were loosened? What one of the institutions of the day would attempt to repair the injury? Religion alone, but religion could not do it. There are points of difference between Masonry and religion, though both are productive of the same grand results, which would prevent a union between Masons and Christians. Those of the fraternity who belong to the church would acknowledge its discipline, but they are comparatively few. Thousands of men whom Masonry had regenerated, and for whose continuance in a virtuous career society had no other security than Masonic obligation, in case of the destruction of the institution, would, by losing its restraints, neglect to obey its requirements, and ultimately enter upon lives of recklessness and crime. Would not society in this case be a greater loser than the votaries of Masonry? Is not the agency which causes man to adopt a life of virtue and morality worth saving? Has there ever been a time when the multiplication of such influences was more needed by society than the present?

But it is not alone in its influence over the morals of mankind that Masonry cannot be supplied by any other institution. That universal language, which is alike available to its possessor in every clime, which not only preserves life but commands food, raiment and a safe conduct from danger, would be lost by its destruction. Masonry is fruitful in examples, where its timely exercise, even in the presence of other agencies, has proved the only available resource. An extreme instance is furnished in

saving the crew and passengers of the vessel wrecked on Nantucket Shoals. To all save the ear of Masonry the appeals for aid from the sinking ship were unheeded, though the shore was crowded with sympathizing spectators. A single individual, recognizing from the deck the well-known signal with which Masons signify their distress, launched his boat upon the storm-beaten ocean, and at the imminent risk of his own life, dashed through the breakers and surf to the rescue of his brother. He succeeded. Providence blessed his efforts. One by one the crew and passengers of the fated vessel were rescued from the engulfing billows. Masonry was triumphant; but who, save the brethren, ever recorded the good deed to her credit?

Look again. An American brig is cast away upon the inhospitable coast of Arabia. Her captain and crew escape the perils of the ocean to encounter the more fearful perils of the land. Suddenly in their search for food, they fall upon a caravan of wandering Arabs. With uplifted scimitars, the chief and his followers rush upon them. At this perilous moment the captain gives the Master's signal, the blade falls harmless at his feet, and in the rough embrace of the Bedouin he recognizes the cordial greeting of a brother.

A still more vivid case is furnished in that portion of the life of Col. McKinstry which gives an account of his rescue from the horrible death of burning at the stake by Brant, the great captain of the Six Nations. He was already bound. The faggots had been placed in order around him. The kindling of the flames was only delayed, until the tormentors could prepare some pitch pine pegs to pierce the flesh of their victim. At this moment Brant arrived. He heard the utterance of that low wail of agony, which Masons employ when other means are unavailing, recognized it, hastened to the rescue of his brother, cut the thongs that bound him, provided him with food and clothing, and in due time restored him, unharmed, to his country and friends. Tell me, my friends, can an institution that exhibits such records of its power ever become useless? Is it not worth preservation, if for no other purpose than that of occasionally furnishing to the world such instances of the protection which it affords its votaries?

Again. With the destruction of Masonry, society loses the benefit of that unselfish and non-proselyting spirit which in many of the States has already erected schools and colleges for the education of orphans, and in others is paving the way for the establishment of similar charities. It would lose in Ohio the benefit of that fund which furnishes to every lodge within our limits the means to educate the orphan children of every de-

ceased or indigent brother in the State, a system of expansive benevolence, alike worthy the wisdom of its projectors and the cause of Masonry in Ohio—a system, indeed, which could not be destroyed without greatly diminishing the education fund of the State, and depriving hundreds of children of the means of our common school facilities. Our schools are free. This fund is not needed or employed to pay for tuition. An ample field for its profitable use has been found, and must ever exist, in providing clothing, food and books for those to whose benefit it is appropriated—a field that the efforts of individual benevolence seldom enters, and which they never will explore.

To leave these details, let us inquire upon more general grounds in what respect Masonry is behind the spirit of the age. Where, in its discriminating but enlarged philanthropy, has the age provided for the objects of Masonic favor, that they should be deprived the charities of the ancient institution? We have given sight to the blind, hearing to the deaf, speech to the dumb. We have made ample provision for our country's benefactors—have not been slow to appreciate or reward honest merit, or provide for squalid poverty. A great change has been effected in the cause of philanthropy. The world never was kinder to its children; but with this in full view, may we not still point to our institution and claim it as one of the necessities as well as ornaments of the age? Is it wanting in the elements of progress? Look at its institutions and teachings. Are its morals superseded by a higher code? Examine its rituals and constitutions. Are its requirements in conflict with freedom of thought or opinion? Read the great names that crowd its annals.

This objection savors not only of ignorance, but of a vain-glorious spirit. It has grown out of disregard for old things, and too confident reliance in the active spirit of the present century. No former age of the world has made such wonderful achievements. Of course no former age has produced anything which cannot be improved upon by the present generation. Nothing can be more fatal in its tendencies than such a doctrine. All our greatness is built upon the past, and reflects the mingled glory and shame of the past. Bloody as the history may be through which Masonry has existed, there is not a page of it that the lover of truth would desire to sacrifice to the idea that it is behind the spirit of the age.

An older objection than this is that Masonry is a secret institution. It may be pure; but being secret in its organization there is an opportunity for it to be corrupt. We should avoid the appearance of evil. This objection has existed as long as the institution. One of our principal degrees commemorates by a most impressive ceremony the murderous conduct of

a band of craftsmen to obtain the secrets of a Master Mason. In the principles of Masonry there are no secrets. The grand object of its existence is published to all the world. It, however, employs a secret ceremonial, as the means of preservation. In this it is not singular. Society boasts of no organization for good or evil purposes that is without the protection of secrecy. In the church it has its confessional, its vestry, its session, where matters are discussed necessary to its existence, its purity, its influence. No one believes them to be dens of treason or iniquity, though as secret as the ceremonial of the Lodge. It is thus with the business concerns of life. The joint stock association, the bank, the railroad company; all employ secrecy as a means of protection. If they did not do it they would fail to accomplish their purpose. The time never will be when society can abandon the aid of secrecy in all its operations. In domestic life it makes every man's dwelling a lodge room. The necessity for a revelation of the secrets of all the households of the land is quite as great as for a revelation of the secrets of all the lodges. The result would be as fatal to domestic happiness and the conjugal relation in the one case as to the fraternal relation and all the machinery of Masonry in the other. Both fabrics would lose their support, and for all the purposes of their creation become utterly useless.

But the secrecy of Masonry is important in another view. There is no condition of society in which men can shake off their reverence for the mysterious and solemn. Power and pomp are inseparable. We are impressed with a sense of the one by seeing the parade and alarm of the other. Religion is awful, because its rewards are unknown and its punishments indefinite, because the favor and enmity of Heaven are alike obscurely shadowed out, because of its solemn processions, sublime music and impressive injunctions, because of its antiquity, its progression and its power. It is employed to strengthen friendship, to confirm truth, to increase the sacredness of promises, and to arouse the sensibilities to a keener sense of the woes of mankind. Masonry is used for similar purposes, and obtains its power and owes its influence to a similar employment of secrecy. Who that has breathed the feelings of brotherhood in the stillness of the watching night can ever forget that fraternal band, learn unheedingly to see them suffer, and turn with coldness from them in the hour of calamity?

Life from the cradle to the grave is filled with misfortunes. The most fortunate of our race often become the most striking examples of the fulfillment of the curse denounced against man when he was driven from Eden. As a consequence man is constantly in search of secret consola-

tions. In the bustle and hum of business—in the conventionalities of society—in the affectations of the drawing-room, or even in the more congenial circle of private friendship, he oftener fails than succeeds to find that confidence which can share his distresses or alleviate his afflictions. There is something wanting. He fears to pour out the burden of his surcharged heart into the bosom of his fellow men. Here Masonry comes to his aid. Whatever his distress, he can fearlessly communicate it to his brother—command his counsel and sympathy, and feel assured that the delicacy which shrunk from a like exposure to the world will be respected. An appeal to the brethren present to attest the value of this particular office of our order would not fail to command a unanimous response in its favor. Therein lies its power. It is practical. It makes real friends, disarms deception, reproves backbiting, and performs all its duties with a singleness of purpose known to few other organizations.

Masonry, though unobtrusive, is not secret in the dissemination of its blessings. They may be seen in the relief which it affords poor and unfriended brethren—in the congenialities of fraternal intercourse—in the institutions for the education of orphans—in the timely assistance rendered to needy widows—in the aid it gives to the penniless traveler, and in the universal recognition by the brotherhood of that unspoken language which, in all climates and conditions, is alike honored and powerful. Should not these facts teach men to dismiss their fears? Is not the tree known by its fruits? Do men gather grapes of thorns, or figs of thistles? Can the ceremonies and secrets of a lodge room be base and treasonable, when they are followed by the exercise of so many virtues?

But, exclaims the caviller, for all these purposes the association is unnecessary. Men can be equally charitable without it. This may be admitted; but will they be thus charitable? They need the aid of organization for all their public enterprises; why should they not need it for this? They require the constant admonitions and protection of a living agency to accumulate wealth; why should they not need a similar impulse to dispose of it for the benefit of their fellows? Leave a man to be controlled in his charities by such influences as daily meet his observation, and he will not fail to become sordid and selfish, even to penury. His heart will be chilled to all appeals and his mind absorbed in devising means to increase his acquisitions. Man learns to perform every other duty of life sooner than that one which requires him to minister to the necessities of his brother man. He is cruel before he is kind; avaricious before he is generous. If we leave for the world to perform the mission that Masonry performs, that mission will remain unperformed forever.

Another common objection to Masonry is that it excludes women from the lodge room. A reasonable sufficient answer to this is found in the fact that woman possesses by nature and exercises on all proper occasions all the qualities which Masonry was formed to inculcate. She needs the promptings of no organization to engage with enthusiasm in all works of benevolence and charity. Heaven made her a Mason, and stamped her with the patent of a holier lodge than any of human contrivance. In all ages of the world, and in every condition of society, woman is governed by the law of kindness. Read the testimony of Mungo Park as to the kindness of the women of Africa. Who was it but a woman—the mild and amiable Pocahóntas—that threw herself between the wrath of Powhattan and the life of John Smith? How often have works of patriotism, after repeated failures in the hands of men, rewarded the efforts of women in their behalf with instant success? Bunker Hill Monument will not more durably commemorate the event which gave it existence than the energy and perseverance of the ladies of Charlestown, which obtained the means to hasten its completion. Were men possessed of similar qualities by nature, Masonry would fail of its high purposes and soon fall into disuse.

As another objection to our order, and one not so easily answered, the question is frequently asked: Why, if Masonry be the pure institution that it is represented, do so many of its members live in the constant disregard of the duties it enjoins? There is great force in this objection. Masonry is oftener injured by its friends than its enemies. Were they all the good men and true that a firm obedience to the principles of the order would make them, there would be less objection of any kind to it; but it is not to be denied that the lodge contains unworthy members—that intemperance, profanity and other habits derogatory to the order prevail among the brethren. While, therefore, no excuse can be made for the brethren who violate their obligations in Masonry, it may be claimed for the institution that it deserves no greater reproach for these results than any moral or religious association. The church presents in its members the same lamentable spectacle, yet who thinks of charging it to the church? Even the Saviour of men, among the twelve Apostles that he selected, as if purposely to prove the fallibility of the most pure associations, made choice of one who was a devil, and who betrayed him to his death. Yet shall this be employed as an argument against His divine mission? Nay more, “when the morning stars sang together, and all the sons of God shouted for joy” we are taught to believe there was one spirit among the hosts of that bright region who was jealous of his Maker, and attempted

to usurp his power. But who, for this, ever questioned the goodness of Deity? Charge not then to the institution the unworthiness of its members, lest thereby a principle be established by which the purity of Heaven itself may be subjected to the trial of human judgment.

It is objected to Masonry that it is opposed to Christianity. While we admit that it knows no sect in religion, and no party in politics, but establishes a common platform on which the Jew, the Gentile, the Mahomedan and the Hindoo may meet as brethren, it yet teaches as the primary lesson of its faith, trust in an all wise God. No atheist can be a Mason. An acknowledgment of dependence upon Deity is an indispensable condition of his advancement beyond the threshold of the institution. He belies his soul by professing that belief, if the profession be false.

The supporter of this objection often attempts to fortify it with the position that Christianity is an all sufficient teacher of morality. Without denying this, may we not still be permitted to question the force of an objection which would exclude all other agencies for the cultivation of the human heart, because there is one that is all sufficient? On this principle; none but Christians should be permitted to aid in the great work of human advancement. All secular agencies for the accomplishment of moral reformation should be at once abandoned. It is a false morality that advocates this stringent doctrine. Once enforced, there would be no end to the mischief it would produce. Forsaking the arena of open warfare against secular associations, it would excite and invigorate a sectarian feeling, and array church against church, in enforcing its claims to that exclusive purity which, in a spirit equally narrow and bigoted, it denies to Masonry. Masonry is no opposer of Christianity. It boasts among its shining ornaments a goodly proportion of the clergy of our land, who, without distinction of sect, meet as brethren under its universal banner.

But I take leave of these objections to address a few remarks to the brethren who have honored me with their presence and attention on this occasion. Among them I behold some who have passed through all the orders of Masonry and enjoyed its highest honors. I behold, also, a few brave-hearted brethren who stood by the institution when it required strong mind and iron nerve for a man to declare himself a Freemason—brethren whose trust in the purity and usefulness of Masonry and whose habitual practice of its virtues no amount of public sentiment could subdue or terrify—brethren who amid all the clamor of hostility rendered infuriate by its political affiliations watched over the altar fires of the order, and saved its solemn ritual, and beautiful ceremonial, from the oblivion which malice and ignorance had prepared for it. With all due respect for

the superior experience of those who have enjoyed the privileges of Masonry so much longer than I have, permit me to recommend a few practical rules by the adoption of which more than by any amount of argument our society will be able to verify the character I have this day given it.

First of all, guard with jealous care all the avenues to the Lodge, the Chapter, and the Encampment. Employ the power given to reject applications, with a view alone to the preservation of Masonic principles. Actual merit should be the condition of admission with every applicant. Keep the doors of the Lodge closed against vice and immorality in all their forms. It is easier to do this upon the first application than to purge the institution afterwards. Bear always in mind that there are very many men in the world who, under the influence of a blind curiosity, will knock at the door of Masonry whom Masonry cannot possibly do any good. The order is good for nothing—is absolutely worse than useless—unless it makes every individual who unites with it a wiser and a better man. He, who is insensible to the ceremonies of the lodge receives in Masonry but a poor return for the money it has cost him. His presence is of no value to his brethren or himself. He is a Mason in form, not in spirit. He lacks the whole matter if he fails to appreciate its beauties. Hence it is that brethren are forbidden by the rules of the order to use persuasion or solicitation in obtaining members. Observe that rule, brethren, and no disappointed applicant can ever charge you with his rejection, nor blame you for any chagrin he may experience by an acquaintance with the ceremonies. Again. Do not be indifferent to every abuse of Masonic privileges by the brethren. Remember the solemn promise of every candidate. As the condition of his admission, he stipulates with the fraternity “to be a good man and true, and strictly to obey the moral law.” He should be deprived of his membership when he fails in his covenant. Every brother knows he has no right to complain at his expulsion. Let us test the matter. Does Masonry countenance intemperance, gambling, licentiousness or profanity in its members? A glance at its published principles shows that the brother guilty of either is a proper subject for Masonic discipline. And what can we claim for Masonry if it is indifferent to any and all infractions of its rules? Is it not a harbor of vice? Is it not a fountain of pernicious example? Our duty, brethren, requires that we should deal strictly with every transgressor, otherwise we fill the mouths of our opponents with reproaches and cover the institution with shame and infamy.

As another important rule, let us encourage a spirit of union and brotherly love among ourselves. All the principles of the order tend to union. Its business operations should not disturb these tendencies. Every

means should be employed, within and without the lodge, to strengthen the ties which unite us as a brotherhood. Upon all subjects relating to the principles of the order we should be a unit. Brotherly love should prevail to reconcile difficulties and preserve harmony.

Brethren of the Grand Lodge of Ohio, we are in session at this time under most favorable circumstances. The cause of Masonry is progressing throughout the world. It is everywhere harmonious, everywhere performing its mission of Charity and Love. Here in the great State which our convocation represents, Masonry is rapidly growing in numbers, influence and usefulness. It numbers thousands of members. It is a gratifying fact that with the tremendous responsibility of giving interpretation to laws and rules for so great a number of the human family, we are at this time in the enjoyment of perfect harmony in all our affairs. It would but poorly answer the ends of the creation of this Grand Lodge, brethren, to continue its existence if we should fail to remain so. Better that it perish at once than fail in its objects or give them only a sickly support. Man has built no nobler structure than Masonry—he asks from his fellow no more elevated service than to walk in the light of its counsels.

“Loaded with the charms of antiquity, interesting by a thousand associations of history, heroism and romance, the system yet possesses all the health and life of novelty, all the liberality and benevolence of reform. It exists in the body and bosom of the people; it catches their sentiments, is modified by their thoughts, and changes with their manners; it partakes of their improvement, and adapts itself to all the various changes of man. Within its shadow the rich and the poor meet on terms of equality; the one forgets his wealth and his pride, the other his poverty and his sorrow. Their sympathies ever otherwise asunder, are here mingled together, and they go forth into the world again, conscious that opposition in rank cannot with them create hostility of feeling. They lose the artificial distinctions of society and assume the pure, original, kindly intercourse of fellow men. The great man finds familiar friendship in walks of society where his name would otherwise never have been uttered but with awe; and the obscure poor man finds himself exciting interest and acquiring importance among those whose looks have hitherto been bent upon him with coldness and condescension. They there learn how frail is solitary unassociated man, how much he requires attention and support, how often the favor and caprices of fortune may change his circumstances and his hopes; how long the blessings of life may linger around the footsteps of the aged, and how soon the cup of pleasure may be dashed from the lips of youth. Oh!

in this life of change, who would not seek a brotherhood replenished and vivified in each succeeding generation; filling the places of the dead with the souls of the living, and supplying the falling wisdom of the old by the fresh ardor and fire of the young—a brotherhood which has gleaned its maxims from ancient sciences, from the lessons of history, and from the impulses of humanity.”

ADDRESS.

DELIVERED BY M. W. JOHN L. LEWIS, P. G. M., AT THE DEDICATION OF THE
MASONIC TEMPLE IN THE CITY OF NEW YORK, WEDNESDAY, JUNE 2,
1875.

My Brethren:

There is a word—one of the most simple and familiar utterances of our mother tongue—the medium of an idea which, when conceived or spoken, never fails to enkindle the best, the purest and holiest emotions of our natures. It is lisped in the cradle of infancy, and its influence never ceases to be felt till the narrow walls of the grave have finally stifled all thought and stilled every earthly sensation. With it, even the checkered phases of life are happy; without it, the uttermost miseries of desolation and destitution—when desolation and destitution become to be keenly felt—have reached their profoundest deep. To the school boy it is the ultimate haven of delight; it sends its enlightening and cheering rays to the bosom of the prodigal; the youthful maiden turns to its loss upon her bridal morn, as the single drop of bitterness in her full cup of anticipated joy, and continues to deplore it until it has been won again in a new relation; and the husband and the father looks forward to it as the fulfillment of his richest reward for his daily labors. The wanderer and the fugitive dwell upon the thought of it as a final recompense for all sorrows and trials; and the voyager in a torrid clime, or upon ice-bound seas, is revived into new energy by its fond recollection. The tenderest pathos of the Great Teacher, to whom were thrown open alike the doors of lordly mansions and the dwellings of the poor, and who had been made a welcome guest at the gorgeous feasts of the rich and the simple board of the toiling fisherman, deplored its want, when he uttered the truthful and plaintive lament, that he had not where to lay his wearied head; and the highest joys of heaven are depicted in the thought that it is then to be an everlasting possession. Need it be said that this priceless treasure, this coveted solace of life, this never-dying hope is Home—our Home—the one spot in existence around which is clustered all that is dear, and enviable, and sacred? Thitherward we ever fondly, joyfully turn; and there is centered the untold wealth of all our hopes and joys on this side of the heavenly rest.

And yet, for nearly a century, during which thrones and kingdoms had fallen, nations had uprisen, the tides of great revolutions had swept over the earth, exalting here, desolating there, and during which, above all, an Hesperian Republic took its place among the dominions of the earth, whose bounds were spanned only by the mighty shores of oceans, our Fraternity in the State of New York had no central home. Although it had toiled through so many years of existence to provide homes for the houseless and otherwise unfriended children of want, shelterless against the chill blasts of poverty; yet it had denied itself what it had so freely furnished to others, the shelter of a family roof-tree.

When our ancient Fraternity had been heralded by monarchs; and crowned rulers had hailed it as among its choicest agencies for preserving peace and tranquility, and of insuring happiness to the ruled by means of ties stronger than triple chains—stronger than armed hosts—stronger than the castle or the fortress; the land where its benign influences were to be most widely and deeply felt, was yet for centuries veiled from the sight of the elder world. Its votaries had knelt at its altars in youth, and labored in its work-chambers in manhood and old age, generation after generation, before the birth of Columbus. It had gladdened many a sorrowing heart, it had given new moral impulses to many an eager and man-loving spirit, it had sheltered orphanage, it had dried the tears of widowhood, it had rescued the aged from penury, and given homes to each during the rolling centuries; and in our own loved State had performed its lofty mission from its colonial infancy till it had itself almost become a full-grown nation—and yet it was homeless.

And it was not because there were none of that mighty soul and lofty intellect; of pure hearts, and kindly natures in its midst, who loved it with a zeal and devotion as ardent as that which they bore to their country. Passing by such honored names as those of George Harrison and his compeers, men as full grown morally and mentally as they were physically; men of renown in council, and in the professional, mechanical and commercial pursuits of life, not omitting those engaged in agriculture in our far-off colonial days; some of whose names will live in our public annals when even this proud fabric shall have crumbled into dust; let us approach the feet of him who was First Grand Master of the Fraternity of Free and Accepted Masons, hailing under the Grand Lodge of the State of New York. The humblest and the last, even, of our Apprentices is thrilled with a livelier and loftier emotion when he remembers that he is connected with an institution which once had for its chief one so distinguished as Robert R. Livingston. It will not be the least amongst his

proud recollections that this revered chieftain literally fulfilled the words of poesy—that he was truly “to the manor born”—a native son of New York. For its welfare were the earliest thoughts and ardent strivings of his youth, when governmental oppression was threatening its life; for its best interests were given the exercise of a lofty intellect, unwearied toil, and unbounded generosity. My brethren need not be reminded of the outlines of his eventful history; that he was in the colonial legislature, the champion of popular rights; that he was chosen the first to preside in that dignified tribunal, the Court of Chancery, against which there was never breath of suspicion; that he was one of that immortal committee which reported the Declaration of Independence, to which his signature is affixed, never in the annals of time to be expunged. Next, that he was a prominent framer of the Constitution of New York, when the written Constitutions of Republics were things unknown to the world; that he was first of that long line of illustrious statesmen who have been Secretaries of State of the national government, first known as Secretary of Foreign Affairs; that he was president of the convention of his own State which adopted the Constitution of the United States, and one of the chief instruments of its acceptance by that body. And yet, during all those times of absorbing public and private engagements, in the midst of this life of public duty, and of patriotic devotion, he was the energetic and ever faithful Grand Master of Masons. If our country has come to rejoice, with united acclaim, that George Washington was its first President, so our Fraternity, in all the stages of its upward and onward career, may proudly proclaim that Robert R. Livingston was its first sovereign and independent Grand Master. It was only when called by his country to represent it at the seat of the French government, and when an ocean would roll between him and those who had so honored and loved him, that he felt compelled to decline a charge which he had so fully and conscientiously executed for seventeen years, from the 4th day of February, 1784, to the 3rd day of June, 1801. Let it be added, lest one leaf should be plucked from a chaplet so meritorious, that in his foreign ministry he added the vast Louisiana Territory to our national domain; and when, crowned with honors and grown gray in his country's service, he had retired to his ancestral home, that he was the illustrious patron of steam navigation, without which the genius of Fulton had failed in its conceptions, and the bosoms of all waters would not now be covered by swift-moving craft, despite the warring of opposing elements; and that, by his efforts and perseverance in the improvement of the staple of wool-growing, a new source was added to the wealth of agricultural industry.

It was not reserved for him, nor for the men of renown who immediately succeeded him, to accomplish an enterprise which lay near the hearts of all. It was not the *will*, and it may not be the *means*, but the *way* that was wanting. From time to time the subject of a Masonic Hall was broached, but it ended in *resolutions* only. The beginning was desirous and, apparently, easy, but the eye of faith had not included the successful consummation; and so even the beginning was not begun.

Let it not be deemed that one disrespectful breath is aspirated against those hearts of oak of the olden time. Events proved that they could share the martyr's stake, even without the martyr's hope of an unseen and future reward. Their faith was as true and their hearts as warm as those of the faithful and the true of all ages and of every clime.

It is eminently proper to note some of the movements made at different periods towards the building of a literal and permanent Grand Orient, as found in our annals. Prior to 1817 the Grand Lodge was held, and its official center found, in such places in the City of New York as were temporarily engaged for that purpose. With the Masonic seat of government in that city, then as now, the most obviously proper place, there was yet no particular locality which it could claim as its own in that rapidly growing metropolis. Feeling this want, the Grand Lodge on the 18th day of June, 1817, when the Craft were prosperous, if not rich, seemingly bowed itself to ask of the city corporation a lease of vacant apartments in the Alms House for that purpose. There was, in fact, nothing objectionable, either in the locality sought or in its connections, which should cause a blush of shame to mantle the cheeks of the brotherhood; for there was evidently in their minds a connection with the cause of charity so precious to them, and, in fact, suitable public halls for this purpose did not exist at any central point within the city bounds. The request, however, was refused; for what reason we are not informed; perhaps we may congratulate ourselves on the result, although there was no humiliation in the proposal.

On the 2nd of September, 1818, the Grand Lodge appointed a committee to make application to the Legislature for an act authorizing it to raise funds by lottery, for the erection of a Masonic Hall. Let it startle none, and let no one be offended, that such measures were contemplated for such a purpose. The evils of the lottery system had not then been much impressed upon the public mind. Lotteries were then authorized by law, countenanced and directed by men of the highest moral and social standing, to assist not only in aid of seminaries of learning, having theological departments filled by the best and most learned divines, but for the

construction of important and valuable works and improvements. The Masonic Fraternity could not be culpable for not being in advance of the morals of the times. The committee so raised was, however, discharged in 1821, without having taken any definite action.

In the meantime, however, the purpose of erecting a hall was neither forgotten or abandoned. On the 15th day of December, 1819—it will be seen that we like to furnish precise dates—a committee was appointed to select a site for the proposed building. This committee, in the following March, reported the location of three sites, all in Grand street, or its immediate vicinity, as suitable for the purpose, and at prices which would be now regarded as almost nominal, but were constrained to report in the following June that these were not for sale. In the next year occurred the commencement of a series of events in our social history which for twenty years subsequently rendered all hopes and wishes upon the subject unavailing and futile; but yet, during all this remarkable period, our records furnish evidence that the Craft, struggling, persecuted and at times borne down by the current of public movements, still yearned for a home, and were still determined that it should be procured.

On the 5th day of June, 1839, the Grand Secretary, ever the anxious, watchful, hopeful, undaunted friend of the project, for it was James Herring who then filled the office, in his official report, called attention to the subject, and in so doing not only uttered his own convictions, but expressed the wishes of the Fraternity throughout the jurisdiction. The same principle of simple justice that has prompted the statement of this fact requires that it should be added that to our Grand Secretaries successively, for fifty years past up to the present hour, more than to any other single individuals, official or unofficial, we are indebted for the proud success of to-day. Let this truth find its proper abiding place in the memories of a grateful Fraternity.

It was on the 7th day of June, 1843, that the first decisive and finally successful step was taken. On that day a memorial was presented in Grand Lodge, praying that measures might be taken for the creation of a fund for the purpose of erecting a Masonic Hall and Asylum. This memorial was subscribed to by one hundred brethren, each of whom pledged himself to pay the sum of three hundred dollars and a continuous annual contribution. Forever honored be their names and memories by all, and should be inscribed the first and highest upon the sacred Roll of Honor. Not only that a grand edifice was to be upbuilt, as the abiding Home of the Craft, but that a like abiding shelter was to be reared for the widowed and orphaned, the helpless and the dependent, crying to us in the name of

God and humanity. It is the first recorded presentation of such sacred claims under the patronage of the Grand Lodge, and upon a permanent system; and evinces the indissoluble connection there is, and should ever be, between a home for ourselves and a home for the homeless. The tie that connects them is manifest, and the hand that would sever it is not found in our Fraternity. Together they were presented to the great heart of the brotherhood, and together they are entwined in every just and loyal bosom.

It has been said that a humble brother of limited means, and dependent upon his daily labor for his daily bread, inaugurated this enterprise by laying a silver dollar upon the altar, as the first gift to the "Hall and Asylum Fund" of the Grand Lodge of New York. If this be so, deaf must be our ears, mute our voices, and deadened our hearts, to every generous emotion, if we did not on this day of jubilee, pronounce the name of Greenfield Pote, of the city of New York, then Grand Tyler, as the first true-hearted donor of that which equals the widow's mite, since expanded into thousands upon thousands of dollars; and it is said now, not as vouching for the fact, but preferring rather to name it as a just tribute to his memory, if it be true, than to pass it in silence; and the more because that the single hearted and trustful veteran is still living to witness the fruits of such an act of generous devotion. But the records attest the other facts as have been stated; and the memorial in question was referred to a committee, who reported favorably, and recommended that the fund arising from fees for Grand Lodge registry and certificates should thenceforth be appropriated to this object, and that subscriptions should be solicited to carry the proposal into effect. The report and recommendations were unanimously adopted; and subsequently, on the 5th day of March, 1845, trustees of this fund, as separate and distinct from all others, were elected by the Grand Lodge, and so continued to be annually chosen, till the change made by the act of incorporation. It will be noted that the sources of the fund originally embraced only certain classes of the brethren; and that all might be sharers in this noble and glorious enterprise, and that every member of the Craft should have a right of proprietorship and a sense of that right, subsequent Grand Lodge legislation appropriated a dividend of the contributions of all to this object; and to-day, not a solitary Freemason, in good and regular standing, from Niagara to Montauk, but may proudly stand up and say, "I am one of the landlords of the city of New York." Happy freehold! May it continue to be theirs, while yonder golden orb shall gleam upon our topmost pinnacle.

In the meantime action upon the subject was taken, from time to time, by the Grand Lodge; by spirited individual lodges; by the exertions of large-hearted and self-denying brethren; and by conventions of brethren, of which it may not be an undue partiality to name that which was held at Albany on the 7th day of February, 1851, at which fifty lodges, then constituting one-third of the whole number in the State, were represented, city and county alike in proportion, and whose determined action gave an onward impulse to the grand design. It set the seal to the enterprise at once and forever, and formed and united the hands and hearts of all in the covenant as firm as that of the renowned builders of the second temple at Jerusalem. If silence be preserved in respect to subsequent efforts, it is not because the heart is not full, and the tongue ready to pronounce its loftiest eulogium; but the actors are with us, and among us, the happiest and the most jubilant in this mighty concourse; we all know them; we love and honor their undaunted resolution, their noble and unceasing exertions, and their unconquerable perseverance, and they have all reaped some reward for their labors in the trembling eagerness with which they have watched every perfect ashlar fitted, from the lowest foundation to the towering cap-stone. They are men, too, of that generous mould that would shrink from individual praise, as from the fire which does not warm, but scorches and withers. And for precisely similar reasons we do not array the voluntary and magnificent contributions and donations of the Grand Chapter and Grand Commandery, and the multitude of liberal offerings from particular lodges, chapters and commanderies, the latter two of which did not forget in the practice of their peculiar instruction and lofty rites that they were also Master Masons, united in one grand design and showing a common destiny. The Grand Chapter especially gave munificently with no hope or expectation of ever being at any time an occupant of this Temple.

And shall it be that in this humble record of imperishable deeds that *men* alone should absorb all the honors, nobly as they may have won them? Shall it be said that the voice of the speaker had no note but for his honored brethren, when they had an auxiliary compared to which the famed auxiliaries of the world's panoplied hosts, in all past time, shrink into impalpable shadows, in these massive walls, and their beautiful decorations and adornments, there has been exhibited art and taste and architectural skill, the personification of the ideas of Wisdom, Strength and Beauty. But there was a presence with these builders which made the Wisdom more sage, the Strength more invincible, the Beauty more glowing; it was the gentle, trustful, and indomitable spirit, and hand of Woman, im-

parting light and cheerfulness to every advancing step, cheering those moments when toil and gloom sometimes weighed upon the stoutest hearts; devising new and attractive measures of aid, and encouraging by hopeful words, and hours of patient and unrequited, but willing labor, each onward effort. Of all the words that have been spoken to-day there are none that will sink deeper into the hearts of my brethren and elicit a fuller response than this public and just though feeble acknowledgment; echo as it is of their unspoken thought. They are deeply thankful for the tender recollections it inspires of the devoted love and unwearied exertions of a mother, a wife, a sister, or a daughter—some of whom, alas! by the stern mandate of death, have ceased to adorn and gladden the household life. But it is not alone here on this festal occasion that the incalculable worth of the services and effectual aid of the ladies of the State, and especially of the city of New York, is felt and acknowledged. By the triple lights of hundreds of lodges, glowing like sentinel watch-fires; by hundreds of altars, on which are ever spread open the priceless Word of God; in thousands of homes where the Craftsman finds his repose, and his summit of earthly happiness, are these thoughts and thankgivings hourly going up. Our rough Saxon speech, bare it may be of set courtly phrases and honey-eyed words of empty gallantry, can at least furnish the unvarnished terms to express our deepest emotions; and it is in their use in homely but earnest expression, in the name of the Lord of Hosts, and of the united voice of eighty thousand Craftsmen, that it is said to our best and most powerful helpers in this mighty work:

"From our inmost souls, we thank you; and may the God of our fathers forever bless and keep you!" And ever it shall be, while near us is that beautiful banner to be henceforth borne above us, the last rich and graceful gift of their bountiful and generous hands.

In these instances, my brethren, we mark the results of associated effort. Unlike the brethren of our Mother Grand Lodge of England, and those of some of our sister States, who had accumulated funds, the resources of lengthened years of careful providence, or the fruits of munificent bequests, we were dependent solely upon the generosity and devotion of our own affiliated sons. We need utter no extravagant expressions of gratitude for such a reliance, as though it were unexpected, and as though their hearts had been suddenly opened by miraculous agency, like those of the Hebrews, at the construction of the tabernacle. It was the spontaneous impulse of their natures, and, like all generous gifts, carries with it an ample recompense. Thankful we may be that it was accomplished within a gen-

eration, and hence that most of these devoted brethren have lived to enjoy the earned reward. We have briefly alluded to the feeling of proprietorship in every brother who seats himself under this lofty roof; but there must be also a still prouder and more generous feeling within him when he is enabled to say in the flow of his exultant and kindly emotions to any, if such there be, who have doubted and paused, and, faithless in the result, have held back: "Come, my brother, share in our home, and be welcome to a place within its now consecrated walls."

The thought of the hour is that to which allusion has been made, of the might of associated effort, not alone in building lofty edifices, but in the accomplishment of designs, of which it is the external type. It is true that other feelings will have place, and their expression is best given in the words of a time-honored melody of the Craft. It may be that, tried by the canons of artificial criticism, Thomas Smith Webb was not a poet. It may be that his versification lacked some of the elements of taste and genius which are accorded to true poets. But that is true poetry to all of us which touches and arouses at once the heart and the imagination, whether it be found in a volume of standard poets or the New England Primer. And there are no words, and no poetry, which more affect the brethren of the mystic tie in these respects than the familiar lines of Webb, clustered about, as they are, with such rich abundance of pleasant memories of the living and the dead:

"All hail to the morning, that bids us rejoice;
The temple's completed—exalt high each voice;
The cap-stone is finished—our labor is o'er,
The sound of the gavel shall hail us no more.

To the Power Almighty, who ever has guided
The tribes of old Israel, exalting their fame,
To Him who has governed our hearts undivided,
Let's send forth our voices to praise His great name.

Companions, assemble on this joyful day;
The occasion is glorious—the keystone to lay;
Fulfilled is the promise, by the Ancient of Days,
To bring forth the cap-stone, with shouting and praise."

It may be that there are "thoughts that breathe and words that burn" that might be studied and elaborated; it may be that the poetic genius of our Craft, of which we have proof in abundance, and of which we are

most justly proud, might excell this parting song of the mystic workmen; but the belief is repeated that none could be chosen, so adapted to the circumstances of time and place, and which would find a responsive echo in so many hearts, as this grand old anthem, ringing in our willing ears so long in the by-gone past.

But we may not sing all of this triumphal song on this occasion. There is still need of "gavel and plumb-line, of trowel and square," and it will be only when we leave our lodge rooms for the last time on earth that our voices, then enfeebled, it may be, by age and infirmity, can chant the remaining lines; hence it is that your attention has been specially invited to the benefits of united efforts in voluntary associations like ours.

Our institution—and the word is used because it denotes stability and permanence—unlike most associations of modern times, or even of antiquity (in the latter of which it may justly claim a place), has some striking peculiarities, including a resemblance akin to nationality, and these are its distinctive laws, its language, and its literature; and it is abundantly seen by those who have the patience or the candor to investigate that these are the channels through which it speaks and acts in all its movements as a distinct society, and that these are the instrumentalities which it employs for its life-work. For Masonry, like all other moral agencies, has its life-work, the accomplishment of which is necessarily produced by these means, so simple and unassuming.

Of its laws, little more need be said than that they are few and simple, and very comprehensive; and hence, the manifold discussions as to what are and what are not embraced within their range. A portion of them are held by all to be immutable; but the true doctrine unquestionably is that all are so, which constitute any part of the unwritten law. In other words, they are like the ten commandments of the Scriptures, "exceeding broad," and based upon axioms of universal equity; they neither permit nor require change or modification, and in those things that appertain to the marked features of the institution, a change would be a "departure from the body of Masonry" so much deprecated by the true Craftsman. These immutable laws are more commonly called constitution, and like modern written constitutions, are the fundamental law. They constitute the framework by which the institution is bound together, and the loosening or abrogation of any of them weakens and tends to the disturbance of the whole fabric; and for this reason they are enforced, and their preservation guarded with the most scrupulous care. Without them, the institution, although it might preserve all its usual forms and ceremonies, would distinctively cease to be Masonry, simple and unadulterated.

Nor is its peculiar language less significant or important. It is not the figurative expressions which are deemed of value, so much as the distinctive character which their use preserves and perpetuates. And it would be difficult to convey the ideas which they express, or rather *impress*, in other phraseology, so concise and so pregnant with meaning. Food, clothing and habitation are the indispensable wants of humanity, and connected with them is the largest portion of our daily thought and speech. The first two may be said to be only animal wants. Albeit, M. Ude and Thomas Carlyle might exalt them into the regions of philosophy, but the latter want, because it expresses more than a mere retreat to a cave in the earth or the shelter of an umbrageous tree, betokens civilization; and the dealings of our Craft are with civilized humanity, among whom alone brotherhood can exist. The terms of an art, therefore, which has grown into a science, while it demonstrates a higher type of civilization, may equally denote the duties and virtues which are its accessories; duties which never cease, and virtues which are never obsolete, while the cottage shelters the domestic circle, or the lofty pile is the gathering-place of the gifted and the great—the temple of devotion to God, or of the enforcement and practice of the highest duties of man. Entwined with it is the thought of the sacred duty, and no less sacred dignity of human labor; the accomplishment, by the use of diligent hands, of the most natural conceptions of the human intellect. The square, and the compass, and the plumb-line, are but the humble implements of toiling handicraft, but they bring into existence the sumptuous palace and the storied monument, at which a world gazes with awe; and yet, not even the cradle of helpless infancy or the coffin of the sepulchred dead can be constructed without their aid. And they, at least, are never false or deceitful. Ever true and exact, their mute language symbolizes verity in every land, and at every season, despite the mutations of human events, or the cadences of time. The diamond may cease to sparkle, and the fine gold become dimmed, but the rectitude of these humble working tools is unaltered and unalterable forever and forever.

If any think that the world has outgrown this mode of instruction, they must also conclude that the language of the volume which teaches men the way of salvation has become unfitted for its design; and they must substitute for the rapt but symbolic eloquence of the herdsman of Tekoah the courtly eloquence of a modern magazine.

The literature of Masonry, while it has much that is connected with its peculiar language, is very far from being dependent upon it. Although Masonic allusions and Masonic axioms are frequently employed to give

point to expression or to enforce argument, yet its more extended productions are emphatically independent of the use of its language, and, while they cover a wide range of thought and observation, it still preserves very marked and distinctive features. It may well be said that it can compare in purity of thought, in elevation of sentiment, in keenness of insight, in fertility of learning, and in eloquence of expression, with any other writings of the age in which we live, although its range of topic is necessarily limited; and many of us have lingered with delight over the gifted productions of friends and brethren, some of whom have long since ceased to utter or to write the words and sentiments that once stirred men's souls.

Now while associated effort is not only aided by, but is in fact dependent upon these means, it has also a well-defined object; an object of course legitimate, although it may concern but few without its circle. It is surprising even to those who have kept pace with the effect of such agencies to recall to mind the vast amount of good they have accomplished in a given direction. Tendencies apparently trifling and remote are in the end certain to be most successful in their results. One of the subject matters before us affords an apt and truthful illustration of this position. Two objects were in view in the Hall and Asylum project; the one, the erection of an edifice for the general assembly of the Craft and the accommodation of its administrative officers; the other, that from the income derived from such building an asylum should be established and maintained. By combined and systematic effort and earnest good will one of these ends has been attained, and by such means and on such a basis as promises successfully—it may almost be said guarantees—the attainment of the other. And yet, brethren are almost surprised to see with what little individual means and with what comparatively small efforts, looking at the extent, the power, the numbers in our jurisdiction, these invaluable ends have been secured.

This is neither the time nor the place to discuss or urge any particular system by which the grand, benevolent design of an asylum is to be carried into action. One thing, however, may be said, that it is not the design to have the Hall and the Asylum at all necessarily or inseparably connected, as to location or management, nor does it necessarily limit the Asylum to any particular place. It may be expedient in a jurisdiction of such large territorial extent to have several asylums, at different places, controlled, however, by one general head. But this is both the time and place to urge upon the brethren to be unremitting in all their efforts to establish an asylum, or asylums, at the earliest possible moment, which resources, tangible and certain, shall warrant. And not as poor houses,

where charity is doled out in bread and water, but where the homeless and unfortunate may find a retreat without degradation; helping to earn in some degree their own comfort by their services, and where the young may be trained and educated to usefulness and self-dependence; all earned and paid for by the devotion and service of a brother.

What nobler duty could our great and true-hearted Fraternity perform than this? What more estimable service in the cause of God and our race? And what more blessed thought could be suggested on this day of jubilee than renewed efforts for the practical performance of this great duty which underlies all the labors of the Fraternity?

It nevertheless should be stated that this department of Masonic duty is not to be undertaken hastily or rashly, and not until it can be successfully and steadily carried into full practical effect. That it is desirable to be done *now* no one questions; but if for want of adequate means for its steady continuance, it should be commenced and then abandoned, the effect would be most disastrous both to patrons and recipients. This is not merely speculative; the case of the People's College, so earnestly and honestly intended, supplies both example and warning.

The resources of rich and mighty kingdoms failed to construct the lofty cathedrals of Europe, in periods varying from the third of a century to that beyond the century's termination; is it not then a cause of congratulation that our brotherhood has done so much, and in such a comparatively short space of time? And far from suggesting a doubt as to the performance of the remainder, necessarily dependent upon the erection of the Hall, it affords a stronger guaranty that the Asylum will, in a short time, be in practical operation. The funds raised for the European erections were largely diminished to pay salaries to those who wrought; the Hall and Asylum Fund of our Grand Lodge has never been decreased a dollar by payment to any of its zealous and hard-working and noble-minded directors and agents for services rendered.

Passing again from these less interesting, practical topics—less interesting is meant only in connection with the stirring events of the hour, but vitally interesting as connected with the past and future—let us glance over the broad fields of labor of which this newly dedicated Temple is to become the central attractive point; let us see what has been successfully accomplished, within the experience of the larger portion of those gathered here to-day.

Twenty-five years ago—a quarter of a century—the speaker who now addresses you entered the Grand Lodge as a member. He had then attained that which, in a calm review of the past, he believes to have been

the proudest distinction of his Masonic life—the Mastership of his Mother Lodge—filled as that life has been by the overwhelming kindness and partiality of his beloved and honored Masonic brethren, with honors and titles. Rank and distinction he has enjoyed, but there never has been rank or distinction so much prized, and which so satisfied every longing of ambition, as that of being Master of a Lodge; none which he ever labored more industriously and faithfully to fill. And having been led into this personal allusion, pardon another, the last and only one, that will be thrust upon your notice. Although entitled by rank and degree to bear the insignia of the highest Masonic distinction in this hemisphere, and which is, in fact, only worn upon necessary public occasions, yet the jewel dearest to him, and that which is daily worn next his heart, is the unpretending badge of a Masonic Veteran, because it may be worn by any Master Mason of proper age. At the period denoted there were about one hundred lodges in the State, with a membership not exceeding fifteen thousand, including the large number of unaffiliated within their range; to-day there are about seven hundred lodges, with a registered membership of over eighty thousand. Then there were differences amongst the Masons of our State, as to questions of regularity and jurisdiction; to-day there is cordial and unbroken union. Then there were half a score of learned Gamaliels, skilled in the royal art, each teaching his own ritual, and differing in non-essentials only, and each with an array of disciples at his feet; to-day there is almost unexampled uniformity of work throughout the length and breadth of this great jurisdiction. Then there were sources of real or fancied disagreement between other jurisdictions and our own; to-day we are at peace with the whole Masonic world. Thus we are at ease, and at liberty to prosecute the management of our internal affairs, and daily to carry into practical exercise our tenets of Brotherly Love, Relief and Truth.

Passing in review, within a few days past, the official records of by-gone years, and the whole chronicle of dissensions and divisions, which unfortunately ranges through the space of half a century, it could not escape observation that there never was any shade of difference respecting the principles of our institution, or as to their essential mode of exemplification, in ritual or practical duty; or as to the duties which they inculcated and required in our combined or associated or individual relations. The sum of our differences has been like that of the two knights in the fable, who approached the suspended shield from opposite directions, and each of whom was ready to defend his conviction that it was black or white, as he viewed it, against all opposers, upon foot or on horseback, with lance or with sword, even at the peril of his life.

For it was in those days of our knight errantry that—

“Arms on armor clashing, brayed
Horrible discord, and the madding wheels
Of brazen chariots raged; dire was the noise
Of conflict.”

But all this was principally *on paper*, or high wordy debate; and joyfully be it recorded that in the end nobody was hurt! The evidence is indubitable, for here safe and sound, and sitting lovingly side by side, are we, the remnants of those opposing veterans, who, to quote the language of another classic on our side of the water (our well-remembered brother, Artemus Ward), were “sloshin’ around” in those bloodless campaigns, and gallantly won our spurs on those fields of renown!

To conclude with the logical query of that celebrated authority: “Why is this *thus*?” Fighting to conquer a peace is neither commendable or is commended to the example of Free and Accepted Masons, and hence the weapons of our warfare were long since buried in a deeper profound than the Stygian gulf, never again to be sought or found; meeting with the universal though unuttered response: “So mote it be.”

Situated within the heart of the greatest city of our continent—emphatically great in all the elements of greatness—and to be henceforth forever the home of the Craft—this Masonic Temple cannot fail to be in future the theater of most interesting events, not only in our local history, but that of the Masonic world.

“Westward the Star of Empire takes its way,” and it is in no spirit of arrogance, but in the assertion of an evident truth, connected, too, with a deep sense of the high responsibility which it imposes, it is said that the imperial crown designated by the poet has quietly but naturally passed from the eastern to the western continent, as the seat of Masonic supremacy; and that the city of New York must hereafter be the central star, not only of this continent, but of all lands. Hither will come from every clime those who seek universal brotherhood, or who seek relief; hitherward will bend the steps of those who search for light; hitherward will turn all those who desire communion, in high converse, with their gifted brethren, whithersoever dispersed. Within these walls will be discussed by masterly intellects all those questions which touch the great heart of the Fraternity in this and other lands; and here will be determined much of the character of its future for weal—we trust—never for woe.

It may be thought—it is thought—that the ceremonies and the events of this hour affect only the brethren of the mystic tie. If it were no more

than this, we could still rejoice with a joy unspeakable. But these are so deeply entwined with our common humanity, so intimately connected with a higher civilization, so pregnant with considerations that affect not only our Craft, but the mass of our nationality, that it were false to duty to refrain from their presentation.

With questions of State, or the administration of governments, and with religious sects, or their peculiar creeds, our institution, in its sphere of duty, has no part or lot. Tolerance to all, and bias towards none, are its cardinal principles of belief and action, leaving every brother free to act according to the dictates of his own conscience, only requiring him to be loyal to his country, true to his fellow-men, and obedient to his God. But we are deeply concerned in that which affects character and stability of governments, and the peace and purity of churches, in their effects upon the happiness of mankind. The advocates of peace, we have avowed before high Heaven that the sword shall *not* devour forever; that toleration shall be the practice, as it is the rule in this free land; and that art and science shall receive that protection and encouragement which they so eminently require in their struggles with a world spirit. But these and a myriad of other moral ends are by us advanced only by moral means, and the power of associated effort directed through that proper and legitimate channel. For other ends and other objects, connected with the tenderest offices of humanity, and the better feelings of our nature, we point, not boastingly, but truthfully, to our past history. When did the storm and the tempest devastate? When did conflagration rage fiercely and wildly? When did famine and pestilence send forth their sad wails upon the laden breeze, that they did not meet with a response as ready as the need was, imminent, and as great as was the extent of the want, from the large, warm heart of Masonry, which paused not to inquire into questions of clime or social condition, of religious or political belief? Said we not truly then that the great body of our fellow citizens have a deep and abiding interest with us? Said we not truly that this temple just now so solemnly dedicated was to be the shrine of some of the noblest virtues of our common humanity?

The pageant of this hour will soon be over, and be amongst the things of the past; but our mission will never pass away. It may be that some earnest spirits are looking for the advent of that glorious day when there shall come sounding upon the ear, and impressing the inmost soul, voices soft and sweet as those of the winged messengers of the skies, yet clear and distinct as the trump of the archangel, proclaiming: "Peace on earth, and good will to men!" Then, indeed, would one portion of our mission

be fulfilled, and we should be left free to pursue the humble but ever-recurring duty of wiping away the mourner's tear, of shielding and protecting helpless orphanage, and of causing the lone heart and the lonelier hearth once more to be lit up with gladness, and the smile of joy to come in the morning, after the long night of weariness and woe. But we are constrained to believe that we shall not behold these halcyon days, and that we must continue to minister in our lowly but happy sphere, till the mists of time melt away at the sunlight and dawn of eternity.

And if, in so doing, we pursue our own customs, are governed by our own simple regulations, shroud our movements in a veil of secrecy, only to be torn away upon the morning of the resurrection, when everything secret shall be made manifest, deem us not fantastic or frivolous, but simply desirous to preserve those safeguards which, in this evil world, honesty requires, as a protection against craft and guile, and to strengthen those ties which bind us together as fellow-laborers in the cause of justice and humanity. If these peculiarities were laid aside, it would destroy our peace and harmony, expose us to be the prey of the designing and unprincipled, and pervert the objects and designs of our institution into those of unholy ambition, or selfish desire of public applause. Then the good we *would* do would be aimless and purposeless, and the good we *could* do be as vain and idle as the dashing of the waves upon the sands or the rock-bound shore.

Long, then, may this Temple stand, not only as the home shelter of the Craftsman, but the temple, indeed, of the virtues; enshrining, not like those of old, the sculptured images of false gods, but being the council-chamber and central laboratory of the good and true, devising benefits for their fellow-men; honored as it has been in its dedication by the presence and sympathy of the wise and the gifted; the learned and the distinguished of sister jurisdictions, so gladly and heartily welcomed here to-day, and crowning us with two fold honor. Long, we repeat, may this Temple stand, a beacon-light, not, indeed, upon the shore, darting its rays upon the wilderness of waters, but a beacon-light in the heart of this great metropolis, shedding its refulgent splendor upon the broader ocean of eternity, and an earthly memorial of that "spiritual building—that house not made with hands—eternal in the heavens."

ORATION.

DELIVERED BY R. W. O. H. IRISH, GRAND ORATOR, AT THE ANNUAL SESSION OF THE M. W. GRAND LODGE OF NEBRASKA, HELD AT NEBRASKA CITY, JUNE 21, 1866.

Most Worshipful Grand Master, My Brethren, Ladies and Gentlemen:

I appear before you this day in the acknowledgment of the claim which the Masonic Order has upon the services of each and every one of its members, however humble, as your orator, to recall its ancient landmarks from the dim shadows which time throws back over the traditions which perpetuate the remembrance of the deeds of men, and make up the histories of nations; to exemplify, as best I can, the great designs; the sublime principles and teachings of Masonry, and which, I trust, I may be able to do in keeping with that spirit of truth which pervades this place—itsself reared unto the truth and in the love of it dedicated to the worship of the Great Architect of the Universe.

Masonic traditions hand down to us the record of the early honors of the Order, when, in Egypt, under the name of the "Sacred Mysteries," it organized society, and laid the foundations of social order and law. Its initiatory rite was a mystic drama, representing the progress of man from a barbarous to a civilized state, during which the candidate was severely questioned, and the acts of his life scrutinized with the severest exactitude, while he threaded his way through mysterious labyrinths. Arriving at length at a rivulet of water, he was commanded to drink, and was addressed by his conductor: "Aspirant to the honor of a Divine companionship—seeker after celestial truth, this is the water of forgetfulness. Drink to the oblivion of vices, the forgetfulness of all your imperfections, and thus be prepared for the reception of the new revelation of virtue and truth and goodness with which you are soon to be honored." This ceremony was considered the formal renunciation of a profane and vicious life, and the pledge to a new one of purity and virtue. The profound darkness in which the candidate had been involved disappeared, and what seemed to be a miraculous and divine light blazed in boundless effulgence around; smiling plains and meadows enameled with flowers spread before, and a bland and fragrant air laden with the sweetest perfumes undulated before

him. Hymns in honor of Divinity, and choruses of triumph and joy charmed his ears, while sublime doctrines of science, art, industry, philosophy and religion were addressed to his understanding. The initiate was then baptized into a new life, and became a member of the Sacred Mysteries; pledged to join his labors with the wisest and purest spirits of the age, in working out the social regeneration of the people from the darkness, barbarism, and savagery which filled the earth.

In that secret organization was thus laid the foundation of the civilization perpetuated by the pyramids. It was that influence that gave unity to the Egyptian character, and stability to their institutions; and led them to that high intellectual, social and moral development which, for a time, raised them so far above the other nations of the earth.

So was the secret Order of Orpheus, founded fourteen centuries before the Christian era, the foundation of Grecian civilization. In its secret recesses, where the profane eye was never permitted to penetrate, were developed those great social ideas which regenerated Greece, opening to her the portals of a new life, and led that wonderful people on toward the brilliant destiny that made them the envy and admiration of the world.

So it was of the different secret fraternities that sprang into existence in the pagan world in the earlier ages. Their doctrines were taught in a symbolic form. Their objects were generally, as recorded by tradition and history, social communion, intellectual cultivation, and to secure personal progress and the general advancement of the people.

I do not, however, present these orders of ancient Masonry as by any means perfect. On the contrary, they had great and numerous imperfections. But they were rude attempts, in rude ages, to realize that ideal of brotherhood, which was attained by the wisdom and piety of Solomon, and consecrated and established in the building of the Temple at Jerusalem. We witness the establishment, extension and preservation of Freemasonry through "ages long gone by," and lament that the unfounded and illiberal prejudices which, under the influence of old barbarisms, it could not soften, and corrupt passions which it could not subdue, diminished its ancient glory and impeded its progress. "Like the sun, its emblem, it has at times been obscured." Clouds of error and the darkness of ignorance have overshadowed its lustre. But, when the clear light of revelation was shed upon the world in the full radiance of reason, truth and wisdom, under the inspiring influences and as the promoter of our holy religion, it re-illuminated the world with an increasing splendor.

When King Solomon had matured his magnificent design of building a temple, to be dedicated to the service of the Most High, he was com-

pelled to call in foreign assistance, for the Hebrew nation had as yet made little progress in science and architecture. He, therefore, secured from his friend Hiram, king of Tyre, a company of architects, who were organized under the presidency of Hiram Abiff, a widow's son, as Deputy Grand Master, after the manner of the Grecian orders of Mystery, so as to secure greater efficiency and excellence in their labor and mutual protection and assistance. King Solomon, as the patron of the Order of the Jewish Dispensation, exercised the general control over the craft as Grand Master, assisted by a council of twelve Master Masons, selected from among the twelve tribes of Israel. When the temple was completed, and the operative labors accomplished, to perpetuate and commemorate the great achievement, King Solomon, as Grand Master, established the Order permanently as a secret institution, and provided in its ceremonies and rites for the recall of the historical scenes and incidents connected with the labors of the Craft in the erection of the temple, and for drawing from them lessons of wisdom and instruction for the speculative Mason.

The principles of speculative Masonry were consecrated in the blood of King Solomon's Deputy Grand Master, Hiram Abiff, who is spoken of in the Bible as a "cunning man, endued with understanding; skillful to work in gold and in silver, in brass, in iron, in stone and in timber; in purple, in blue, and in fine linen, and in crimson; also, to grave any manner of graving and to find out any device," and upon the dispersion, after the temple was completed, its principles were carried into Asia, Africa and Europe, uniting in a bond of brotherly love, the wise and good of every nation. The riches and glory of the temple were the theme of universal admiration. Reports were propagated to the remotest regions of the earth, of the wisdom and power of King Solomon, and the wondrous skill of the masons who had completed, without the use of "axe, hammer, or metal tool," a material structure, whose stones were so carved, marked and numbered in the quarry that, when they were brought to Jerusalem, each was found to tally with the others in such precision, that when finished, it appeared to be composed of a single stone, more like the work of the Great Architect of the Universe than an exertion of human skill.

The sages who, from time to time, visited Jerusalem to ascertain the truth of the reports—while they had ocular demonstration of the splendor and magnificence of the temple, and of the wisdom and power of King Solomon—observed no less the beneficial effects resulting from the order and regularity established by him among the masons employed in the work; and such of the strangers as were found worthy carried back with them the secrets of the Fraternity, not only as operative, but as specula-

tive Masons; not only to labor in building material temples, but to work in the speculative Temple of Masonry as designed by the wise King of Israel, by piling precept upon precept, symbol upon symbol, instruction, explanation, admonition and example, like a series of polished and perfect stones, emblematically carved, numbered and marked so as to denote the peculiar talent, ability and excellence of each brother for the work, until the moral structure should be complete—"a building not made with hands, eternal in the heavens."

But Jewish apostasy subsequently obscured and almost extinguished the light of Speculative Masonry. The Temple—the monument of Operative Masonry—was razed to its foundations; its altars were desecrated; its sacred vessels of silver and gold defiled; and

"God no longer bent in blessing
From the Holy Mercy seat;
But the curse as his Avenger
Came with quick advancing feet;
Fire and sword, and chains and famine,
From where Peace was wont to smile,
And the city, shrine and Temple,
Lay a smoking, ruined pile;
While sad and broken-hearted
'Neath the willows' shade of green,
Israel sat a weeping captive
By the great Euphrates' stream."

Although the Jews were subsequently delivered from the Babylonish captivity and returned with great rejoicing to the land of their fathers, and re-built the Temple, yet as they repeatedly yielded to the evil example of surrounding nations, and as the Holy Temple was frequently polluted by pagan rites, ceremonies, and sacrifices, so were our lodges profaned by the abominations of spurious Freemasonry. The ancient order, beauty and purity of true Masonry were destroyed, and instead of its sublime teachings, the mysteries of Bacchus and other heathen deities were celebrated in its lodges; a false religion led to the inauguration of a false Masonry, and on its ruins other orders and sects were established, retaining only a semblance of its primitive character. Its records and traditions were, however, retained by the Society of Essen, which, in its organization, principles and objects, was modelled more nearly than any other of those degenerate days after the Order of Masonry. Josephus treats at length of this society, and informs us that "if any one hath a mind to

come over to them," he is tried as a probationer for three years, and if he proves worthy, is admitted upon taking an obligation "that he will exercise piety toward God, observe justice towards men, and that he will do no harm to any one of his own accord, or by the command of others; that he will always hate the wicked, and be assistant to the righteous; that he will ever show fidelity to all men, especially to those in authority; that he will be perpetually a lover of truth * * * that he will keep his hands clear from theft, and soul from unlawful gains; that he will neither conceal any thing from his own sect, nor discover any of their doctrines to others—no!—not though any one should compel him to do so at the hazard of his life; * * * that he will not communicate their doctrines to any one otherwise than as he receives them himself." This institution existed in Judea at the time of Christ, and while he denounced, in the severest terms, the sects of Pharisees and Saducees, he said not a word in condemnation of this society whose moral sentiments, social maxims, and ideas of fraternity, imperfect as they were, were more like the teachings of Christianity than any other organizations of that day—so much so that in the times of the early persecutions their followers were denounced as Christians in disguise. St. John, the Baptist, was a member of this society. The peculiar and mysterious manner in which he was prepared for the great work to which he was consecrated—of announcing the coming of our Saviour—was in keeping with the course of preparation of the initial for introduction into the mysteries of the society, or the preparation of any one of its members for any great and important undertaking. So, also, was St. John, the Evangelist, in whose memory, as well as that of John, the Baptist, we dedicate our lodges.

Under the patronage of the two Sts. John, Masonry, by the renovating and inspiring influences of that Gospel, of which the Baptist was the forerunner and the Evangelist the messenger and teacher, soon covered the whole civilized world, "as the waters do the sea." We behold Masonry, as fostered by them in the grand progress of its symbolical teachings, falling into harmony with the triumphant march of Christianity, the handmaiden of the Church, adhering to the same sublime truths. Through them we received the Mystery of Masonry—to them, under God, we dedicate our lodges, where, by the "great light that burns upon our altar," we search out the secrets of Earth and Heaven, of time and eternity. And while we recall memories of the Temple of Solomon, so beautiful and magnificent, but so long since destroyed by the ravages of barbarian force, we also remember that the Most High dwelleth not in temples made with hands, but in a spiritual temple, eternal in the heavens. Hence, the uni-

verse is the emblematic temple in which we worship. "Wisdom, Strength and Beauty are the pillars upon which it rests." We are admonished that "His Wisdom is infinite;" "His Strength is omnipotent, and His Beauty shines forth through all creation in symmetry and order." For He has stretched forth the heavens as a canopy; the earth He hath set before Him as a footstool. The sun and moon are messengers of His will, by their light making manifest amid His works, His power and glory.

The early Christians sought to protect themselves from the enmity of the world, and to impress the revelation of eternal truth, wisdom and love upon the heart of humanity by an organization called the "Secret Discipline," of "Disciplinia Arcani," and assumed the Masonic character, concealing its rites and ceremonies under a veil of profound mystery. They were called among themselves the "Christian Brotherhood" and were composed of four Circles or Degrees—the Faithful, the Illuminati, the Initiate, the Perfect. They had their secret signs of recognition, and the faithful disciple received at his initiation a secret mark upon a white stone, as an evidence of his being one of the Brotherhood. In times of persecution the word or sign was used as a signal by which Christians, though strangers, recognized each other; by which the persecuted sought asylum, or strangers in distress asked relief of their brethren. Thus were the members of the Christian Brotherhood enabled to make themselves known to other Christians, who would cherish, protect and watch over them with brotherly solicitude and care.

Divine and unspeakably important as the great idea of Christianity was, its early teachers did not disdain, as the means of its propagation, those human agencies which had been found so useful under pagan rule, in winning the attachment and turning the thoughts of the people toward a higher order of civilization. Unprotected by any miraculous physical interposition of Divine power in maintaining its material organization, the Church protected itself by a mysterious veil from the assaults of its enemies, and under the blessings of God, worked its way in to the world.

In the days of the primitive church, the Masonic Institution was sanctioned and patronized. But in that dark age of the world's history, when ignorance and confusion succeeded the destruction of the Roman Empire; when bigotry and superstition seemed for a time to shut out the pure light and dim the glory of the Gospel; when science was imprisoned within the walls of monasteries by the tyranny of priest-craft; and social intercourse and the spirit of inquiry, languished under a mental degeneracy that checked the ardor of investigation, and clasped the human mind in the debasing fetters of ignorance and superstition, the Masonic Fraternity,

which had, under the inspiring influences of the infant Church, advanced in power and knowledge, soon felt the rod of ecclesiastical oppression. Under the Roman Hierarchy its advocates were overawed and persecuted with unrelenting rage. It was only in the small Isle of Britain that it found a safe retreat, where it existed in its primitive simplicity long after it had apparently disappeared from continental Europe. Introduced by St. Albans, the in the third century, under the patronage of King Alfred, its mysteries were preserved, and it was fostered and strengthened, and fully organized by his grandson, Prince Edwin, who formed the first Grand Lodge of England and York, A. D. 926, being 940 years ago to-day. Thus Masonry existed in Britain through those centuries of darkness and gloom, and experienced, according to the influences that predominated, alternate successions of advancement and decay. When power was in the hands of the Romish priesthood, Masons were prohibited from holding their lodges; and attempts were made to inaugurate the policy which prevailed on the Continent, of condemning to the stake, as heretics, those who were attached to the principles and practices of Freemasonry.

It was not until England became a Protestant nation that the Order of Masonry was permanently established, and England and Scotland became the seat of Masonic learning, from which its venerable rites and ceremonies, enforcing its sublime principles, were extended to the nations of every civilized portion of the world. The stern, uncompromising foe of despotism and oppression, the unflinching enemy of superstition and fanaticism, the promoter of civilization and good order; the earnest defender of the pure simplicity of a free Christianity; it vindicated its principles and teachings in the blood of its martyrs. Papacy, regarding Freemasonry as one of the strongest bulwarks of religious freedom, and as an enemy to its peculiar doctrines and policy, has to this day never relaxed its efforts to put it down. As late as January, 1739, the Pope issued an edict in which the servitude of the galleys, the tortures of the rack and a fine of 1,000 crowns of gold, were threatened to persons who even breathed the air of a Masonic assembly, and those who summoned them were to be turned over to the tender mercies of the Inquisition. Masonry was at war with intolerance in the Church and in the State, and thus provoked the hostility of the Jesuits, who caused members of the Order to languish in the prisons and dungeons of Naples, Lisbon and Rome, as late as in the first year of American Independence, and the persecution ceased only at the demand of foreign nations. As "the blood of the martyrs was the seed of the Church," so from the tortures of the rack and the horrors of the

dungeon, the bloody testimonies of the Inquisition and the tombs of our murdered brethren, the influence of the great idea of our Order has gone forth advancing along the track of ages, hand in hand with the sublime idea of Christianity; disenthraling the human mind from the bondage of old superstitions and errors, and bearing an honorable part in laying under the protection of the free institutions of Protestantism the Temple of civic and religious freedom in the new world.

Masonry and Christianity are not, as some would have them, enemies. He who alleges that Masonry does not acknowledge Christ and His great mission has not even sought for information as to its principles and teachings. His mind is so warped by prejudice that he is not willing to submit the question of investigation. The truth is, they have each the same mission of good will to man. They go forth to the world, working to the same end, but by different means.

The first step taken by a candidate upon his entrance into the lodge is a solemn declaration of his trust in God. The first admonition he receives is to make the Holy Bible his constant study as the only source of our faith; as our great treasure; our charter; the great light irradiating all of our lodges; and when in the progress of his exaltation, he is at length admitted to the highest degree of Masonry and invested with the mystic sword—the symbol of power—he is bidden to wield it in the cause of the religion of Christ as the one great object of his life; and in the most solemn manner is taught reverence for the institutions of the Church. He is pointed to the cross as the sign by which he is to conquer; and, recalling the memories that hallowed it, he is commanded to go forth as a Christian Soldier and Mason, bearing as his motto: "*In hoc signo vinces.*" Yet the old charge made by the Inquisition that we do not acknowledge Christ is again revived. As the bigoted priesthood of that day refused to investigate the truth, and condemned its members, upon the confession of apostates, to the tortures of the dungeon, the rack and the burning fagot, so now, stifling the spirit of inquiry, there are amongst us those who refuse to know the truth, turn a deaf ear to our solemn declarations, will not trace our principles in our histories; our noble precepts in our ceremonies and lectures; but in a spirit unworthy of the Christian age in which we live, condemn us unheard, or upon the testimony of men who have been and are false to every honorable obligation. All we ask is that the Masonic Order shall be tried by the same tests that Christianity applies to the other institutions and interests of life. I love and honor the Christian Church above all other institutions of earth; and I love and honor Masonry because in its sublime teachings it more nearly resembles that than any

other. Yet Masonry is not, because it resembles the Church, intended to take its place. No! God forbid! That would be to misconceive and misinterpret her great design. While Masonry inculcates wondrous truths of time, God and eternity, and enforces the principles of the great teacher, the Bible, as applied to the practical duties of life, yet it does not pretend to include within itself the means of grace, or to change the hearts of men. Masonry instructs men intellectually with reference to their moral duties. The Church teaches them spiritually with regard to their religious obligations. Masonry works from without by words and symbols. The Church starts from within, and works by the influences of the spirit, and her work is still necessary to be done though a man is Mason. A man may be an upright Mason and perform all his moral duties as such, yet it is necessary that the Church should do its work upon the heart, for it is the office of religion alone to transform man into a new being. Masonry is Christianity applied to life as realized in the relations of society. It contains in the spirit of charity, the ministry of love, as inaugurated eighteen hundred years ago by Him who loved humanity and sought to assuage its griefs. The Church is Christianity applied to the great mystery of death as well as of life, and by the mercy of Him who "so loved the world that He gave his only begotten son to be our redemption from sin;" whose great triumph will be (after the grave shall swallow up all of the institutions of earth) in the resurrection by and through Him. Though the mission of Masonry professes not to go beyond the grave, yet she points the way, and with sublime pathos symbolizes the final victory over the great conqueror, Death, and the means by which it is to be won. Therefore, as Masons and Christians, we will not love Masonry *less*, but love the Church *more*.

My hearers, such is the history and design of Masonry, as I can, in the hour allotted me, exemplify it. We do not urge you to unite with the Fraternity, for we are not permitted to do so. We only exemplify its principles and designs. If, upon your own judgment, from what you have seen, heard and read, you have conceived a favorable opinion of our ancient institution and desire knowledge, and have a sincere wish to be serviceable to your fellow-creatures, and to this end would view the inner glories of our speculative temple, knock at its door, and if found worthy and well qualified, you can enter in and dwell there and take part with us in our labors. Melancthon, Huss, Locke, Newton, Wren, Franklin and Washington have labored as skillful craftsmen in our lodges, and our records show that the great and good men of the generations that have gone before us, considered Masonry worthy of their patronage, and contributed

by their time, talents and labor towards the stability and usefulness of the Order.

I crave your indulgence, here, for a few minutes, while I review some of the objections urged against us. The importance of the occasion demands it:

We are often admonished that we do not evidence the high designs of Masonry by the conduct of the individual members of our Order; and we confess it—it is too true. Yet, it is not Freemasonry that makes men worse; it is the base and immoral tendencies of the man. If Masonry does not make him better, it is because he does not give heed to its noble precepts. It is not the worthlessness of the Order; it is the worthlessness of the man. Corrupt characters are to be found in the very best institutions upon the earth. The beauty and usefulness of the church is much impaired by the unworthy conduct of its professed adherents, "who have a name to live but are dead." But their misconduct is no argument against Christianity. The perfidy of Judas gave no reason to conclude that the other disciples were faithless and traitors. The laws of the land should not be overthrown because corrupt men and disorderly members of society violate them. Then let us, my brethren, vindicate the purity of our Order by our lives of truth as well as our professions; that by our conduct and labors, as well as by our words and writings, we may be "seen and read of men." Let the power of the truth we teach be manifested by lopping off those unworthy members who, after repeated admonitions, refuse or neglect to conform, in their lives, not only to the theory but to the practical laws of Masonry; as well as by rejecting those, no matter what may be their standing in society or the importance of their positions, who have only selfish views in seeking our Brotherhood. Only those should be admitted who come with generous hearts and open hands. You cannot, in keeping with your vows at our altar, receive those who deny God, a future life, and final retribution. The selfish, the profane, the impious, the drunkard, the libertine, the cruel, and the slanderer, you are required by the ancient charges to reject utterly. You should say to them, in the language of the Order in the early ages of the world, when one of the great men of antiquity, whose life had been distinguished by deeds of violence, applied for admission: "You are forbidden to enter here. Your heart is cruel. Your hands are stained with crime. Go, repair the wrong you have done; repent of your evil doings, and then come with pure heart and clean hands, and the doors of our mysteries shall be opened to you."

Let us, my brethren, in practice evidence those principles which, as Masons, we profess, "that so our institution may have a good report of all

men and of the truth itself." Thus shall we not only display the principles but honor the cause of Masonry.

"Who wears the Square upon his breast
Does in the eye of God attest
And in the face of man,
That all his actions do compare
With the Divine, th' unerring Square
That squares great Virtue's plan.

"Who wears the Level, says that Pride
Does not within his soul abide,
Nor foolish Vanity;
That Man has but a common doom,
And from the Cradle to the Tomb,
A common destiny.

"Who wears the Plumb, should be so true,
His word, his walk, that we could view,
The chambers of his soul;
Each thought, enshrined, so pure, so good.
That the stern line of Rectitude
Points truly to the goal.

"Who wears the G; ah, type divine!
Abhors the atmosphere of sin,
And trusts in God alone;
His Father, Maker, Friend, he knows—
He vows, and pays to God his vows,
As by the eternal throne.

"Thus Life and Beauty come to view,
In each design our fathers drew,
So glorious, so sublime;
Each breathes an odor from the bloom
Of gardens bright beyond the tomb,
Beyond the flight of Time;
And bids us build on this and this
The walls of God's own edifice."

But, it is urged, "if the mysteries of Freemasonry are so beneficial, why not open them to all," that all may equally participate in their advan-

tages? In answer to this inquiry, I most solemnly declare that we have no secrets which it would be of the least importance to the world to know. The Order is known. Its objects are known. Its laws are known, and also its times and places of meeting. Signs, symbols, ceremonies and tokens, by which Masons may recognize one another, although strangers, are all the secrets we have. Our Institution spreads over all the world, embracing within its fraternal folds some of every nation, kindred and tongue; and we have adopted for our convenience, and to secure greater efficiency in the work wherein we labor, a universal language which shall be comprehended by Masons wherever they may be found, thus securing universal unity and harmony. The principles and privileges of the institution are open to all who are qualified to receive them. But of those qualifications we reserve the power to decide for ourselves. We profane not the sanctity of our ceremonies, nor prostitute their purpose by revealing them to the ignorant and the vicious. Were all men acquainted with them without regard to selections or worth, the peculiar obligations enforced by our institution would revert back to the general duty of all mankind, and the special features and characteristics of the Order be lost in the great world at large.

The question is often asked, "Why do you exclude women from your Order?" We answer: Our ancient charges and constitution do not permit it. They were not called in the order of God to labor in the erection of the material Temple, although the craftsmen under the direction of King Solomon were bound in peculiar and lasting obligations to the families, and widows, and orphans of their co-laborers. Women are not called upon to labor with the working tools of Masonry. The order of Providence and the toils of Masonry do not require it. Men and women have certain distinctive qualities which determine the vocation of each. The true man is distinguished by strength, courage and endurance; the true woman by delicacy, and the beauty of gentleness and modesty. Strength, courage and endurance, as embodied in man, were the qualities required in the building of the Temple. When its labors were finished, man conducted beauty, gentleness and modesty in the person of woman to worship with him at its holy altar. Incapacitated by physical weakness from sharing in the severer labors of the craft, she was not less deserving nor less exalted, but was an equal sharer in the joys of the craftsman in the grand achievement. They saw the glory of the building, though they were not the builders. So now, in the building of our speculative Temple, for our wives, daughters, mothers and sisters, do the gavel's resound in the east, our symbols shine upon and around our altars, and our craftsmen prove themselves good

workmen—workmen that need not be ashamed. Then we respond to the question: Why is not the Masonic lodge open to women; why can they not participate in its ceremonies, observe its sacred rites, and be put in possession of its signs and symbols? Because, they are not men. Only men were admitted to the lodge of King Solomon. Its ceremonies, rites, signs and symbols, were in keeping with the spheres of duties as operative Masons; and as they were given by Solomon to his successors, they were handed down to us, and we, as all Master Masons have done before us, declare that "it is not in the power of any man or body of men to make innovations in the body of Masonry." And if we would, we could not, without destroying its ancient landmarks, changing its ceremonies, established by King Solomon and sanctioned by the Saints John; forgetting the early labors of the craft, the symbolled history of its work and noble achievements in the distant past, in the cause of science and the arts, civilization and morality; and in a later day of Christianity, the sublime truths it brought to the knowledge of men.

No! bright sharers of our joys! sweet consolers in adversities! For you shall the fair, beautiful and godly Temple be built. We will work diligently to this end, with the tools of our profession. By the rule and line, we will lay out our work, and regulate it by the square and compass. Our hands, not yours, shall wield the mallet and chisel, the trowel and hammer, and by our labors therewith we will honor your virtues. We assure you that, as you behold the widespread and increasing power and influence of our Order, it will, in the future, as in the past, labor to elevate Woman to that place which God and Nature intended she should occupy; and the daughters, wives and mothers of Masons, and their orphan children, shall be their peculiar charge, protected amid dangers and cherished with parental solicitude in adversity. We will, as Masons, in the performance of our duties to humanity, soothe the pains of the distressed, wipe away the tears of the sorrowful, and help the unfortunate. To this end, we will labor with God's blessing, and we trust with the added encouragement of the smiles of your approbation.

My brethren, it is true the lodge of Masonry is upon earth; yet the columns she rears all point toward Heaven. Christians, you need not disdain to tread in its courts. Its business is earnest and grave. It points us to the past; to the beginning; to the Creator and the wonderful way through which He hath led us. It bids us look forward to the end; to eternity and its mysteries; bids us to love virtue, reverence religion, and worship God; cultivating friendship among ourselves, love to God and our neighbor, and integrity towards all mankind.

Friendship, love and integrity, are the three words that most nearly define the principles which form the basis of our Order, and the lofty idea we seek to realize. We observe in history that these were the guiding principles which led the human race up from the rudeness and solitude of the primitive state, bound the solitary ones together in families, and gave them cities and towns, the industrial arts and a civilization. We see how, when the sons of men became corrupted by luxury, enervated by the refinements of old civilizations, and gave themselves up to base propensities, recognizing no law but passion, no bond but interest, no god but pleasure, and no love but for themselves, that the principles of love, friendship and integrity, as exemplified by Masonry, were obscured by the pestiferous exhalations of sensuality and selfishness, and seemed to have re-ascended to the skies, leaving the human heart dead and entombed in its own corruption; until a new and mightier prophet—the shiloh, came and re-awoke and re-called to to the world's dead heart the ever living principle of truth, re-kindled its sacred fires upon its desolate altars, and re-inscribed thereon the law of love with divine and more powerful sanctions. This law—the law of love—of intimate and abiding friendship and of inflexible integrity; that law that requires man to love God, to love his neighbor as himself, and to “do unto others as he would they should do unto him”—a law so clearly interpreted and enforced by the Saviour himself; a law as wide as the universe, deep as eternity, stern as fate in its demands, binding all men in all places and in all times—is the law of Masonry; and he, no matter what may be his profession, rank or position in the Order, whose practical life does not conform to it, is not a Mason. He is not yet in possession of its great secret—that sublime secret that is not to be communicated by the charmed ear and voice—that secret that the angels whispered in the world's ear from over the plains of Palestine, of “peace and good will to man;” that secret which the Redeemer communicated to Peter at the sea of Tiberias just before He ascended to heaven; the secret that can only be received through faith and prayer from the Great Grand Master of the Celestial Lodge above, by those who prove themselves worthy and well qualified by obedience to that Law.

You, my brethren, who have stepped within the mystic circle of Masonry, have heard its prayers, its hymns, its stately ritual; whose hearts have been illumined by the Great Light that rests displayed upon its altar, know the truth of what I, as your orator, this day declare: That, from foundation to pinnacle, the Masonic Temple is dedicated to this law; that before its altars and on its pavement it is to this law we bind ourselves. Being thus bound, if we would be true men and Masons we should observe it, and thus magnify and elucidate before the world the sublime mysteries

of our ancient and honorable fraternity; vindicate the pure precepts and teachings of our holy religion; and as citizens and Masons, in the fraternal spirit which animates our Brotherhood, labor to promote the public welfare as our own, and thus secure the honor, the glory and prosperity of our beloved country.

Thus, and thus only, can we approve ourselves good Masons. Then, my brethren, in the language of the great poet of human nature:

"Be just and fear not;
Let all the ends thou aimst at
Be thy Country's, thy God's and Truth's."

ADDRESS.

DELIVERED BY A. JONAS, P. G. M., BEFORE THE GRAND LODGE OF ILLINOIS, IN
THE CITY OF QUINCY, OCTOBER 6, 1847.

*Most Worshipful Grand Master and Brethren of the Grand Lodge of
Illinois:*

The annual return of the month of October has again brought together, from all parts of our State, the delegated members of the great Masonic Family, for the purpose of deliberating and acting for the general good of the Fraternity at large. We should ever be thankful to the Divine Grand Architect that we are permitted to do so with the blessings of health and prosperity; and we should be careful that the blessings of liberty and free government guaranteed to us by the glorious constitution of our country are properly appreciated and evinced by the free exercise of our principles in the cause of Science, Charity and Universal Benevolence.

We have assembled from the east and from the west, and we have gathered together from the north and from the south, and though many of us have never seen or known each other before, yet under the influence of those mysterious ties which unite men of all climes, nations and religions together, we are no sooner assembled within the doors of our hall than we find ourselves no longer strangers, but of one family of friends, brothers and companions. It may be asked, What are those ties which so unite men so opposite in their views, feelings, political principles and religion? Oil and water cannot unite, and fire destroys and refines, but never amalgamates. But the Masonic tie is as oil to the wounded, and as water to the thirsty; and as fire purifies metal, so does Masonry purify the soul, preparatory to its departure to that spiritual Grand Lodge above, that house not built by hands, eternal in the heavens.

The ties which unite the Masonic Brotherhood as one family are Friendship, Love and Charity—Friendship to each other; Love to all mankind; and Charity towards the poor, the suffering and afflicted. And when these are practiced by Masons as they should be, who will say that they do not constitute ties that can never be broken and which will last till time shall be no more.

But I have a nobler and a higher object at present before me than to laud the institution of Freemasonry. Its age, its respectability, its univer-

sality, and its usefulness are evidences sufficiently strong in its praise, and my feeble voice could add but little to what has already been so often and so well said on that subject. I desire to speak of Masonry in Illinois, and to say something about the origin, progress and present condition of the Grand Lodge of this State, and of the duties of its members assembled on this, and who may again assemble on future occasions.

Previous to the formation of the present Grand Lodge, Masonry, although it existed, and in some few locations prospered, was in its infancy in this State. A few scattered lodges were in operation, working under authority of Grand Lodges of other States. The principles, beauties and objects of the Institution were practiced by the numerous members throughout the State; but with the few exceptions alluded to, there was no system of organization, and no government by which the principles of the Order could be generally carried into effect. In the year 1840, after consultation as to time and place, the delegates, I think from six lodges, assembled at Jacksonville. They were located at Galena, Jacksonville, Springfield, Equality, Columbus and Quincy. There may have been delegates from one or two more; if so, I have forgotten them. After an exchange of opinion on the subject, it was determined to organize the Grand Lodge of Illinois. The Grand Officers were elected, and the Grand Lodge went into immediate operation; and in October, 1840, the first Grand Communication was held at Jacksonville for the transaction of business. Only seven years ago, few and weak in numbers, without means or influence, the Grand Lodge of this State took its station as one of the bright stars of the Order among its brothers of the Union, sustained and supported by the zeal and energy of the few, who undertook in the far west to disseminate the great and glorious principles of the Institution.

At the first meeting of the Grand Lodge, so limited were its resources, so poor its members and subordinate lodges, that means were needed to pay the actual expenses of the session. A brother rather more able than the most of us, generously loaned it a hundred dollars to enable it to get along. Since then "a change has come over the spirit of the dream." The Grand Lodge of Illinois can now hold up its head with those of the sister States; and instead of the six subordinate lodges, as in 1840, there are now at least fifty, located in every part of the State, numbering their thousands of members, and contributing by their influence to promote the cause of science, morality and universal charity. And if the signs of the times are not deceptive, we have reason to believe that before many years the Grand Lodge of Illinois will number under its jurisdiction hundreds of subordinate institutions with its tens of thousands of members. Each town

and village of the State bids fair to have its representatives at the annual communication of the Grand Lodge, and the time is not far distant when a hall of vast dimensions will be required to contain the assembled delegates.

The Grand Lodge, thanks to the protection and aid of an all-wise Providence, is no longer under the necessity of borrowing for the purpose of keeping its wheels in motion, and is now enabled to carry into effect the object of its creation—extending a protecting and directing hand to its subordinates, and promoting by its prudence and wisdom, the benign influence of Charity, Love and Science, to the utmost regions of its jurisdiction.

Such is a faint outline of the history and present condition of the Grand Lodge of Illinois. The natural inquiry arises, Will its present flourishing condition continue, and will the sanguine anticipations just expressed be realized? That will in a great measure depend on the prudent zeal and active wisdom of its members at future Grand Communications. The great design of the Masonic institution is to promote the cause of charity and to extend its influence in sustaining benevolent, humane and scientific associations. And this object has in no age nor in any country been confined exclusively to affording aid and patronage to members of the Masonic Family. Its fostering hand, while its character was operative, has been extended throughout Europe and Asia, aiding in the erection of the many magnificent structures that have been the wonder and admiration of ages. In modern times, since its character has become speculative, wherever it has been known and tolerated, it has been distinguished for its wise and provident charge of its own suffering and meritorious members, and by its aid, always given, to promote the cause of general benevolence and philanthropy.

We live in a happy and glorious country, and Illinois possesses within herself all the elements of prosperity and greatness—a climate pure and healthy; a soil unsurpassed in richness and fertility by any in the world; magnificent rivers on our borders—the mighty Father of Waters on the west, the beautiful Ohio at the south, the Wabash on the east, while the Illinois with its unruffled surface runs through the interior, and the great inland seas wash our northern shores. God has done great things for us, promoting, by the climate and soil as well as by the industry of our people, agriculture, and enabling man with more ease and less labor to obtain a living than in any other country under the sun. By means of our rivers and lakes, the cause of commerce is promoted, enabling the surplus productions of agriculture to find either a foreign or domestic market, through the Gulf of Mexico or the Atlantic seaboard. The power of water and

steam, connected with the energy and enterprise of our citizens, is extending into every neighborhood our yet infant manufactories. Such results show that Illinois is fast fulfilling her destiny, and becoming, what the God of Nature intended her to be, a great agricultural, commercial and manufacturing state—affording support and employment to hundreds of thousands who flock to our beautiful country from all the States in the Union and from all the nations of the civilized world. All find a ready welcome here; and the immigrant, as well as the long-settled citizen, with health and industry, obtains an easy support, and in a shorter time than elsewhere acquires a comfortable competency against the winter of age and period of sickness.

In such a country, then, objects of charity are few and rare; and although the subordinate lodges are frequently required to aid the distressed, feed the hungry, and the naked clothe, yet the Grand Lodge has been rarely called on to promote and aid the greater causes of benevolence more particularly placed under its immediate charge. Its funds, therefore, collected from the subordinate lodges, and mostly intended for benevolent purposes, are permitted to accumulate, and the institution that in 1840 was compelled to borrow one hundred dollars, will in a very short period be able to command its thousands.

It is, then, desirable that the attention of the Grand Lodge should be drawn to what would be a proper Masonic disposition of its present means and future resources. Our own members and their families need but little of its fostering care; and even were the calls of charity to increase, the flourishing condition of the subordinate lodges would enable them fully to answer the demands and supply the wants of the needy and suffering.

How, then, is it proposed to employ the present and future means of the Grand Lodge? It is desired by many that a magnificent building should be erected as a Grand Masonic Hall, that the annual sessions of the Grand Lodge might be held therein. This would certainly be a Masonic application of the resources of the Grand Lodge—patronizing and promoting architecture and the sciences; but permit me to ask, my brethren, if it would be a wise policy so to invest, at present, the means of the Grand Lodge, thereby diverting its resources from such as, in my humble opinion, would be more worthy and benevolent objects. By building a grand hall, the permanent location of the Grand Lodge would at once be fixed; and however suitable and appropriate the point selected, yet other locations equally good might think they had been overlooked and their interests neglected, and feelings of jealousy and rivalry, such as should never exist among the Masonic family, might possibly spring up, not beneficial to the

interests of the Institution. There is, in fact, no immediate necessity for such a building. Many of the lodges, in different portions of the State, have good halls and feel pride and pleasure in tendering them for the use of the Grand Lodge. Already has the honor been conferred on Jacksonville, Peoria and Quincy; and Springfield, Alton, Chicago, Galena and other points are desirous of receiving and welcoming the Grand Lodge within their respective halls. Such being the case, with due and proper deference to your opinions, permit me to say I do not think it necessary or proper to so invest the means and resources of the Grand Lodge.

There are, I think, two other modes, both meriting consideration, both equally Masonic in their character, to which I would respectfully draw the attention of the Grand Lodge; and if either of them should hereafter be adopted, it would greatly attend to its honor, and cause the character of the Masonic Institution to be universally respected.

One of the modes to which I allude is for the Grand Lodge to extend its aid towards those public institutions of benevolence and humanity already in existence in Illinois, under State authority and patronage. I more particularly allude to the Institution for the Education of the Deaf and Dumb and the Asylum for the Insane, recently located at Jacksonville. Unfortunate beings, without the gift of hearing and of speech, though possessed of the other human senses, are, under a divine dispensation, such as we can neither understand nor appreciate, thrown helpless on the world; and without the aid afforded to them by the intelligence and benevolence of man, these unfortunate mutes would, like the brute, live a life of sensuality, and die in darkness and ignorance, without the faculties of their minds being developed, and without the knowledge of a Bible or a God. Is it not, then, strictly in accordance with Masonic principles to teach the intelligent mind, deprived of the gift of hearing, to comprehend and understand the beauties of creation—the knowledge derived from the power and wisdom of God, and from the intelligence and industry of man?—to understand how to adopt the good and reject the evil—to learn to walk uprightly both before God and man—and, without the aid of speech, to be able to express and explain all the powers and workings of the mind—bringing perhaps to light, talents, wisdom and virtues, which, without the aid afforded by the benevolence of man, would be lost to themselves and the world? To aid in this glorious cause, where aid is so much needed, would indeed be promoting the cause of our institution and carrying into practice its noble principles.

Through the exertions and influence of a benevolent female, whose virtues and character are an honor to her race and sex, our legislature at

its last session was induced to pass a law establishing at Jacksonville a Hospital for the Insane. The endowments and provisions for its support are very limited, though perhaps as large as the State, under its present pecuniary difficulties, could well undertake. The buildings are now in progress, and a home and refuge for the unfortunates intended to be received therein will soon be prepared; but without further aid it is much to be feared that the benefits anticipated by the legislature and the benevolent lady before alluded to will not, to any great extent, be realized. If to afford aid to such an object is not a Masonic duty, then am I, although a Mason of twenty-five years' standing, unacquainted with the principles of our noble and glorious institution. We are taught in the lodge that "to relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. *To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view.*" Shall I attempt to draw a picture of the raving maniac, the doting idiot, and the wretched insane? I have not power to do so, and shall not attempt it. I would drop a veil over the imagination, and shut out from view such details of human suffering. Your intelligent minds can conceive all I could say—all I could desire you to feel—on this dreadful subject. You can, I know, fully sympathize with the misfortunes and the sufferings that have destroyed the noble faculties of the mind, and deprived man of the glorious attributes that place him so far in the scale of creation above all others in the animal world. You can feel for and sympathize with born idiots, deprived, at their entrance into the world, of the intellectual faculties possessed by others around them; will you not also aid in promoting their comfort, and restoring, perhaps, many of them to their reason, and peace to their troubled minds?

To teach the deaf mute to understand and express the feelings of nature and humanity; to sustain, nurse and protect the insane; are objects worthy of the Grand Lodge of Illinois, and call aloud for its patronage and support. If, however, the objects to which I have referred are not approved, sanctioned, and aided by the Grand Lodge, under the belief and supposition that they are of too general and public a nature, and not sufficiently of an exclusive Masonic character, though sanctioned, aided, and patronized by its members, as citizens and men, then would I draw the attention of the Grand Lodge to another object, altogether worthy of its immediate action, and confined in its benefits principally to its own members and the orphan children of departed Masons. I speak of the cause of education. Our brethren of other States are fast awakening to effective

action on this interesting subject, and the erection of colleges, seminaries and schools, under their active aid and patronage, gives ample promise that Freemasonry, taking its position among the great and wise institutions of this free country, is about to accomplish one of the great ends originally designed by its ancient and illustrious founders. In the eloquent language of a distinguished brother in a sister State, it can be safely said, "May we not look forward with confidence to the day, when the activity of our order in this nation will annually collect and disburse in this great work more than half a million of money, and when we shall support the most munificent charity of our country in the yearly education of thousands of the destitute and helpless orphans of the land. We have been too long forgetful of our high destiny—have too long slept upon our post—whilst our brethren of the Old World have given wings to their charity; have erected their asylums for the halt, the lame and the blind; have conferred the boon of education upon the destitute child of every departed brother, and have become the welcome messengers of joy and gladness to the desolate and friendless of our Order. Day is dawning upon us from the *east*, and we too have shaken off our slumbers and have determined to become the competitors of our brethren of other lands in this active love and charity."

In like manner might the appeal be made to the grand Lodge of Illinois, and permit me to say that it is your imperative duty either to aid in sustaining those most laudable State institutions to which allusion has already been had, or, like our brethren of Mississippi, Kentucky, Missouri and other States, be no longer forgetful of our high destiny, but come boldly forward, give wings to our charity, and confer the boon of education on the destitute child of every departed brother.

This is not the proper place or occasion to discuss the plan or to propose the system to be adopted. My desire is to arouse you from your lethargy, and draw your attention to such action as will cause our institution to be admired and respected by the liberal, the intelligent, and the good. I think I hear many of my brethren exclaim, "This is premature; the means and resources of the Grand Lodge are not sufficient to carry out such views, however just they may be; await a time, and delay for a season." Such may be the cold, prudent language of Caution; and I would not urge extravagance or too hasty action. But I desire to see a beginning, however small. Rome was not built in a day; and seven years ago this Grand Lodge was without a dollar of its own. The time, it is supposed, has arrived for taking the initiatory steps; and although much cannot be done, yet a beginning can be had. Let the Grand Lodge appropriate a portion of its means and resources on some well considered and approved

plan; the subordinate lodges will be prepared to follow and aid in the good work, by its approval and patronage; and when prepared to act, if the Grand Lodge will make an appeal, in the proper language and in the right spirit, to the thousands of brethren in the State who are not contributing members of lodges, and ask of them only for small annual contributions of one dollar each to sustain the cause of Masonic Education or Benevolence, my life on it, the call will be cheerfully responded to. Then, with these united means, the annual revenue of thousands may be obtained; and all that then will be required will be prudence and judgment in expending the same.

These views I respectfully throw out for the consideration of the Grand Lodge, and ask for them its serious and speedy attention. The duties of the Grand Lodge are very important; and to its wisdom and discretion are submitted the welfare and future prosperity of Masonry in Illinois. It is your duty, my brothers, when assembled, selected as you are for your skill in Masonry, as well as for your prudence and good standing in society, by your respective lodges, to act as will best promote the general welfare of the Institution—rejecting all local and sectional feeling as unworthy of Masons, and in your deliberations and determining to do nothing that will tend to the injury of the Order or operate in any wise to retard its prosperity. You should see that a proper disposition is made of the funds of the Grand Lodge, intrusted to its charge by the subordinate lodges for the wisest and most beneficent purposes. You should also be careful in the selection of your officers, and be sure that none are elevated to offices of trust, honor and distinction but such as are in good standing and repute both among Masons and in the eyes of the world. They should be selected for their respectability and talents, that the weight and influence of their characters may give strength, confidence and support to the Order; and when thus selected, regard them with that respect which their stations require. In exercising your government over the subordinate lodges, see that your constitution and laws are duly respected and properly enforced, and for violations thereof that the offenders be held to strict Masonic accountability. And lastly, it is your especial duty to understand the ancient landmarks of the Order, and see that they be carefully preserved—permitting no infringement or violations thereof—frowning down all innovators who may attempt, under a vain effort, to improve an institution which we believe originated with men almost more than mortal, and the principles of which have been handed down unimpaired through the vista of time to the present period.

Before closing, I would desire to say a few words to the subordinate lodges through their representatives here assembled.

To you, my brothers, in your respective lodges, are intrusted more especially the character and respectability of the Order. The principal intention of forming societies is, undoubtedly, the uniting men in the stricter bonds of friendship and love; but to insure a proper union in such bonds, how important does it become that the members should be selected for their moral worth, intelligence and respectability in society. If this is neglected, and improper characters are admitted within the portals of the lodge, farewell at once to your standing; and however valuable and useful your lodge might have been in your neighborhood, your influence will be gone; the pollution produced by such contaminating association will and must destroy your lodge and bring the Craft itself into disrepute; good men will shun you, and moral men avoid you; you will become a by-word and reproach among your neighbors. Sooner reject the application of ten good men, than permit a single viper to get among you; and if, unfortunately, a man of bad character should by accident find his way into the lodge, remember that you have the power to suspend and expel, and the Craft as well as the world require of you to exercise the power without fear or partiality. By so doing, you preserve the respectability of your lodges, insuring at the same time your own prosperity and the esteem of the world.

In conclusion, permit me to add a word or two to the Craft in general. A Mason, rightly to understand the several mysteries of the Craft, should have his mind enriched with solid learning, as in this consists one of the first qualifications for making him perfect. A good Mason must be an honest man; one who duly renders a rational devotion to his Creator; one who strives, by honest industry, to excel in that trade, profession or science, he may be called to; one who is just in all his dealings and dependencies, cultivating his mind and behavior with the pure principles of morality, and walking uprightly in all the duties of life; one who would willingly do to all men as he would have them do to him. These, we presume, are the fundamental principles of Masonry; and unless they are practiced by those who call themselves Masons, they are unworthy of the name. The cloak of deception, with which *such Masons* attempt to cover their sins and vices, cannot save them from the scorn and contempt of their more deserving brethren, or from the censure of a discerning public.

Masonry has its enemies; what human institution has not? How can it be otherwise, when even divine things have been defamed and calumniated? The thunders of the Vatican and the puny persecution of a priest

may be hurled against the Institution; and even after death the bodies of its members may be refused interment in what superstition calls holy ground; yet remember that the fires of the *auto da fe*, and the racks and the chains of the Inquisition, have not destroyed us. We yet exist and prosper in all lands where Intelligence or Liberty dwells, while our persecutors have passed and still continue to pass away, and their deeds are but known and remembered in the pages of history.

Let us, then, in order to cherish and promote the beauties and harmony of Friendship, Love and Charity, within doors and without, lay hold of the surest means of stopping the mouth of detraction by endeavoring to lead a pure and unblemished life. Let us consider that not the reputation of one only, but that of the whole society, is affected by a brother's misbehavior. Invested as we are with that distinguished badge which has been worn by a Washington, a Warren, a Franklin, a Lafayette, our own lamented Hardin, and thousands of the most worthy upon earth, we should scorn to act beneath the dignity of our profession and contrary to the true character of a Free and Accepted Mason.

ORATION.

DELIVERED BY HON. JOHN W. MC GRATH, PAST GRAND MASTER, AND CHIEF JUSTICE OF THE SUPREME COURT OF MICHIGAN, AT THE LAYING OF THE CORNER-STONE OF THE MASONIC TEMPLE AT DETROIT, MICH., JANUARY 23, 1895.

Mr. Chairman, Ladies, Gentlemen and Brethren:

Masonry is in a sense but a form in which truth is presented. Those things which Masonic representation, symbolism and drama are designed to teach are as old as man; the initial thought, the fundamental idea of Masonry, that without which Masonry would be as sounding brass or tinkling cymbal, is co-existent with every other force, whether material or moral.

Masonic drama and symbolism are but the machinery through which these forces are generated and operated. All along the pathway of time, in history, in legend, in tradition, we find traces of Masonic thought, traces of endeavor to formulate this thought.

Man has been forever struggling to solve the problem of man's existence, his duties, his relations and his destiny, and to perpetuate by sign and symbol, by mile-stone, monument and church-spire, by written and printed words, the results of these struggles.

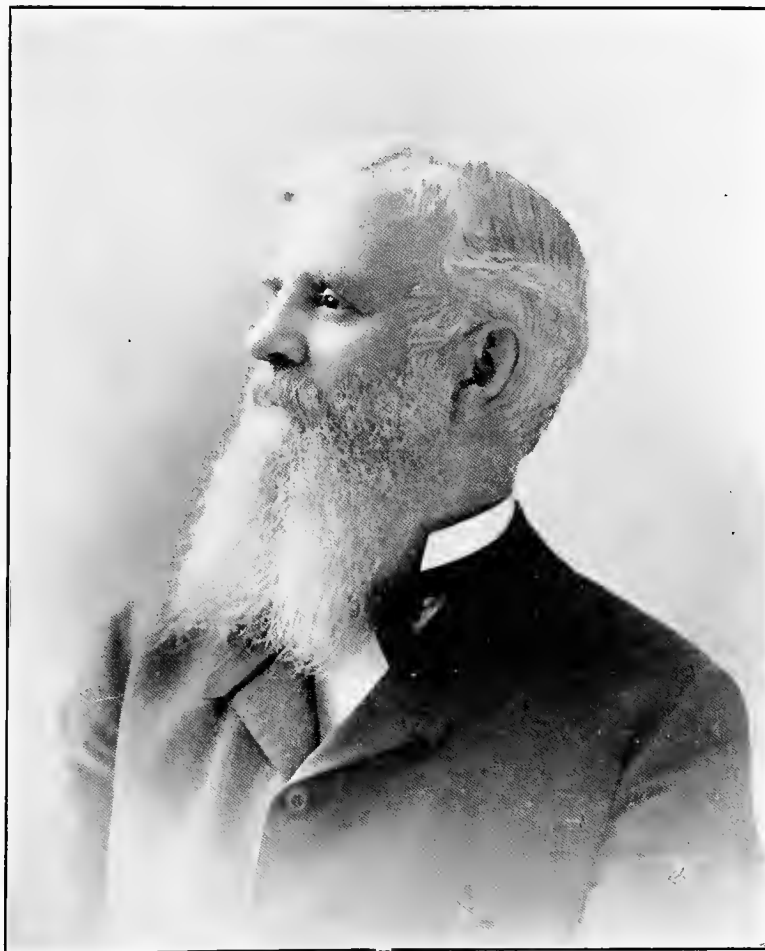
The question of the hour is, not so much whether Masonry has claims to antiquity; not so much whether it had its origin in the days of Rameses the Great, or during the reign of Solomon, King of Israel, but rather, What is Masonry? what its functions, its practices, its missions, its ministrations, its attitude toward the relations of life; what part is it taking in the great work of life.

Great ethical systems are growths, not discoveries. The principles which underlie all codification are pre-existent. The making of history precedes its record and much that has been made is still unwritten.

The history of man is and ever will be more or less legendary. There is no record save in human hearts of those deeds which go to make up in large measure the sum of human progress.

Wadsworth calls,

That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness and of love.



John W. M. Groat

Mason wrote:

We cannot all be heroes,
And thrill a hemisphere
With some great daring venture,
Some deed that mocks at fear;
But we can fill a lifetime
With kindly acts and true,
There's always noble service
For noble souls to do.

Bailey:

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.

History makes no record of these acts, yet they are the elements that make up the very atmosphere of an improved civilization.

No stream from its source flows seaward,
How lonely soever its course,
But what some land is gladdened.
No star ever rose and set,
Without influence some where. * * *
No life can be pure in its purpose
And strong in its strife, and all life
Not be purer and stronger thereby.

Although the final and absolute cessation of operative Masonry in Great Britain has been assigned to the early part of the fifteenth century, yet there is no doubt but that centuries before that time Masonry or that system out of which Freemasonry was constructed had had a moralistic character. Its cohesive force was its ethical nature. Progress in art culture was sought along the lines of mutual dependence and reciprocal obligation. The highest development of art was sought for in the most perfect development of the artisan. The living, vital principle which quickened and unified a membership, scattered over the then known world, was the recognition of the fact of brotherhood.

The code imposed certain moralistic duties which the operative owed not only to his companions but to himself.

It not only enjoined certain obligations toward each other but went further and recognized the duty of all, to those in whose service they were engaged and to the service itself. An infraction of duty toward the em-

ployer was subjected to a discipline as rigorous as though the offense was against a companion. Culture, advancement, proficiency, industry, temperance, right-doing were the watchword. With them work was worship.

Carlyle says: "Older than all preached gospels in this unpreached, inarticulate but uneradicable, forever enduring gospel; work and therein have well being."

Here then was a labor organization formed, not upon narrow lines but upon broad equitable principles—seeking the best interests of the operation along the lines of the best service. It is not strange that while under the surveillance of such an organization, architecture and plastic art reached a stage of development and advancement not since surpassed.

Nor is it singular that these organizations became so strong and acquired such a monopoly in the arts that by statute in Great Britain and by imperial decree in France and Germany, conventions of Freemasons as artificers were prohibited and the practice of the arts in the secret recesses of the Lodge were interdicted.

It was such a system that speculative Masonry succeeded. It was from such material that centuries ago our moralistic system was formulated.

Society is an association of persons, each having certain rights defined by the general law or common usage. A community of persons is an association having common rights, privileges or interests, determined by rules and regulations adopted by the persons associated.

A Masonic Lodge is something more than either. In its very constitution it embraces not only persons with warrant of authority issued by a power having regulations covering a limited range, but it has other essentials to its composition.

There must be present with every legislative act, present with every executive order, present when we sit in judgment, and in the discharge of every duty and obligation, not only the square and compass, symbols of an unwritten code, but underlying these the Holy Bible—unread, it may be and uninterpreted, but still symbolical of Divine Presence, as was the Shekinah of Old; a recognition of the existence of a Supreme Law-giver and a higher law. These are the fires which illumine the altar of Masonry. The poet of incense is there, and he doeth well who attunes his senses to its presence. Masonic duty involves the interpretation of the signification of these types.

Masonry is not a mere pastime; not a mere amusement. It is an active, living principle. Its ritual, its symbolism, its drama are not mere

empty mummeries, but they contain and exemplify important truths. Masonry may be said to teach two great truths; really but one, for one is but a deduction from the other, viz.: The Fatherhood of God, and the Brotherhood of man.

Much is said about infidelity, but after all we see but little of it, we would hardly know that much of it existed, if it were not so often sounded in our ears. That which does exist was ably set forth by Dr. Farnham, of Yonkers, N. Y., before a ministers' gathering; when he read a paper on "Modern Skepticism," which he classified under four heads; First, the natural re-action from foolish traditions and teachings; Second, Disgust at hypocrisy of professed Christians; Third, The innate disposition of the human heart to believe only what it chooses, and Fourth, a sincere, honest and profound skepticism. Modern Skepticism was not due to discoveries in science. No son of God could know too much, and Science was no open enemy to religion. True religion loves the light and welcomes it. The difficulty has been, not in believing the truth, but in not having the truth to believe.

It was Kant who said: "The human heart refuses to believe in a universe without a purpose." What men disagree and are skeptical about, is the attitude of God toward man, as depicted in creed and dogma based upon some individual interpretation.

One of the characteristics of Masonry is that it adapts its theories, its ethical thought and teachings to the practical relations of life. It applies its precepts and obligations to what are termed the secular activities and duties of life.

It associates with every commercial obligation a moral obligation; with every duty of citizenship, a higher obligation than those imposed by statute; with every social obligation, other duties than those prescribed by purely conventional codes.

Masonry denies to no man his peculiar theological beliefs, but it does say that justice, fair dealing and truth shall be present in the market-place as elsewhere. It excludes political discussion from the Lodge room, but it does not exclude its precepts from any of the activities of life.

It insists, not upon the display of its symbols, but that human conduct shall be surcharged with its tenets in all the relations of life.

What the world most needs to-day is an infusion of ethical thought into her commercial and political life. Not so much more paternalism in government as (if I may be allowed to coin a word) more fraternalism among men. A baptism of human sympathy, of fellowship, of brotherhood, of humanity. Not less praying, but more doing; not less preaching,

but more practice. He mistakes the purpose of Masonry who supposes it to be a mere protective system, designed for the protection of its members against the outside world. Indeed, although we, like all other human institutions, are cursed with unworthy members, I am bound by no affirmative tie to an unworthy Mason. A worthy man, whatever his creed, needs no Masonic pin to entitle him to my respect and esteem, nor can a Masonic pin cloak over the sin of Masonic unworthiness.

Thanks to Masonry, it has not left the question of worthiness to be determined by the size or texture of a Masonic pin, but to individual judgment, and it is that feature of Masonry that distinguishes it from all other organizations. In every line of Masonic obligation and precept, it is worthiness that makes its claim upon me. Let us everywhere stamp out the thought that we, as Masons, are bound to protect each other, right or wrong. No man deserves to be protected in wrong doing. 'Masonry inculcates right doing. It teaches charity for error, but it everywhere commends the right, and sets its seal of disapproval upon wrong doing. In Masonry worthiness is the test of greatness.

There are no dogmas in Masonry. Its secrecy is confined to the means of communication. Its tenets are universally approved. What it condemns no man upholds. The essence of Masonry is character. Character is Masonry, and character is destiny.

Nor does our organization assume a position of antagonism toward any other system or order or sect. Here and there we find an overzealous Mason engaged in an attack upon some other system, but Masonry deals with its own, with individuals. It is not at enmity with the church or any church. No man has any right to place me or my Masonry in an attitude of antagonism to any faith, creed, sect or belief. Honest convictions which have their root in the Fatherhood of God and the Brotherhood of Man are entitled to the respect of every Mason, of every man.

Masonry teaches not only the Brotherhood of Masons, but the Brotherhood of Man as well. It believes with Humboldt, that "the finest fruit earth holds up to its maker is man," and that commerce, law, learning, science and religion are but the scaffolding whereby to build up manhood. It bids every agency God-speed.

Neither should the belief of others, or an attitude of open opposition change our status. It is not surprising that those from whom our mystic symbolism is hidden should judge it, its objects and purposes, by its effect upon our lives and conduct. which are not hidden. We would do well to remember that our words and deeds often belie our profession. So long as

this is true, men will have little faith in our system, and criticism is both just and salutary.

We should endeavor to silence opposition by our deeds, rather than our words, by our practices, rather than our professions.

It is ours to attract and reform those not of us, by example. It is not ours to proselyte. To the atheist only do we deny admission.

Masonry is a broad system of Ethics, teaching the science of humanity, based upon the recognition of the truth, that we have a common origin and a common destiny; that God is the Creator and Father of us all, and out of that relationship grows the Brotherhood of Man. Its great purpose is to intensify that relationship. It asks of man that he ignore no creed, unless that creed ignores that relationship. It is founded upon the theory that man was virtually made for man individually, as "the earth and all that is therein" was made for man collectively, and that the highest development of man is through the discharge of those mutual obligations, the doing of those things which lie in our pathway, and arise out of the relationship that God has created. God has created this earth for man and man in His own image, and so far as we know the limit of God's glory is man's possibilities. If man is an ultimate failure, the universe is a failure.

The great central thought that inspired the universe was man, not mere man collectively, but man individually. All government, all civilization, all ethics, all religions, are but means to an end. Masonry intensifies the duty of man individually to man individually. In Masonry equality is equity. In no association in the world is there less of caste. In its construction it everywhere recognizes, reserves and preserves the rights of the individual. It is essential that we meet upon the level as that we part upon the square.

When the purest of men said: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's," the command was none the less specific, as to the things which are Cæsar's than as to those which are God's. If lip service is the true service, we find men much more ready to serve the Master than to serve men; much more ready to render unto God those things which are God's than they are to render unto Cæsar the things which are Cæsar's, and why, because this lip service is the cheapest, the things which are Cæsar's are more tangible than are those which, under their interpretation, belong to God.

In the moral world, we have been sometimes taught that this earth is sin cursed; that misery is the normal condition; that he who gets any honey out of this life, steals it; that the greater happiness of this life arises

from disobedience, rather than obedience, and that if a man is in pursuit of happiness he must look away from earth, and get away from it as far as possible; that if one has a troubled conscious and sleepless nights, by reason of some great wrong he has done his fellow, works, meet for repentance are to be found in tears and prayers, rather than restitution.

I believe in prayer and repentance, but I believe that the best evidence of repentance is restitution.

We have myriads of churches and numberless creeds in the world, and have any amount of sentimental sympathy which sheds tears over the trials and sufferings of an imaginary heroine in a novel, or prays for the relief of the heathen in India or Japan, but pays no heed to the poor widowed washer-woman across the street, or the poor laborer out of work, with his family of six children, around the corner. The great need of the times is practical sympathy between all classes of society; more humanity; more tenderness; more love; more practical Christianity.

A story is told of two sons of Erin who were adrift in the night time in a small boat. They had no knowledge as to their bearings. A storm came up. They were drifted hither and thither—they lost an oar. The situation became serious. One got down on his knees to pray while the other endeavored to paddle the boat with the remaining oar. Finally the man at the oar called out, "Mike! get up off your knees, there's no use praying, I can touch bottom."

If we could in this respect apply the same rule of action to our efforts in behalf of others as we adopt with reference to ourselves, if we could pray only when it is not in our power to relieve, only when we cannot ourselves touch bottom, there would be less poverty, want and destitution.

Man's inventive genius has been strained to seize upon and adapt to man's use air, water, electricity, the vegetable, the animal and the mineral kingdom. He does not pray the Almighty to make a needle or an engine, or to reveal a hidden force. If there arises a suspicion that there is in nature an invisible force, he sets about its discovery in a practical way; he does not expect some unseen hand to thrust it ready-made upon him.

I believe in works; that in the moral as in the material world; we should seize upon these things which lie at our very feet, the necessities of our fellow beings for opportunity to do God's service; that the best service we can pay is by lifting up our fellow beings, helping the poor, visiting the sick, comforting the afflicted. Pre-eminent in all the teachings of the Master was the relationship between man and man. The pathway of duty never led away from man, but through man to God. Listen, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

"Abou Ben Adhem (may his tribe increase)
 Awoke one night from a deep dream of peace,
 And saw within the moonlight in his room,
 Making it rich and like a lily in bloom,
 An angel, writing in a book of gold.
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room, he said:
 "What writest thou?" the vision raised its head,
 And with a look made of all sweet accord,
 Answered, "The names of those who love the Lord."
 "And is mine one?" said Abou. "Nay, not so."
 Replied the angel. Abou spoke more low,
 But cheerily still and said: "I pray thee, then,
 Write me as one who loves his fellow-men."
 The angel wrote and vanished. The next night,
 It came again, with a great awakening light,
 And showed the names, whom, loving, God had blessed,
 And lo, Ben Adhem's name led all the rest."

Again, "He that oppresseth the poor, reproacheth his Maker, but he that honoreth him hath mercy on the poor." "Good Master, what good things shall I do, that I may have Eternal Life?" The answer was, "Keep my Commandments." "Which?" he asked. They were enumerated to him. "All of these," said he, "I have kept from my youth up." "Go and sell all that thou hast, and give to the poor." But he went away sorrowful, for he had great possessions. It is not so easy to render unto Cæsar.

It is Mrs. Norton who says:

"They serve God well,
 Who serve His creatures."

Where is thy brother Abel, is as pertinent an inquiry to-day as it ever was.

A prayer for the relief of the poor is often but a petition that the Almighty Father will move some other person's heart to pity, while our own remains unaffected.

When your poor neighbor is touching the bottom of the flour barrel with the saucer, a sack of flour is the best prayer that you can utter.

Fort tells us that "In its early history, Freemasonry everywhere applied the unlimited resources of architectural skill to the development of divine ideas through symbolized stone. Operative Masonry erected to God

the grandest temples on earth, and filled them with aspiring pilasters and mystic arches. She worked out in granite blocks the thoughts and aspirations of the time. Popular imagination found its correct exponent, and religion conveyed its most impressive lessons of faith and submission in those works of art. The object which presented itself to the Masonic architect was to find suitable expression for the heart-yearnings and moral aspirations of the people."

A high degree of moral development was necessary to the attainment of the results so graphically described by the writer. That these artists were imbued with the spirit of the age which sought such expression, needs no proof. We work in speculative Masonry only. These enduring monuments, the purest conceptions of our brethren of the past, should incite us to perfection in speculative Masonry.

Operative Masonry has adorned every page of the history of classic art. Man's intuitions led his architectural conceptions to take the form of worship. May it not be true that these conceptions had reached their zenith; that the ancient orders of architecture, perfect, unimproved and unimpaired, stand as enduring monuments of the summit of human endeavor through these channels of expression?

Is it not true that the moral intuitions of man, man's ambition born of these institutions, to reach higher, to get nearer to and obtain larger, brighter and more beautiful visions of the great Father, led him to seek the development of Diviner ideas through other channels than blocks of wood or stone, viz.: through human hearts and human lives—to see the highest type of the infinite and invisible in the most perfect development of the finite—the loveliest aspect of the visible; to see in the cultivation of love for humanity the fittest symbol of love for Divinity; to find in the development of a spirit of brotherhood the loftiest recognition of the fact of Fatherhood? May it not be true that the heart yearnings and moral aspirations of that people prompted them to a higher moral altitude, moved them to further conquest, led them to contemplate grander temples to the Most High in human hearts?

Is it not possible, aye probable, that having reached the zenith of human expression through blocks of wood and stone, the longings of the human heart for other and higher forms of expression turned their minds back to earth, back to the exhaustless channels of expression through which religion might convey its more expressive and impressive lessons of faith and submission, the hearts and lives of men?

Speculative Masonry, then, is the product of operative Masonry, of its limitations, of its inaptitudes, of man's longing for larger glimpses of the

beyond, of the Infinite. Operative Masonry had its mission, involving not only the protection of the artisan, his mental and mechanical development, the advancement of the arts and sciences, but it furnished avenues through which men learned of the limitation of all of those forms of worship which do not embrace the thought that "he who doeth it unto the least of these doeth it unto me."

He prayeth best who loveth best,
All things both great and small,
For the dear God who loveth us,
He made and loveth all.

Our ancient brethren aimed to erect temples fit for worshipers. Our mission should be to make worshipers fit for temples.

If I were asked to state in what respect Masonry had benefited the world, I would point unhesitatingly to that inscription written upon one of the tablets of the water gate at Chicago: "Toleration in religion, the best fruit of the last four centuries."

I would point, too, to the ethical unity which made possible a parliament of religions such as was held at Chicago; an event which has been termed "The flower of all the ages which preceded it."

In the last October number of the Forum a writer, in giving the reasons why the American republic may endure, says: "The doctrine of human brotherhood has been taught for thousands of years. It is all contained in two words, 'Our Father.' * * * There are many signs of the wide and steady spread of the realized acceptance in practice of this doctrine. The theory long current in the world gets more and more applied in institutions, in business and in society. * * * We have just begun to understand that God is love. He has been an awful ideal of justice and wrath—an angry Deity whose chief functions were punishment and vengeance. The world He made was full of evil; the men He made were all depraved, and most of them hopelessly so. This ideal of divinity, however influential, did not increase human cheerfulness and joy. Although it still lingers in creeds, consecrated formulæ, and ancient hymns, it has practically ceased to be believed by considerable numbers of men, both church and unchurch. The ideal which replaces it is one of supreme power and love, filling the universe, working through all human institutions, and through all men. This ideal promotes happiness and joy. It is not new, but it is newly realized by multitudes."

Among the principles and forces which are alleged to make for the permanence of the Republic, the writer makes no mention of standing

armies, coast defenses, great commercial interests, or great wealth, but does mention toleration in religion; general education; increased mutual dependence of man on man, and therewith a growing sense of brotherhood and unity; the greater hopefulness and cheerfulness of man's outlook on man, the earth, the universe and God.

The bane of society has ever been the tendency of men to prey upon each other. When a spirit of helpfulness and consideration shall supplant the spirit of advantage, oppression and avarice that too often prevails, the troubles which threaten the state will soon disappear. Statutes may properly distribute public burdens and regulate and restrain human conduct within certain limits, but the morals of the people are not in the keeping of either courts or legislatures. Rome's great system of jurisprudence did not save the republic. What is most needed is the elevation of the human character, the improvement of conduct in the individual. To this task the moral agencies of the world must apply themselves. Ethical considerations should enter into all forms of activity, whether social, commercial, professional or political.

It is man's duty to carry his morality or his religion into every walk of life. While it may not be that he should carry his prayer book or his Square and Compass into the market-place, or the primary, yet it is unquestionably his duty to carry into the marts of trade or the caucus whatever of honesty, or of compassion or of truth he has been taught to practice by the use of either the one or the other.

Masonry teaches us that the best fortunes of life lie in the direction of the discharge of our duties toward God and our fellow men; and that the most fragrant flowers that can adorn our bier are those the seeds of which are sown by ourselves in the hearts of our fellow men, matured by our own hands, watered by our own sympathetic tears, and developed by the sunshine of our presence.

That eminent patron of Masonry, St. John, when so old that he had to be carried in the arms of his friends into an assembly of children, lifted himself up and said: "Little children, love one another," and again he said, "Love one another." When asked, "Have you nothing else to tell us?" he replied: "I say this again and again, because if you do this, nothing more is needed."

Love, says Emerson, would put a new face on this weary world, in which we dwell as pagans and enemies too long, and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotency of armies and navies and lines of defense would be superseded by this un-

armed child. Love will creep where it cannot go, will accomplish that by imperceptible methods which force could never achieve.

A Mason's exhortation should be that of Charles Kingsley:

"Do noble deeds, not dream them all day long,
And so make life, death, and that vast forever, one
grand sweet song."

A Mason's prayer should be that of George Eliot:

"Give me no light great Heaven, but such as turns to energy of human fellowship."

In the language of the immortal Pope, a Mason should be one who is:

"Slave to no sect, who takes no private road,
But looks through Nature up to Nature's God;
Pursues that chain which links the immense design,
Joins heaven and earth and mortal and divine,
Sees that no being any bliss can know,
But touches some above and some below,
Learns from this union of the rising whole,
The first, last purpose of the human soul,
And knows where faith, law, morals all began,
All end in love to God and love to man."

It is with these conceptions of our duties as men and Masons that we come to the offices of to-day.

And may the alacrity with which swift-winged messengers have borne away, to those who wait, the tidings of to-day's event, be but typical of the avidity with which those who shall frequent this temple shall ever bear comfort and consolation and helpfulness to those in need.

And prefigurative also of the continued out-pouring from this place of messages of peace and good will, and of those benignant influences which make for the uplifting of man and the elevation of human character, and which shall go forth to bless the world and hasten the coming of that time when swords shall be beaten into plough-shares, and spears into pruning-hooks.

When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

ADDRESS.

DELIVERED BY BRO. . HUGH M'CURDY, PAST GRAND MASTER, AT THE LAYING OF THE CORNER-STONE OF THE MASONIC TEMPLE, AT DETROIT, MICH., JANUARY 23, 1895.

Acknowledging the great truth that he who has a heart must have an altar, you have now laid the corner-stone to your Masonic Temple, which, when completed, you will dedicate to the memory of the holy Sts. John and the sublime principles of your order. With the close of its imposing ceremonies you might rest behind the veil of silence and await the future to tell your footprints in the great field of fraternal humanity. And yet, custom, in its inexorable demand, claims the present moment to speak of Freemasonry—to point to the true source of its principles, and to recount without speculation or coloring its happy influences on the destiny of man.

Every institution is an outgrowth of human condition. The church is the language of the soul in its shrines and symbols and worship. And Freemasonry is no less the index of what humanity is and needs. It is the nourishing tree whose sustaining roots permeate society and on whose overspreading branches hang the full clusters of fruit fed and matured by the cardinal principles of our order—temperance, fortitude, prudence and justice. These are attributes of the heart, seeking objects upon which to fall; and those objects of kindred nature with themselves.

The Masonic fraternity stands before the world to-day, not merely as a marvelous monument of antiquity, older and larger and wider spread than any other human institution, but as having maintained for so many centuries the essentials of its primary organization. It has, indeed, outlived the circumstances which gave it birth. The necessities which called it into being have long ago ceased to exist. Originally a company of builders, whose monuments of rare skill now adorn almost every part of the old world, the hand of time has brought its operative labors to a close, but the everlasting principles upon which it was founded are as intact to-day as when the cope-stone was brought forth from the rubbish and raised to its Masonic position. Since it was founded dynasties have come and gone, nations have been born and buried, and countless orders and societies have been organized and gone the way of all the earth. Our order has main-

tained its ancient organization, teaching its lessons of love, peace on earth, good will to man, and is to-day greater and stronger than it ever was before. To-day we look upon its majestic form, eclipsing all the creations of the day, a grand exception to the triumphs of the spirit of the age. It is true, our fraternity has no more cathedrals or monuments of stone to build, but it has a noble work to do. Never since the days of Hiram, King of Tyre, did it have a nobler mission to perform than it has in this land and age.

It is thirty and one hundred years since Freemasonry was first planted in the territory, now this state and city, by mother Zion Lodge, No. 1, and we are proud to state our grandparent went heroically and harmless through the war of the revolution; has been born four times, and four times baptized, and our venerable mother is yet full of life and vigor—as coy as a maiden, as gentle as a dove, fragrant as the rose and fair as a lily! Her proud and stainless record bespeaks her merit in terms more eloquent than I can, had I the power of word painting. Our mother has four hundred and seven children who annually answer roll-call and receive wages. And these children have multiplied and remultiplied until they have upon our rolls 40,000 good men and true who kneel around a common altar whereon are pledged the solemn covenants of brotherly love, relief and truth. Ask me the progress of Freemasonry in this state, and there is the answer, the story of its birth and marvelous growth, simply told, but grand in its simplicity of which this day's proceedings are an epitome.

Its altar is the great doctrine of human brotherhood, uttered by the seers of God away back in the ages of the past; and the meridian splendor of the nineteenth century attests the utility of its triumphs. Passing the bridge of time, its fraternizing principles march on with increasing majesty and its great task widens with its strength—new conceptions and nobler purposes. Bearing the spirit of faith, hope and charity, it stalks on, ever proclaiming in lofty tones the purposes of God.

But it is not my purpose on this occasion to enter into an exposition of the great fundamental law of brotherhood—time forbids. Centuries have felt the operations of that law, and with giant tread it still moves abroad on the face of social life, rebuking the waves of dissension, calming the elements of discord and clothing the waste places with verdure and beauty. The law of fraternity, incorporated with the elements of the Christian code, is now claimed as the unerring rule by which institutions are tested and individual conduct tried—laying the broad foundation of that love which bids us to do unto others as we would have others do unto us. The wail of suffering humanity is borne upon the air of heaven—it

strikes upon the listening ear; it thrills through every artery; it vibrates upon every nerve of the great soul of humanity and brings out the earnest question: What can best be done to afford relief.

Happily the world has realized and acknowledges an answer in the great principle of affiliated action—a principle stamped with the attribute of Omnipotence. Based on simple humanity, and not on any distinctive creed of party or sect, save faith in God as our heavenly Father, Freemasonry receives each member as a brother and bids him cultivate the true fraternal relations designed by the Great Author of his being. It requires a proper development of his manhood, physical, intellectual, social and moral. As he asks to be trusted, he obligates himself to be trustworthy. In like manner he is required to perform duties as a brother in all the offices of mutual aid and relief; in all our teachings of mutual instruction by precept and example; in all our exercises of mutual watch, care and discipline, whether in the lodge room or in our intercourse with the world at large, but always without interference with the exalted duties he owes to his God, his country, his family and himself.

What brother of the mystic tie can ever forget as an initiate the first lesson taught at the threshold of the lodge room and the impressions then made? Thus all through the several steps of our fraternity are symbols and emblems used that lend a charm to every lodge and teach lessons never to be forgotten. A moral truth is more completely represented to the eye and more lasting on the memory of the heart when presented by the image or property of a natural object. Hence emblems and symbols are used and great truths and topics are taught in object lessons.

Jesus, the great teacher, taught much in parables, and those parables were allegorical representations of spiritual and moral truths. He took things as they appeared in nature and as they existed around Him to represent spiritual and eternal things; and the lessons which He gave in this manner overpowered even his enemies, until they exclaimed: "Never spake man like this man."

And what a beautiful lesson is symbolically taught to the church by its great head in the last supper. That sacred repast was provided under sad and solemn circumstances. Judas had already virtually betrayed his Master; Gethsemane and Calvary were looming up before the eye and the immaculate heart of the doomed Master as He broke the bread and poured the wine, saying: "This is My body which is given for you; this do in remembrance of me. This cup is the new testament in my blood which is shed for you." These were made sacred symbols, and intended in all

coming time to set forth man's relation to God as a redeemed being by the atonement of the Son.

If, then, we have such exalted and ancient examples of symbolic teachings as the patriarchs, Moses and the prophets, and the Divine Master, surely we do well to follow them. And if the systems of religion have used this mode of teaching, surely the principles, aims and objects of Freemasonry, having for their central glory that great revelation, the fatherhood of God and the brotherhood of man, will justify its observance.

I have cited you to these holy and illustrious events, not that Freemasonry attempts to lay offerings upon the altar for man's redemption, or that we regard it as religion, but because they are illustrations familiar to all. Christianity goes direct to the altar and lays its offerings upon the sprinkled throne; while Freemasonry, the handmaid of religion, benevolence and morality, raises up fallen man and places before him the incentives to goodness. They are co-mates in bearing a universe to heaven, and the spirit of our order receives the sanction of the Great I Am, in the sublimity of that voice which proclaimed "Peace on earth, good will to man."

Friends and brothers, I might dwell forever on the striking beauties of a fraternity of brothers, having for its object the amelioration of mankind, and yet do inadequate justice to the subject. The solid superstructure of our fraternity rests upon the corner-stone of universal brotherhood and its basis is immovable. Keeping in view the great golden rule for our maxim, it teaches those elevating and inspiring ideas of higher life and stricter duty. In a word, Freemasonry presents to the eye the whole moral history of the human heart, telling us that man as he came from the hand of his Creator is bound to protect and cherish his fellow man, alike under the wild imaginations of pagan idolatry, the overshadowing solemnities of Jewish theocracy, the blood-stained dominions of Mahomedan violence, and the mild and cheering consolations of the Christians' faith.

Let the principles of Freemasonry be acted out, and the world will be conquered, and humanity, trumpet-tongued, will proclaim the excellence of its plans, the utility of its triumphs.

ADDRESS.

WASHINGTON AS A FREEMASON.

DELIVERED BY ALBERT G. MACKEY, M. D., GRAND SECRETARY AND GRAND LECTURER OF THE GRAND LODGE OF SOUTH CAROLINA; SECRETARY GENERAL OF THE SUPREME COUNCIL OF THE 33D DEGREE, FOR THE SOUTHERN JURISDICTION OF THE UNITED STATES, ETC., ETC., BEFORE THE GRAND AND SUBORDINATE LODGES OF ANCIENT FREEMASONS OF SOUTH CAROLINA, AT CHARLESTON, S. C., ON THURSDAY, NOVEMBER 4TH, 1852, BEING THE CENTENNIAL CELEBRATION OF THE INITIATION OF GEORGE WASHINGTON.

One hundred years ago—the day which we are now celebrating with all these public demonstrations of joy and pride—and which tens of thousands of our brethren are commemorating with us, in every city and town and village throughout the length and breadth of this vast empire—was hallowed in the history of the Masonic institution, by the initiation into its sublime mysteries of the Father of his Country.

The scenes enacted on that day in a small and obscure lodge of the Old Dominion were then, while the dark veil of the futurity was still undrawn, supposed to be of an ordinary character. The minute book of the Lodge at Fredericksburg presents no more than the usual record, that on the 4th of November, 1752, George Washington was initiated as an Entered Apprentice. The youth, who, though even then he had been honored by a distinguished appointment in the military service of his native State, had not yet developed the germ of his future greatness, passed undoubtedly through the solemn ceremonies of initiation into our mystic rites, without any suspicion on the part of those who assisted in bestowing on him the light of Masonry, that the transaction then occurring was to become an era in the annals of our institution, and that a century afterwards their descendants would ordain a jubilee, to hail its memory with shouts of joy and to celebrate its anniversary with loud peans of praise. But time, whose lessons are always progressive and often unexpected, has since taught us that the event of that evening was among the most important in the history of American Masonry. It has furnished a topic of angry discussion to the enemies, and of grateful exultation to the friends, of our institution. It

has given an abiding testimony of the virtuous principles of that society, among whose disciples "the patriot, the hero and the sage" did not disdain to be numbered. And while time shall last and Masonry shall endure, that old but distinctly legible page in the record book of Fredericksburg Lodge will be pointed to with proud satisfaction by every Mason, as indisputable evidence that the wisest of statesmen, the purest of patriots, the most virtuous of men, was indeed his brother and bound with him in one common but mystic tie of fraternity and love.

In the ancient record book of the Lodge at Fredericksburg in Virginia—a book venerable for its age as a relic of the past—but still more venerable for the pages on which the record is made, will be found the following entries.

The first entry is thus:

No. 4th, 1752. This evening Mr. George Washington was initiated as an Entered Apprentice," and the receipt of the entrance fee, amounting to £2 3s is acknowledged.

On the 3rd of March in the following year, "Mr. George Washington" is recorded as having been passed a Fellow Craft; and on the 4th of the succeeding August the transactions of the evening are that "Mr. George Washington," and others whose names are mentioned, are stated to have been raised to the sublime degree of Master Mason.

These records of the early Masonic career of Washington are inestimable to the Mason as memorials of the first connection of the Father of his Country with our institution. But if the history of that connection had there ceased; if admitted to our temple, he had but glanced with cold and indifferent eye upon its mysteries; and if then, unaffected by their beauty—untouched by their sublimity, and unwakened by their truth, he had departed from our portals—the pride with which we hail him as a brother would have been a vain presumption, and the celebration of this day, a senseless mockery. But the seed of Masonry which was sown on the evening of that November fell not on a barren soil. It grew with his growth and strengthened with his strength, and bloomed and ripened into an abiding love and glowing zeal for our order, nor ever withered or decayed amid all the trials and struggles, the perils and excitement of a long life spent, first in battling to gain the liberties of his country, and then in counselling to preserve them.

The evidence of all this is on record, and the genuineness of the record cannot be disputed. Whatever the enemies of Masonry may say to the contrary—however they may have attempted in the virulence of their persecution, to insinuate that his connection with our order was but acci-

dental and temporary—first formed in the thoughtlessness of youth and then at once and forever dissolved—there is abundant testimony to show that he never for a moment disowned his allegiance to the mystic art—and never omitted, on every appropriate occasion, by active participation in our rites, to vindicate the purity of the institution and to demonstrate in the most public manner, his respect for its principles.

Years after his initiation, when he held the exalted rank of leader of our armies in those deeply perilous days, which have been so well defined as “the times that tried men’s souls,” notwithstanding his responsible duties, his arduous labors, his mental disquietudes, he would often lay aside the ensigns of his supreme authority, and forgetting for a time “the pomp and circumstance of glorious war,” would enter the secluded tent and mingle on a level with his brave companions, in the solemn devotions and mystic rites of some military lodge, where, under the sacred influence of Masonry, the god of carnage found no libations poured upon his altar, but where the heartfelt prayer for the prevalence of harmony and brotherly love was offered to the Grand Architect of the Universe. We have the authority of a distinguished Mason of Virginia, who has elaborately investigated the Masonic life of Washington, for saying that “frequently, when surrounded by a brilliant staff, he would part from the gay assemblage and seek the instruction of the Lodge.” And there was actually living in Ohio a few years ago a revolutionary veteran, Captain Hugh Maloy, who on one of these occasions was initiated in the *marquee* of Washington, the Commander in Chief himself presiding at the ceremony.

In scenes like these the great Napoléon has been known to appear, and the lodges of Paris have more than once beheld the ruler of the empire mingling in their labors, a willing witness of the great doctrine of Masonic equality. But in the founder of a new dynasty, such condescension might—and possibly with some truth—be attributed to the policy of winning popular applause. In our true-hearted, single-minded Washington, no such subserviency to man-worship could be suspected. His only motives were deep love for the institution, and profound admiration of its principles.

Permit me, before we proceed to a review of the later portions of Washington’s Masonic life, to invite your attention to one other revolutionary incident, reflecting equal honor upon the subject of our address, and on the order of which he was so illustrious a member.

A distinguished brother who faithfully and valiantly served his country, in the last contest in which it has been engaged, once remarked, in an address delivered by him before the Grand Lodge of this State, that much

as he admired Masonry it was only on the field of battle that he had really learned to love it. Wisely and truthfully were those words uttered. For it is *there*, amid loud hosannas to the god of slaughter, when

“Men with rage and hate
Make war upon their kind,
And the land is fed by the blood they shed,
In their lust for carnage blind,”

that the voice of Masonry speaks in tones that are heard above the dull booming of artillery, and the shrill blast of the bugle. It is *there*, when the utterance of humanity is hushed—when language, created by its beneficent author, to express man's wants and man's affections, is exchanged for the clashing of steel—when the plunge of the bayonet or the thrust of the saber is too often the only reply to the cry for mercy—and when human sympathy has been driven from its throne in the human heart—it is *there* that the whispered word may make its strong appeal, and the mute yet eloquent sign, will paralyze the uplifted arm, converting by its hidden necromancy, hate into love, and binding in a moment the conqueror and the conquered with these strong cords of fraternal affection which will withstand the utmost strain of national enmity to snap asunder.

Scenes and events of this kind were of course occurring in our revolutionary war—for there is no contest among civilized nations in which they are not present. But one in which Washington was more particularly and immediately engaged may serve to show how perfectly he understood and appreciated this beautiful feature in the Masonic system.

In the 46th regiment of the British army there was a traveling Lodge, holding its Warrant of Constitution under the jurisdiction of the Grand Lodge of Ireland. After an engagement between the American and British forces, in which the latter were defeated, the private chest of the Lodge, containing its jewels, furniture and implements, fell into the hands of the Americans. The captors reported the circumstances to General Washington, who at once ordered the chest to be returned to the Lodge and the regiment, under a guard of honor. “The surprise,” says the historian of the event, himself an Englishman and a Mason, “the feeling of both officers and men may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble brother. The guard of honor, with their music playing a sacred march—the chest containing the Constitution and implements of the Craft borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who lately engaged in the strife of war, now marched through

the enfiladed ranks of the gallant regiment that, with presented arms and colors, hailed the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of an angel's song."

When the contest which secured the independence and freedom of his country was terminated, Washington, covered with the admiration and gratitude of his fellow-citizens, retired like another Cincinnatus to the shades of private life. But he did not abandon then his interest in the institution of which he was an honored member.

In 1788 he united with others in presenting a petition for the formation of a new Lodge at Alexandria, and the Warrant of Constitution, as the instrument authorizing the organization is technically called, is still in existence, preserved in the archives of that Lodge, and has been seen by thousands.

That Warrant commences with these words—words which now cannot be altogether heard with cold indifference:

"I, Edmund Randolph, Governor of the State, and Grand Master of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well-beloved Brother George Washington, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brothers Robert McCrea, William Hunter, Jr., and Joseph Allison, Esq., together with all such other brethren as may be admitted to associate with them, to be a just, true and regular Lodge of Freemasons, by the name, title and designation of Alexandria Lodge, No. 22."

The Lodge is still in existence and in active operation, but in 1805 it changed its name in honor of its first Master to that of "Washington Alexandria."

No one acquainted with the character of Washington—with his indomitable energy, his scrupulous punctuality, and his rigid adherence to method in business, will for a moment suppose that he would ever have engaged in a labor which he did not ardently strive to accomplish, or have accepted an office whose duties he did not conscientiously discharge. But his general and well known reputation for these virtues is not all that we possess as a testimony of the mode in which he met the responsible cares of presiding over the Craft.

The Hon. Timothy Bigelow, in an eulogy delivered before the Grand Lodge of Massachusetts, two months after Washington's death, when there were still living witnesses of his Masonic life, with whom the speaker had conversed, supplies us on this point with the following evidence:

"The information received from our brethren who had the happiness to be members of the Lodge over which he presided for many years, and

of which he died the Master, furnishes abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence in all the mysteries of our art."

Incidents like these, interesting as they may be, are not all that is left to us to exhibit the attachment of Washington to Masonry. On repeated occasions he has announced, in his letters and addresses to various Masonic bodies, his profound esteem for the character and his just appreciation of the principles of that institution into which, at so early an age, he had been admitted. And during his long and laborious life, no opportunity was presented of which he did not gladly avail himself to evince that he was a Mason in heart as well as in name.

Thus, in the year 1797, in reply to an affectionate address from the Grand Lodge of Massachusetts, he says: "My attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft."

Five years before this letter was written, he had, in a communication to the same body, expressed his opinion of the Masonic institution as one whose liberal principles are founded on the immutable laws of "truth and justice," and whose "grand object is to promote the happiness of the human race."

In answer to an address from the Grand Lodge of South Carolina in 1791, he says: "I recognize, with pleasure, my relation to the brethren of your Society," and "I shall be happy, on every occasion, to evince my regard for the fraternity." And in the same letter he takes occasion to allude to the Masonic institution as "an association whose principles lead to purity of morals and are beneficial of action."

In writing to the officers and members of St. David's Lodge, at Newport, R. I., in the same year, he uses this language: "Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother."

And lastly, for we will not further extend these quotations, in a letter addressed in November, 1798, only thirteen months before his death, to the Grand Lodge of Maryland, he has made this explicit declaration of his opinion of the Institution:

"So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it."

If I have paused thus long upon these memorials of the past, and if I have borrowed thus largely from these evidences of Washington's opinions, it is that, so far as this audience at least is affected, the question of his attachment to our Order may be forever put to rest, and that the falsehoods and forgeries of our enemies may be detected by a reference to the authentic expressions in our favor of the very man whom they have published to the world as the enemy of Freemasonry. Henceforth the words which have been uttered here to-day—to some of you undoubtedly familiar, but by many now heard for the first time—will stand as incontrovertible evidence that Washington was, in very truth, a Mason—in heart, in affection and in allegiance. Not merely in name and in outward bearing, but one who wrought with us in our hours of labor, and whose visits to our temple were prompted by no idle curiosity, but by a warm devotion to the interests of the Craft, and a philosophical admiration of our mystic system.

And is it not a noble eulogy of our institution that it should have numbered among its faithful disciples one so stainless in morals, so devout in religion, a patriot so pure, a statesman so virtuous, that his life was the admiration of the world—his death, the desolation of his country?

There is, indeed, in the whole pervading spirit of Freemasonry something of that "beauty of holiness" which must have been congenial to the character of such a man as he. His heart was irresistibly drawn to it by the purity of its principles, and the sublime beneficence of its design. He could not but love, because it was holy, and he could not but admire it, because it was intellectual.

Though I will not undertake to say that Washington was indebted for any of those beautiful traits which adorned his character, to the influence of Masonic teaching (because I know that he derived them from a diviner school), yet there was undoubtedly such a similarity in the most prominent virtues that illustrated his life to those which constitute the very ground work of the Masonic system, as must have readily won from him respect and esteem for our institution.

Unfaltering Trust in God—an humble dependence on the wisdom and power of the Supreme Controller of the Universe—is the first as well as the most indispensable moral qualification of every candidate for our mystic rites. And this virtue, the foundation and suggester of every other, was a distinguishing feature in the religious constitution of Washington.

In all his private and public letters, in his official correspondence with the government, and in his orders to the army, this firm reliance—this trustful dependence on Divine Providence is prominently and frequently referred to as though it were a topic on which he could not too often dilate.

Of Charity, which has been aptly called the cap-stone of the Masonic edifice, and which, like the virtue already spoken of, is taught in the most important ceremonies of initiation, Washington was an illustrious example. Throughout his life he sought rather for opportunities of discharging the claims of his virtue than for apologies for its neglect, and he uniformly acted whenever the poor and the deserving were presented to his notice under the influence of that great doctrine of our Order, which teaches us “to soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds.”

And again, Brotherly Love, that sublime principle of philanthropy, by which, as it is defined in our ritual, “we are taught to regard the whole human species as one family; the high and low, the rich and poor; who, as created by one Almighty Parent, are to aid, support and protect each other”—was admirably exemplified in his humanity to the prisoner, his condescension to his inferiors, his warm friendship, his general benevolence, and his uniform urbanity and gentleness of manner to all who approached him. His was indeed the character to win kindness from an enemy, or to secure fidelity in a friend.

The Cardinal Virtues, too, so beautifully inculcated in the lectures of our system, were eminently prominent in the character of our beloved brother. And when the neophyte of our order, standing before the Pedestal of the East, is receiving from the Master of the Lodge those deeply significant symbols by which these virtues are to be impressed upon his mind and heart, I know not where better the teacher could seek for a bright example of Temperance than in him who ever placed a due restraint upon the passions of his humanity, and whose mind was thus proverbially freed from the allurements of vice—or of Fortitude, than in him whose noble purposes of soul enabled him to undergo for the good of his country every peril, pain and danger that beset his path—or of Prudence, than in him whose whole life was regulated by the dictates of reason and who was not more a Fabius in the field than he was a Solon in the cabinet—or of Justice, than in him who, in the administration of both private and public affairs, always accorded to every man his just due, without distinction of rank or person.

And lastly, as to that other great Masonic virtue, Truth, the “divine attribute,” which, as Masons, we are taught constantly to contemplate, and

by which we are directed to regulate our conduct—where or when lived the man who, from his very infancy, was more influenced than he by this holy principle; or of whom we might more truthfully say that his soul was its throne—his whole life its active embodiment?

But why extend the catalogue, or why protract this eulogium of him whom now to praise were indeed “to paint the lily or to gild refined gold.” If on the tomb of the great architect of St. Paul’s, lying beneath the magnificent dome of that proud temple which his own genius had created, it was thought all sufficient to inscribe this epitaph: “If you would seek his monument, look around!”—may we not, viewing this goodly audience and this large assemblage of the members of a mystic fraternity, offering up the holocaust of their whole heart’s veneration—and that, too, not here alone, but in all the widely separated segments of this vast empire—in the North, in the South, in the East, and the West—all animated by one common feeling of joyous exultation that the most loved and honored of our might dead—was with us and of us—bound willingly and cheerfully to himself in our bond of fraternity—looking thus at all that is around us, in this public display, and all that is in us and about us, in the sentiment of honest pride, that as Masons warms and animates us—may we not point to this day and to these services as a “monument more perennial than brass” of our own—our venerated brother.

The fact that Washington was an active and devoted member of our fraternity is in itself a source to us of gratulation, because it furnishes unanswerable testimony (as one of the ablest of our opponents has candidly admitted) that “there is nothing in the institution at war with our duties as patriots, men and Christians.” But, while we thus peculiarly honor the greatest man of his age, and assert that in uniting with us he vindicated by his own virtue the purity of his principles, we may be permitted to indulge in the consoling consciousness that such a vindication was not altogether wanting; but that both before and since the connection of Washington with the Craft the history of Freemasonry has presented a catalogue of glorious names inscribed upon its proud escutcheon. It is indeed with truth that the ritual of our Order declares to each initiate that “the greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the fraternity, to extend their privileges and to patronize their assemblies.” Without directing our researches into that remote antiquity whose consideration would involve us in too elaborate an inquiry, I may be permitted to remind the scholar and the antiquary that during the mediæval ages the art of ecclesiastical architecture was carried by the Freemasons

to that state of classic beauty and scientific perfection that has never since been equalled by the builders of succeeding times—that the invention and the most gorgeous examples of the pointed gothic are attributable to our Masonic ancestors—and that throughout the whole of Europe, from the south of Italy to the north of Scotland, cathedrals, abbeys and churches lift their tall and graceful spires as monuments of the skill and ingenuity of the fraternity—or in their magnificent ruins, still “beautiful in death,” continue to extort the admiration of modern taste or to defy the rivalry of the modern art.

It was then that Popes and Bishops, Kings and Nobles, lavished their patronage on our Order, and vied with each other in the protection and encouragement of the institution. And although at a subsequent period the church, from motives into whose character I will not now stop to inquire, withdrew its friendly countenance, and in still later years commenced a series of unsuccessful persecutions, many notwithstanding, of the good and wise, the great and the powerful in every age and country, have been found among the disciples of our mystic school.

It is indeed with somewhat more than ordinary pride and gratulation that we claim as our brethren, among a host of others, such men as Sir Christopher Wren, the builder of St. Paul’s—and Sir Thomas Gresham, the founder of the Royal Exchange, the princely gift to London of one of London’s merchant princes—and Elias Ashmole; one of the most learned of English antiquarians—and Helvetius, the profound philosopher and mighty thinker—and Lalande, the celebrated astronomer of France—and Goethe and Schiller, the immortal masters of German poesy—and Sir Walter Scott, the great magician of the North—and Horsely, the distinguished Bishop of Rochester, who boldly stood up in the British Parliament to defend, when assailed, that fraternity of which he proudly announced himself to be a member—and Sir William Follet, the learned and exemplary lawyer and the late Attorney General of England, who did not hesitate to declare his attachment to our institution, and to assign, as a reason for that attachment, “the kindly sympathy and widespread benevolence and cordial love” its system created.

And the potentates of earth have knelt at our altar and breathed forth our vows. Frederick the Great of Prussia, and George IV of England, with all his uncles and brothers, and Oscar of Sweden, and Christian of Denmark, and Ernest of Hanover, may be named among the many kings and princes who have not only been the patrons, but the disciples of our art.

And Napoleon, with every marshal and general of Napoleon’s camp; and Nelson and Wellington, whose ashes are not yet innured, and Colling-

wood and Napier, and every distinguished leader of England's army and navy, have worn the Mason's badge, and learned the Mason's sign.

In our own country the roll of distinguished Masons is not less honorable to the fraternity. In the revolutionary war all the generals of the American army, both the children of our own soil and those noble and kindred spirits who came from France and Germany and Poland to assist us, were bound together, not only by the glorious bond of common struggle, but by the additional cords of Masonic fraternity. And when in after days, La Fayette, that patriot of two hemispheres, had returned to the home from which for our cause, he had so long been an exile, he could find no more appropriate token of his grateful recollection to convey to Washington, his venerated father in arms, than a Mason's scarf and a Mason's apron, and which, wrought by Madam La Fayette, a Mason's wife, were long treasured and worn by him to whom they were presented, and are now preserved as sacred relics by the Lodge at Alexandria.

In civil life we claim an equally noble catalogue. More than fifty of the signers of the Declaration of Independence, several of our Presidents and Judges, and many of our most distinguished statesmen, have been initiated into the rites of Masonry.

Franklin, the chief of our philosophers, and Griswold, one of the most pious of our prelates, and Clinton, the purest of our patriots, showed by their steadfast attachment to our institution their just appreciation of its principles; and Henry Clay, that man of immoral mind, whose death his country is still lamenting, is recorded in our annals as a Mason of unfaltering devotion, who, years ago, sacrificed the aspirations of ambition to his love of the Craft and refused a nomination for the Presidency by what was then supposed to be a powerful party, when the price of his support was to be a renunciation of Freemasonry.

To men, to minds, to hearts, like these coming up in their devotions to our altars from all times and from all countries, Masonry may proudly point, as Cornelia did of old to her children and say, indeed with truth, "These—these are my jewels."

One hundred years have elapsed since George Washington knelt at the sacred altar of Masonry, as an humble thirster after knowledge, and then and there imposed upon himself those solemn vows of obedience, and fidelity, and fraternity, which entitled him to the reception of our mystic light. A century has, since then, been irrevocably absorbed in the measureless abyss of time—and a century, how full of wonderful events. How many old empires have passed away, and how many new ones have been ushered into existence—how many dynasties of kings and kaisers have

been blotted from the herald book of history, and how many others have been inscribed upon its pages of mundane glory! How many of the wise and the good, the noble and the great, have drifted in the shattered bark of life to the "shores where all is dumb!" How in that great century, now forever gone, has

"Man put forth
His pomp, his pride, his skill,
And arts that made fire, flood and earth,
The vassals of his will."

How many hearts that then beat with all the hopes of youth, or with all the ambition of age, have ceased to pulsate—and all their throbs of love and joy, or hate and grief, been stilled in the silence of the tomb! What millions of that busy throng who then peopled the earth's surface have buried all their struggles and found a certain rest for all their varied labors in the grave! What revolutions have there not been in nations; what changes in art and science; how many old theories have been proved to be fallacious; how many new ones invested with truth, since that memorable evening, when George Washington was initiated into our sacred rites!

And he, too, with all his energy and endurance; with all his wisdom and purity; with all his power and popularity—even he has passed away—has gone from us forever, leaving his glory and his virtues as a legacy to his country.

But time, which has thus drawn into the vortex of its mighty gulf, the perishable fabrics of man's device, and buried in one common wreck—the inventors and their inventions—the players and the stage on which they strutted their "brief hour," has beaten in vain, with all its rolling billows against the impregnable rock of Masonry.

Though other things have passed away, that still remains; now as it has ever been—indissoluble—immutable—no landmark subverted—no fragment dis severed from its perfect mass; its columns still standing in strong support; its lights still burning with undiminished splendor; its altars still blazing with their sacred fires; its truth still pure as in the day of its birthhood; and when the cycle of another century shall have revolved, and you and I, and all that are elsewhere meeting on this festival day, shall have gone down to the dust from whence we sprung—another generation will be here—again to meet upon a second jubilee, and with like hopes and joys, and with like words of gratulation and songs of triumph, to celebrate the two hundredth anniversary of that day which gave to Masonry the noblest of her sons, in him who was "First in war, first in peace, and first in the hearts of his countrymen."

ADDRESS.

DELIVERED BY M. . W. . ALBERT G. BRICE, GRAND MASTER, AT THE SPECIAL COMMUNICATION OF THE GRAND LODGE OF THE STATE OF LOUISIANA, HELD AT DONALDSONVILLE, JULY 28, 1896.

We are assembled in this fair portion of our State for the purpose of laying the corner-stone of a new Masonic Temple.

Ascension Parish—Ascension Lodge! Does it occur to you the significance of the association of these names? Does it forecast the promise that this day's work shall be the beginning of an ascension to a higher plane of usefulness for the Masons of this parish?

In the light of Masonic history may we not also say we stand to day on consecrated ground? In this city, the second Lodge was created by the Grand Lodge of Louisiana, outside of New Orleans—Baton Rouge having the honor of being first. La Variete Lodge No. 12 was chartered in 1818, seventy-eight years ago! It survived only eleven years, when it surrendered its charter. In 1857 Grand Master Perkins granted a dispensation to a certain number of brethren, and Perkins Lodge No. 150 was organized, and in 1858 received its charter. Past Grand Master J. Q. A. Fellows dedicated that hall thirty-five years ago—1861. The material changes that have transpired in this old capital of our beloved State, during these years, the ups and downs of its generous-hearted citizens—what pen could adequately portray? As Brother Fellows says in his letter, Donaldsonville was a flourishing little town in 1861; in the fall of 1862 he revisited the spot, but Donaldsonville had ceased to be! Not a house was left standing. The hall dedicated a year before had wholly disappeared. Such is the fateful desolation of war.

Perkins Lodge surrendered its charter in 1879.

However, Masonry survives; it may sleep for a period, it never dies. Over the ruin and desolation of war the green grass reappeared, homes and happy hearts made Donaldsonville once more a lovely city. To-day Ascension Lodge has convened its brothers to re-lay another corner-stone and establish for themselves another Masonic Home, wherein shall dwell loyal hearts laboring in unity, to exemplify the grandest lessons that ever emanated from the brain of man.

The solemn ceremony we have this day performed would be useless, however, if it did not impress upon our minds the greater purposes en-

shrined within the operative labor. Every act performed, and each implement used to conceal and carry with them a beautiful spiritual and moral lesson. The material structure to be raised on this foundation should symbolize the spiritual house wherein the virtues and purer moral qualities of the heart are to find their appropriate home. Within the walls of this building the Mason is to be taught his inner temple should stand the test of the plumb, the level and the square; without which his membership in a Masonic Lodge will become a terrible failure.

You have seen with what care this stone has been made ready to take its place in the northeast corner; how within it a cavity has been made for the reception of a box to contain objects of interest to the members of the Lodge.

This custom of placing within the cavity of the stone certain articles of value and interest is nothing new—indeed, it comes down to us sanctified by time.

But why are these deposits made? Is it merely that in some future day they shall again be brought to light to tell to some future antiquarian that on the 28th day of July A. L. the Masons of Ascension had the corner-stone of their Masonic Hall laid with appropriate ceremonies? Hardly that. It is the hope of every member of this Lodge, I take it, that this building shall stand forever the home of the Mason, and that its corner-stone shall never be removed, nor the contents of the box never brought to the light of day.

The fact is, man by nature is a religious being. He has ever, so far as history tells, been a reflective, reverential, worshipping being. His earlier forms of religion, although on a plane with his development, was a reaching out after God. If savage, or half civilized, nature impressed him with the idea that she was invested with spirit life; "trees and brooks and shady nooks" appeared to his mind people with spirits; the sun, moon and stars, wind, rain, thunder and lightning, were personified as gods or demons. This religion—a union of spirit with matter—*anima mundi*—grew in men's minds, to be soul of the world. Later we read of souls of animals and of plants. This belief, by the earlier races, peopled the woods and fields, air, sea and sky, plants and animals with good and evil spirits.

In our day, belief in this form of spiritual life has nearly ceased, animism only surviving in fairy stories or childhood tales, and, perhaps, in the minds of the uneducated and superstitious. It is, however, to be observed that animism is the first conception of supernatural power—of spirit over matter. The savage mind had no knowledge of science, yet he saw the evidences of superior power, and he named that power spirit. To

his mind all nature gave evidence of spirit power; this sentiment controlled his religious thought; it determined his modes and habits of life. His duty was to appease or to protect the supposed spirits. Thus every plant and every animal about him had to be appeased or protected to insure safety and happiness.

As the savage advanced to a higher stage of civilization his religious views advanced; he no longer believed the spirit resided in the tree, in the plant or in the animal; but it simply took residence in the forest with the animal or with the plant; so, while the vegetable and animal ceased to have souls, the number of his gods were proportionately increased. These gods had also to be appeased. Now, when he would disturb the earth to prepare a foundation for any building, to his mind it was important the earth-god should be propitiated to induce her to bear the added weight of the building on her bosom and give to the building stability. So, in the corner-stone were placed such relics, mementoes and religious objects as he believed would propitiate the earth-god. Ere long; however, animism gave place to a revealed religion, purer and more in accord with man's needs. But in reading the Word we are apt to keep in mind the age and mental condition of the people who received it. Speaking of the building of houses, walls of cities, forms of expression are employed calculated to suggest impressions quite at variance with what was perhaps intended. For example, when Jericho was overthrown, Joshua says: "Cursed be the man that riseth up and buildeth this city of Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates thereof."*

So we read in 1 Kings, xvi., 34: "In those days did Hiel, the Beth-Elite; he laid the foundation thereof in Abiram, his first-born, and set up the gates thereof in his youngest son Segub."

The Hebrew word "Livnos" means "to build;" from this is derived the word "bain"—"a son." Thus we find to build a house to, or for any one, is to help to build up his house, to give him posterity, to build up his name, say, on the foundation of his first-born son.

So we read: **"I will build up thy throne; ***shall build the waste places; ****every wise woman buildeth her house; *****the Lord make

* Joshua 6. 26.

** Psalms 89. 4.

*** Isaiah 6. 4.

**** Prov. 24. 1.

***** Ruth 4. 11.

the woman that is come unto thine house like Rachel and like Leah, which two did build the House of Israel."

Although revealed has superseded the natural religion, and definitely enlarged our ideas of God and forms of worship, the observance of laying corner-stones is not only permitted, but commended in order to express our dependence and the necessity man needs of divine aid.

In building the material house we come to the work of laying its foundation with feelings of hope and trust, that the spirit of our Father is with us; and in the performance of the ceremonies we invoke His blessing on the work of our hands; for we are taught in Sacred Writ: "Except the Lord build the house, they (who work upon it) labor in vain."* "

So, we observe, even among the earliest peoples of the earth, the origin of these ceremonies are as old as religion and worship. With Maçons, an observance of these solemn rites is essential. The tools we use are significant, and symbolize lessons of sublime import.

Every word of our ritual has its significance, tells its history and its purpose. The roots of many of these words by which they are named are found far back embedded in a language pre-historic.

But if pre-historic, how has the knowledge of this fact been obtained? By the study of the history and construction of languages termed comparative philology. When one language is an offshoot of another, it will disclose its origin by showing its roots are those of the parent language. It is by investigation of human speech, the relation of the languages of different peoples, we obtain a knowledge of the origin of words, their combination, use, meaning and history.

I may illustrate what this study will teach us by one word.

If a man makes application to join Ascension Lodge, the first thing after his petition is received is to refer that petition to a suitable committee, whose duty it is to examine into and report on his worthiness—is he respectable? The committee "look back" over his life history; inquire into the record he has made for himself. After investigation, the committee report to Ascension Lodge the result.

If I take this word "respectable" and eliminate its prefix and its affix, there is left the simple word "spec." Where did it come from and what does it signify? By comparative philology we are taught it came from a language long since ceased to be a living language—the Sanscrit. Here is found the root "spas" or "spa." "Spas" means to "see." To preserve its euphony, in transferring "spas" into Greek, "sp" was changed to "sk." So

* Psalms 127. 1.

in Greek we have "skeptomaia," "I look,"—"skeptic," to "examine"—"episcopas," bishop or overseer in the church.

In looking back over the life of individuals we find many deserving of respect. If the affix "re" is added to the root "spas" or "spect," we have "respect"—"looking back." So the committee's duty is to "look back" to see if the applicant is worthy.

The root of the word "respectable" being found, pardon me if I go a step further, that you may see how from this root "spas" hundreds of words have been formed. A few will illustrate the fertility of the human mind to create words. Starting with "spect," we have "respect," "aspect," "inspect," "suspect," "expect," "spite," "respite," "speculate," "speculum," "spectre," "spectral," "specimen," "species," "spectator," "spectacle," "circumspect," "prospect," "prospectus," "suspicious," "conspicuous," "conspicuous," "inspection," "conspicuity;" in French, German, Italian, Spanish, Latin, Greek, this root "spas" has been equally fruitful in building up words with which to clothe ideas. The linguist might fill page after page with words that have grown out of this little Sanscrit root "spas."*

It illustrates how languages are born and grow—the creation of the human brain. The roots of these ancient forms of speech were few—in Sanscrit, perhaps five hundred. It is this remarkable faculty, the power of creating words—speech—that distinguishes man from animal; this power to clothe ideas in words illustrates his spiritual origin that links him to divinity and forces belief in his heirship to immortal life.

Starting from child-life, savage-life, if you will, he soon realizes he is endowed with divine qualities—possessed of forces that lift him infinitely above the brute creation. If he early saw in nature foes without him, he realized early the latent forces within him. To subdue the earth and compel it to administer to his needs, the animals to subserve his will, these were the results of labors that led him to a higher endeavor. The battle for freedom and supremacy over material things, and compel them to administer to his happiness, was a great step in advance. He became self-conscious and soon began to create pictures of life and of duty, out of which leaped into form rules or precepts that reached far into the intellectual and the spiritual. To preserve these as living realities, man imbedded them in symbols that reproduced to the minds of others the subjective thought enshrined. These symbols are not unreal things. They were natural objects or manifestations of nature recurring at regular intervals, such as "day," "night," "dawn," the "seasons," the "moon" and "stars," all object lessons,

* Max Mueller, Science of Language, Vol. 1, p. 36, etc.

symbols expressive of ideas, of feelings, of duty and religion. St. John the Baptist suggests the springtime, when nature clothes herself in all her beauty and freshness; St. John the Evangelist represents "cold," "winter," "night," "death," "Hades." The stories of the sun god following the Dawn, of Orpheus in search of Eurydice, Isis in search of Osiris, all myths foreshadowing an immortal principle—the conflict between Light and Darkness. And be it remembered, all these legends preceded the days of Solomon and of Homer.

In these simple stories of what to man seemed to be the course of Nature, we learn how he endeavored to seek out God; but more, how he put into symbolic form, thoughts, feelings, emotions and desires of his heart. The first form describes his fear, the awe that inspired him as he observed the changing seasons, the "dawn" of the morning and the "shades" of evening. Of Nature's laws he was ignorant, and, as a consequence, his first forms of worship were colored by his mental darkness. Yet, withal, he realized he was a spiritual being, subject to law and to superior power. To this power he bowed first in fear, then with reverence, and finally approached him as his Father.

Did it ever occur to you the steps of this approach to God, as our loving Father? Let us look again at the language growth that gave expression to these changed conditions of mental thought. Remember, I am not bringing you any new wares. In the Sanscrit the word for God is "Dyu," "Dyaus." A myth is an imaginary story conveying a truth, moral or religious. One word may embody a myth. "Eos" was the name of the Dawn, and it is stated she was killed by the Sun. Afterwards, being changed to a goddess, she became the wife of the "Dying Day." "Dyu," or "Dyaus," literally meant "Bright Heaven." Now, before "Bright Heaven," the "Dawn," etc., could be denominated God, it is self-evident the people must have advanced to a conception of a Supreme Being. The people who worship God have passed beyond the mythological period; their religion assumes the form consistent with intellectual life.

The word "Dyu" was translated into the Greek by substituting a letter in Greek that had the sound of "dy," which was "Z;" thus we have "Zus" or "Zeus," the name by which the Supreme Being is designated in the Greek language. As we have "Dyaus" for "Bright Heaven," and "Pitar" for father in the Sanscrit, so in Greek we have "Zeus-pitar" or God-father, or Heaven-father. To translate the same word into Latin the "dy" is changed to "J," and then we have "Ju;" add the "Pitar" to it and we have "Ju-pitar," or, as aforesaid, "Heaven-father." In Sanscrit we have "Dyaush-Pitar," in Greek "Zeus-pitar," and in Latin "Ju-pitar," all ex-

pressing the same prayerful sentiment, "Heaven-father, or Father in Heaven," How often we hear the preacher say "Father in Heaven."*

When man has reached this state he has arrived at that conscious condition of his self-hood that lifts him above the things around him, and his heart goes out in worship to that higher Being, and faith gives to his religious nature a reality without which religion can have no place in men's minds. It is in this sense alone that man reached to the conception of a God, and gave to him in the later age the name of "Father in Heaven."

By the study of comparative philology, we learn much of a people, their habits, modes of life and worship, who passed away so long ago that no history tells us anything of them, or when they existed. By the roots found in these cognate languages we learn some were far advanced in civilization, had homes, laws, rulers, domesticated animals, a religion and form of worship.

Informed thus much of pre-historic people by a study of comparative philology, I believe I am warranted in making the assertion that a careful study of our Masonic symbols, going back to the roots of the words employed, will enable us to discover the founders of our great Order, and approximatively its age, the character of the people who laid the cornerstone of its first ritualistic and symbolic house, building with materials so well that Time has not been able to destroy, or the united force of its enemies to tear down or lay waste, during the lapse of time since it came to us as the gift of man, while during this same period "the ruthless hand of ignorance and the devastations of war have laid waste and destroyed so many valuable monuments of antiquity on which the utmost exertions of human genius have been employed."

But, if Masonry is thus old, have not its uses and its aims ceased to be practical? Of its uses to man, these are written all over the world in living light. It paved the way for freedom of speech; it was the enemy of the power that suppressed free thought and lead to the enslavement of the mind; of bigotry and superstition that erected inquisitions; of ignorance and fanaticism that invented instruments of torture; it pointed out to man that free thought and free speech, the study of the sciences, were necessary to man's mental emancipation; that the study of Nature brought the soul nearer to the Creator; that knowledge drives out ignorance and superstition, and out of these forces emanated the intellectual and moral freedom that produced brave men and true women.

* Chips from a German workshop, vol. 2, folios 42 and 90.

The practical aims are as vitalizing as when first conceived in the heart of man. The practical labors are to induce man to emancipate himself from the crushing grasp of ignorance and superstition; from the vices that tyrannize and oppress; to learn to govern himself wisely, to practice fortitude, prudence, temperance and justice, and everywhere spread the cement of Brotherly Love, Relief and Truth.

A Mason thus prepared is fitted for his grand mission to teach, by precept and example, all that is beautiful and useful in this life and prepared for the grander life above.

Such a Mason teaches practical lessons that best subserve the interests of every true man. In addition, the Mason so living acquires merit, that shall be a monument pointing the way whereby others shall follow and acquire merit for themselves by right living.

The novitiate into the mysteries of Masonry is taught to lay the corner-stone and place the foundation of his Masonic Temple on the Rock of Truth. He who thus builds will realize, as the operative Mason builds for years, he builds for Eternity and will carry the materials of his moral and spiritual temple through the eternities. In such a house God dwells, not in the form of dogmas, but as the Father-God and the God of Humanity and of use. Every Mason will understand how in such lives a religion of working habits is generated that tends to unify and elevate the whole family of man. In such soil pure thoughts take root and multiply, producing mental flowers of loveliest shades and sweetest perfumes. In these moral gardens is God everywhere visible, operating potently for the welfare of his children.

It is thus seen Masonry regards religion as a divine attribute; that the most untutored nation has some conception of God and duty to the neighbor. And, however, the ten great religions became established and accepted by the different families of Man, "if we examined all of them without prejudice, they will impress the mind with this important fact, that man is a religious being." We will also find in the long centuries from the first Aryan or Vedic hymns to our day, the supreme question of man has been to find a satisfying religion. As man has descended from age to age, new forms of thought modified beliefs and forms of worship. As we approach the twentieth century, we find by comparison how wonderful are the modifications that have taken place, not so much in the fundamentals of religion, as in the evidences of toleration and that larger conception—the Fatherhood of God and the Brotherhood of Man, which is now recognized as fundamental. In this work Masonry has performed its greatest labor, breaking down the walls of religious hate and tolerance that too long

divided men into opposing sects and hostile camps. In this respect its labors have and are yet producing abundantly. It cannot be much longer the world will tolerate the bigot; ere long religion, stripped of its dogmatism and purer and grander by reason of its clearer insight into Nature's laws, will stand out in the open day, shedding its warmth and light over the millions who love liberty, equality, and desire the happiness and elevation of man.

Thus we see how beautiful is the Philosophy of Masonry. In its grand conceptions and aims it discloses one great truth on which it builds, and for which it labors. It is that Man is incomparably the grandest building in the universe; that this building occupies the highest place in creation and demands the most valuable materials for its construction; for within its walls are to dwell the immortal spirit, whose birth-right is the great Hereafter, and whose attributes are divine. For this reason the true Mason must need be the lover and student of nature. He must aspire to keep abreast of the age in all that pertains to a knowledge of the discoveries of nature and her forces.

Although many startling things have been discovered in science, still more useful and interesting things await us—the history of which only add new chapters to our stock of knowledge. The telescope and the microscope have already opened up to man two worlds, wherein are disclosed wonders of creation unknown to the ancients, and undreamed of in their philosophy of the heavens and of the earth. By these two instruments man has discovered that life is everywhere about him, and beyond him extending into space inconceivable by finite minds. The earth becomes an atom in contrast with the vast systems of suns moving in the great vortex of immensity, while the smallest organized thing we can discover with our eyes is phenomenally large in comparison with infusoria that have been counted in a globule of water.

Thus we are taught that size, or magnitude, is only a relative term. Compared with the universe, our earth is less than a grain of sand; while actually a grain of sand in the hour-glass will outweigh a million of infusoria whose existences were only brought to light by the microscope. Formerly bigotry seated itself in solemn state over the school room, and proscribed such studies as these and punished the teacher who dared to instill them in the minds of his pupils. The day of proscription has gone by, never again to return while Masonry remains to exercise its potent influence for man.

They who visited Chicago during the famous Columbian Exposition will recall the wonderful triumphs of modern art, the Peristyle and the

Court of Honor. These were the admiration of all lovers of the beautiful in architecture; their grand proportions, their charm of arrangement pleased and captivated. The genius that conceived them received the encomiums of the crowds who beheld them. How much beyond the man who conceived the Peristyle and the Court of Honor is the Being who created suns, systems, filled space with the evidences of His power; called into existence the living wonders brought within the range of our vision by the telescope and the microscope!

What have these wonders to do with Masonry? Everything.

Masonry has ever been the patron of learning. Its votaries early discovered that ignorance was the mother of nearly all the evils and dangerous environments that afflicted humanity; that education dispelled this monster of evil, set free the victims of its pernicious influence, and put a smile where terror and despair had planted a sorrow, and clothed mourning in the habiliments of beauty. The symbols of Masonry teach lessons that take in the whole range of science. "Masons are taught to regard the universe as the grandest of all symbols, revealing to men, in all ages, the ideas which are eternally revolving in the mind of the Divinity, and which it is their duty to reproduce in their own lives and in the world of art and industry. Thus God and Geometry, the material worlds and the spiritual spheres, were constantly united in the speculations of the ancient Masons. They consequently labored, earnestly and unweariedly, not only to construct cities and embellish them with magnificent edifices, but also to build up a temple of great and divine thoughts and of ever-growing virtues for the soul to dwell in."*

Further than all this, Masonry has ever been on the side of liberty, an advocate of freedom of thought and the right of private judgment "without the pressure of any recognized tribunal to determine how that judgment shall be guided;" it has insisted upon the study of the celestial and terrestrial spheres, the study of architecture, the liberal arts and sciences. In this way the symbols of Masonry performed a double purpose. In operative Masonry they served the craft to measure and lay out the material for temples, churches and public edifices; in speculative Masonry they are emblems by which science and its problems are solved, moral and religious duties, illustrated and explained. Its purposes have ever been to let in the light of knowledge; dissipate superstition, break down the walls of hate, and to bring into closer relations the races, cementing them into a brotherhood whose objects are the elevation and advancement of all.

* Sickles' Freemason's Guide, p. 197.

The time does not permit me to go into details, or point out the labors performed by Masons in developing the several orders of architecture, nor outline the history of their efforts to establish the arts, sciences, schools of learning, eradicate the evils of bigotry and intolerance, and to establish the right of private judgment in matters of religion and promote free government.

It is enough to say it has performed a great work whose history is yet to be written—all of which has led, up to this hour, to results that no man can measure, and, wherein we see the daily evidences of the indwelling of the divine in the human, uniting, harmonizing, refining the peoples of the earth, putting civilization on a plane far above all the periods of past generations and ages. This has been, and yet is, the work of Masonry—the grandest undertaking by any organized body of men.

You will here see the lessons of Masonry, as taught in all its Lodges, are strictly in the line of moral duty, scientific and intellectual—all linked to the purest principles of religion. Indeed, if Mr. Hare's definition of religion is accepted, the Mason has not been unmindful of his duty in all that pertains to genuine religion. He says: "When a man is told the whole of religion and morality is summed up in two commandments, to love God and to love his neighbor, he is ready to cry, like Charoba in Gebir, at the first sight of the sea, "Is this the mighty ocean? Is this all?" "Yes, all; but how small a part your eyes survey! Only trust yourself to it. Launch out upon it; sail abroad over it, you will find it has no end; it will carry you around the world."*

These two commandments culminate in the sublimest teachings and purest philosophy that ever emanated from the brain of man. But because so much has been accomplished, do not conclude all of the Mason's labor is ended. Indeed, the work has just begun. If man has been taught the right of freedom of opinion, he must also be taught how to think aright; not only how to explore nature, but to rightly interpret her lessons.

It must be observed Masonry teaches no dogmas, imposes no articles of faith, beyond a belief in God, immortality, man's accountability, a recognition of the brotherhood of humanity, the duty to feed the hungry, clothe the naked, give drink to the thirsty, and in all things aid to advance the happiness, the progress and the unification of man.

It has been in this direction the order has labored during the centuries to promote the interests of the human race. The advancement towards liberal education and free institutions has been slow, and at times the best

* Walter Savage Landor's Gebir.

efforts were attended with terrible consequences; to-day, however, the vantage ground is reached and the future is full of promise.

It is not always we realize the debt we owe to those who preceded us, and devoted their best efforts for the elevation and amelioration of man. The struggles made to prepare houses, establish free institutions, schools of learning, and, in this age of rapid transportation and lightning communication with the peoples of the earth, to keep the fires alive on the altars of Masonry, while the thousand comforts and conveniences of living have been increased—all these, howsoever they have cost labor of brain and muscle and money, we must ever remember, more than these mere material things, are the intellectual and moral treasures stored in the Lodges and descended to us, and are ours to be preserved and to pass to our children as the great heritage of the country—in the full hope they will estimate, as we have not, what has been accomplished for them.

Nowhere can the treasures of brain and heart be so effectually preserved, impressed in the minds of men, and passed to posterity as in the Masonic Lodge; nowhere are all the great moral duties so continuously presented by practical lessons, enforced by symbols and familiar precepts, as are illustrated in the three degrees of a Lodge of E. A., F. C. and M. M. In these lessons are contained the whole duty of man to his fellow-man in all the relations of life. The Mason is there taught man is his brother, and he is to give him moral and material support, in the full belief that in the Fatherhood of God and the Brotherhood of Man are compacted all the forces necessary to unify into one family the peoples of the earth, whose God is Jehovah and whose children are the nations of men.

This brings to the fore the question: What does Masonry teach? What are its imposed obligations that constitute the whole duty of man? If I should reply, these duties, as taught in the Lodge, are those clearly set forth in that great light of Masonry—the Holy Bible—more than one anxious mind might reply: This has been the answer of every Hebrew and Christian for many centuries, yet they are divided into sects, with opinions as diverse as the reflecting surfaces of a kaleidoscope. The churchman might answer that he failed to recognize in the teachings of Masonry either the dogmas or forms of church discipline or its religious fervor and faith. From these supposed replies, it is apparent the mere reference to the Bible, as to what Masonry teaches, is not always satisfactory to the inquiring mind, however earnest he may be to learn the truth.

To be more concise, I may state Masonry is a school of ethics, a science of human duties, a *system of morals accepted by all religions as*

essential to human excellence. These duties are living and actual, and to be interwoven into the work of our daily lives. As we live in a real, practical world, our duties are practical, intended to benefit others as well as ourselves. Thus Masonry teaches love, faith, duty; unites man in the strong embrace of fraternal fellowship, induces emulation of who can best work and best agree. Masonry thus becomes a school wherein are taught not only the virtues, but the useful lessons of everyday life; keeps alive the desire for knowledge, and awakens aspirations for all that is loyal and ennobling.

While, therefore, we proclaim that Masonry is not religion, it comes near to it and is the hand-maid of every religion that works in aid of humanity, teaches love to man, and elevates the moral standard. Its underlying principles are belief in God and faith in man's capacity for good.

The beautiful Athena, tradition tells us, sprang from the head of Zeus; she represented the dawn, the daughter of the morning stepping forth, bringing with her the fountain of light, driving away the darkness, awakening a world to life, and instilling into man diviner thoughts and inciting to higher endeavor. So the symbols of Masonry—the three great lights—represent the dawn of a new morning to the initiate that lights up the heart and brings his life into clearer relations with his fellows, teaching him the necessity to so live as to secure the respect of his brethren, the approval of a good conscience—all in consonance with the teachings of the great light that dawns upon him when first brought to light within the Lodge.

Planting his feet on these symbols, he lays the corner-stone of his intellectual and spiritual house deep and firm, and the edifice goes up directed by the square, the level and the plumb-line of rectitude.

Thus are revealed the great lessons out of the ages in symbols, foreshadowing every moral precept, culminating in the belief in the Fatherhood of God and the Brotherhood of Man, all of which is revealed in the heart, like the morning dawn, the daughter of the sky, coming forth from the head, born of the morning light.

As is laid this day the corner-stone of the edifice in which you as Masons are to meet and work, may I impress upon you as speculative Masons to relay the corner-stone of your spiritual dwelling, and adorn it with all the beautiful tenets of our order—imperishable things that feed the mind.

Let the refurnishing exemplify the just man and the true Mason. Such you represent as symbols of the corner-stone, and such you should ever represent in the spiritual building to be erected, whose materials must be imperishable, and upon whose walls shall be inscribed truths that will out-

last Time and go with you when you pass into the beyond—where the Grand Master awaits the coming of his children. There as Masons we can appear—

“Slave of no sect, who takes no private road,
But looks through nature, up to Nature’s God;
Pursues that chain which links the immense design,
Joins Heaven and Earth, joins mortal and divine.
Sees that no being any bliss can know,
But touches some above and some below;
And knows where faith, law, morals, all began
All end in love to God and love to man.”

—*Pope’s Essay on Man.*

ADDRESS.

DELIVERED BY BRO. GEORGE DAVIS, GRAND ORATOR OF THE GRAND LODGE OF ILLINOIS, AT THE ANNUAL MEETING OF THE GRAND LODGE AT CHICAGO, OCTOBER, 1849.

As man's life dawns amid sorrow, so my first oration before a Grand Lodge is tintured with gloom, and opens with sorrowing reminiscences. I stand before you only as an alternative orator—not as the first choice. And the alternative has happened under melancholy circumstances; for he who should to-day have addressed you, now stands before the Grand Architect of the Universe, ready to present his work—who, having labored long and truly on earth, has departed this scene and gone to his rest in the paradise above. I refer to BRO. SAMUEL H. DAVIS, of Peoria, a brother whom it was my happy lot well to know and knowing to esteem. None could do else than endorse his virtues, by a concurrence in the universal meed of praise awarded him.

The late visit of the scourge of nations, which mysteriously taking its devastating path around the earth, heeding neither southern heat nor northern cold—feeble age nor robust health, baffling alike the skill of the physician and the nostrum of the empyric, has removed from among us many of our friends and companions. But the grim visitant has claimed none more beloved than our brother whose duty I now so feebly perform—none whose services have been more highly appreciated—none whose loss we more deeply deplore—whose charity was as a Mason's should be, "equally as extensive as the vast fabric" he helped support. Not only was he charitable in the common acceptation of the term, but a brother's errors found in him one whose noble soul neither believed nor propogated reports prejudicial to the interests or reputation of any.

The general information and deep research displayed in his able report last session as Chairman of the Committee on Foreign Correspondence, gave bright promise to the ear for this day; but alas! broken to the hope. He has finished his pilgrimage; those lips which have so often performed their labor of love in entreating and warning the wayward, are silent in the tomb—and his frequent admonitions are his legacy to the Craft.

There is a mournful pleasure in these reminiscences of departed worth, and fitly introduced, remind us who live lightly, that we too soon must follow.

The aim of this address is not to distress you with abstract speculations on the antiquity of Masonry, or with attempts to prove Noah was a Mason, or to show that Masonry was in existence as early as the creation, but to speak of the Order in its more practical light as viewed in the present day, and to claim a reasonable existence in contra-distinction to a thing of yesterday.

The Grand Master, in his annual address, and the report of the Committee on Foreign Correspondence, achieve the majority of the general information. The Orator, therefore, to save himself from the sin of plagiarism, must, to some extent, delve into the mysterious depths of abstractions or antiquity, and in trying to maintain an air of originality often becomes so abstruse as to place his audience in such a state as to render it immaterial whether he spoke at all.

Should I fail to command your attention for eloquence or research, I will claim your thanks for brevity.

I am content to look no farther than the building of King Solomon's Temple—one thousand years before Christ—at which time we find enough of the social elements of Masonry to satisfy ordinarily inquiring minds.

Of what consequence to us is its exceeding antiquity? We are now but a social compact, whose professed aim is charity, and whose greatest care, rectitude of life. In the practical uses of these two cardinal virtues lies the good Mason's chief desire and high reward. Though the Institution is now *speculative* as regards the workings of the Craft of old, it is *practical* as regards the duties of social life and the cultivation of the social virtues.

Mutual dependence and succor are the results of this social relation; and the nearest approach to a perfect state of society is when each other's burdens are cheerfully borne and each other's wants promptly relieved.

Masonry is a voluntary association of men of all nations and religions for certain social, moral and benevolent purposes of a harmless character. Its precepts inculcate self-improvement, temperance and chastity in the government of ourselves—truth, justice and mercy in our intercourse with others—loyalty to our country—and piety to God.

That Freemasonry of the present day has any higher aim than Philanthropy, we do not claim; and any who deny us credence that far, because the fear exists that our mysterious secrecy, our methods of recognition—tend to subvert the State, proves that their ignorance of our institution equals their blind denunciations of our beautiful system of Morality, veiled in Allegory and illustrated by Symbols. Its partial object seems to be to surmount the barriers of national prejudice and religious interference.

And although a Mr. Stone once, by his writings, affirmed that our pretensions to antiquity are founded in fraud, yet we know that nearly 3,000 years ago King Solomon built a temple to the Lord—his artificers were numerous and his materials costly, and a building was produced after seven years' labor, which was not only the wonder of the known world, but has never been excelled.

That there should be no doubt of the facts of the kinds of materials used, the numbers and grades of the workmen employed—of the cost of the time—all are set down in Holy Writ. Now, it is a natural supposition that when this work was completed, many operatives would be thrown out of employ, and from the fact of so many being gathered in one spot, part of them must seek subsistence elsewhere when employment ceased at Jerusalem, by reason of the completion of the temple. To do so with certainty of success, a certificate that they had worked for King Solomon was a sure passport.

Those who were so fortunate as to secure employment were enabled to aid their less fortunate brethren; and fear of imposition from pretended brother workmen, doubtless first suggested the more perfect organization of those social compacts which had existed at the building of the first temple. That such associations were formed for purposes of temporary convenience admits of no doubt; and as certain that it was remodeled for permanent purposes, and transmitted to posterity, incorporating in their constitution moral and religious principles, as its members were drawn together to erect a temple for the one living and true God, they being under a system of moral and religious discipline during their associated labors, would doubtless become imbued with a spirit of piety. But as the fraternity now consists of men holding different systems of religion, the object is to settle on common ground and general principles, without descending to minor details. Faith in God, hope in immortality, and charity to man, constitute the grand basis of the moral system.

The tendency of such a system as time progressed would naturally be from operative to speculative, and as noble rulers of the craft might never in after ages deny, in the pride of their hearts, that it owed its origin to unostentatious operatives, this evil was guarded against by the incorporation of the implements of operative Masonry with the principles and teachings of the Order.

There is but little recorded in the way of history of the early days of the Order. Herodotus, the father of history, did not live till near 600 years afterwards (about the time of Darius the 2d), up to which time since the building of the temple, the Jews had been carried into captivity, and had

returned therefrom more than 100 years. But it is reasonable to suppose some evidence would remain, by which we might trace out its probable course of descent—amongst whom shall we look? Of course amongst those who, from general character, locality and association, may be supposed to have been connected with the temple fraternity; and who are the first of these?—The Essenes, among the Jews, whose origin is traced back to the building of the first temple, and whose connection with that building is also undoubted.

In the second century of the Christian era, the Romans persecuted the Essenes, who, with other sects of the once Jewish nation, had become tributary to the Roman empire, which then was in its golden age, and by every means attempted to crush them, though their efforts were futile.

Now had the sect of the Essenes, whose requirements were to subdue the passions, whose investiture at initiation was the lamb-skin, and who were bound to secrecy, been crushed by the Roman power, still Masonry had not died, but slept—for boundless as was the Roman domain, the principles of the Order had been sown far beyond the reach of her wide jurisdiction. We find in the middle of the fifth century, 1,550 years after the building of the temple, Austin, afterwards first Archbishop of Canterbury, arrived in England, accompanied by forty pious associates, who converted all the Kings of the Saxon Heptarchy in the space of sixty years, and being a zealous Mason, founded the Cathedrals of Canterbury, Rochester and Vaults.

How many of the sect of the Essenes sought refuge in the lodges of Britain is unknown; but in the reign of Theodoric of France, in 608, some skillful members of the Order arrived in Britain from France, who were formed into lodges under the care of Bennett Abbott, of Wirrall, who was appointed Inspector of lodges. During the following years of the Danish invasion and the merging of the crowns of the Saxon Heptarchy, but little is again heard of Masonry. But in 924, when Athelstane became King, he appointed his brother Edwin patron of Mason, and under him, the first Grand Lodge was held at York, Edwin presiding as Grand Master, whence arises the term "Ancient York Masons," or "York Rite."

And here it is worthy of note that in periods of civil discord and violent commotions of the State, Masonry seems to sleep, and the historian with difficulty, through past ages, traces even the continued existence of the Order, but when gentle peace returning, invites the exercise of the social virtues, and the cultivation of the graces of the soul, Faith, Hope and Charity, there is no difficulty in discovering the existence of Masonry. What a comprehensive reputation to the Anathemas of one, in whose eyes

in 1832 the chief damning sin of the Order was its secrecy—who also gave what he called twelve reasons why Masonry should surrender all charters. One was the hostility to it of the religious sects—another, public excitement! Now, Masonry always regarded too highly the peace and well-being of the community in which it dwells to disregard that horrid monster, public indignation, and therefore with true Christian meekness, bows its head till the storm is past, but rises again in its beauty. When misguided fury is spent, and pursuing the even tenor of its way, exemplifies that Christian virtue of forbearance so lamentably deficient in those who would have laid her beauty in the dust, and who endeavored so to do, on the principle that they must destroy that which they would not imitate.

Malicious scribblers, prating of the meager and vitiated morality of Masonry, have prostituted their talents in useless attempts to shorten our usefulness, and curtail our sphere of doing good, but the shafts of their malice have fallen as harmlessly from the broad Aegis which defended us as the minds were weak which directed them.

That Masonry should have been assailed—in the suppression of the Eleusynians by Theodosius the great—in the attempt to crush the sect of the Essenes by the Romans—have been banished by the Czar—have been anathematized by the Pontiff, and hated by every form of despotism, is natural. Abundant cause, if searched for, may be found for the hostility of despotism, and for the eternal dread and aversion which exists between our institutions and all governments hostile to the rights of man. The Order has been assailed from the press, the pulpit and the legislative hall. The passions of the multitude have been roused against us—the ideas of the weak and the fears of the timid have been appealed to—the professional man's sense of dependence on the popular will has been appealed to—the business man's love of money, and the huckster in the political schemes, has each had his chance of preferment placed in jeopardy. Many hearts have failed for very fear, and many have turned from us weary of the load of public revilings, and too feeble to aid in stemming the torrent of the rabble curse.

Shepherds have warned their flocks to beware of committing the sin of belonging to one of those secret societies—whose efforts in the good cause have often aided to prepare members for their churches, and have in more than one instance disciplined graceless renegades whom they, through fear, have left unwhipped.

Politicians once seized upon a popular frenzy, and used it against the Order as an instrument of personal ambition. The pensioned scribbler renibbed his quill which was worn in dissemination of his grovelling spite

—the vindictive whetted his knife—the dunce scoffed—the hypocrite denounced it as immoral—the demagogue as dangerous to the liberties of his dear people—all, all made ready for war. But alas! for the success of the endeavors of these doughty champions for the exposition of error, Masonry lives.

But it has been often urged on the notice of Masons by our adversaries that Masonry inculcates morality to the exclusion of piety. This in the onset is denied, but a bare denial is not sufficient—and if it were so, is not morality better than nothing? or better than a positive influence which is demoralizing in its character? I have seen a community which has been shocked even to a holy horror at the contemplation of the Masonic fraternity existing in an organized form in its midst; yet quietly reposing under the shade of that deadly, poisonous Upas of intemperance, spreading its innumerable branches far and wide, without an effort to subdue or eradicate the legalized evil, and with scarcely a sigh for its besotted victims.

But Masonic morality is the question—what is it? The quality of an action is estimated by a standard of right and wrong. Different rules of morality exist and may be so framed as to admit of the practice of positive immorality; for the moral code of an atheist may not be far from perjury.

Then if doubts of the application of the rule exist, it is best for us in the start to acknowledge that the foundation of our code of morals is pure and good, or we must not look for purity in what it governs. We cannot gather figs of thistles—and to what shall we refer as the source of our morality? Holy Writ. And as he who has no religion or system of theology can have no consistent morality, so he who professes a religion essentially wrong must fall into gross errors in morals. If then religion is essential to Masonry, it may be asked, is Masonry religion? It is answered that Masonry has a theology which is essential to the perfection of her code of morals. Masonry is no partisan of any sect, but when speaking of its religion—we mean its great principles, its foundations—beams—pillars of its system.

Atheism and Polytheism have no place in our system, presuming that all organizations of theology refer to the word of God as their basis. We denounce no doctrines as heretical but those which have practical tendencies of a vicious or corrupting character, and as doctrines of this cast can have no foundation in Divine truth, our denunciations are consistent with our profession.

Morality is judged by moral actions, and these actions must exist with reference to a right rule of action. The precepts of the Bible may be strictly

enforced in the moral inculcations of the Order, but its minute details of doctrine are left to the private interpretation of each member. And while she questions none on their private opinions, she denies admission to a share in her mysteries to all who deny her God.

And if concession is made thus far (and what good Mason does not), what more can the most pious sectarian or stickler for orthodoxy do to prove his piety? To neglect a due and becoming reverence for the name of Deity, loosens the bands of the social compact which rests upon a mutual pledge of faith. Whatever may be the opinion of others, Masons must know that serious moral mischiefs are the result of practical profanity.

Let Masons properly understand and follow their duties, and in the sublimity of our doctrines and purity of our morals, God will be honored. Thus he will be a good man in the world—and we have strong reason to hope he will be a good man at home—for to fill his share of duty in guarding the shrine of his household gods, he must cultivate the social virtues.

My brethren, look to your duty—there is much more blame attached to an institution which professes to do good and fails, than to one which openly follows evil. We have remarked how Freemasonry has been assailed and villified—how it has survived all storms. Now let me call your minds to the fact that it is not from *without* but from *within* that we dread the most mischief. The scourgings of the Russian Czar, or the persecutions of the despot, never closed so many lodges as the unholy war against Masonry in 1826, in our own blessed land of freedom. And as the Institution has suffered the severest blow in our country—blessed with so much light—whose masses are farthest removed from a state of selfish continental degradation, so in individual recreancy the time-honored fabric suffers the most grievous wounds in the house of its friends.

Let not the imputation rest on us that knowing our duty we did it not—that having been welcomed into the sanctum sanctorum of the temple, and aided in the solemn rites, we have faithlessly revolted the compact we so freely ratified. I could laugh at a cold world's spite—it never promised Masonically to love me—but for the every day delinquencies of my brother, I could weep tears of blood. Let your morality be judged by your moral actions.

The soul of man in leaving this vale of tears first returns in thought to the everglades of childhood, that it may depart purified by visions of peace from the world's cares. So let us in our determination to perform our vows purify our hearts, and when we trust, let us trust in Him who is the foundation stone of a Mason's Theology.



A. Lockwood

ORATION.

DELIVERED BY LUKE A. LOCKWOOD, PAST GRAND MASTER AND PRESIDENT OF THE MASONIC FOUNDATION OF CONNECTICUT, AT THE EMERGENT COMMUNICATION SESSION OF THE M. . W. . GRAND LODGE OF CONNECTICUT, HELD AT WALLINGFORD, SEPTEMBER 25, 1895 .

This is the greatest Masonic event of the century in Connecticut. Nothing like it has occurred since the introduction of Freemasonry into this State in the year 1750. It is the greatest Masonic event because it marks an epoch in the progress of the Institution, not a new departure but a new development and outcome of what already existed within it. The fraternity have met in convention many times to lay corner-stones and to dedicate buildings, but never to dedicate buildings for the purpose to which these edifices have been piously devoted.

It may seem strange to many ears to hear of the progress and development of Freemasonry than which no more conservative institution exists. It is hedged in by irremovable landmarks which by the laws of the Medes and Persians altereth not. No power exists for their abrogation or modification. "*Super antiquas vias Stare*," stand in the ancient paths, is interwoven into the very warp of its existence and cannot be removed without total destruction of the entire fabric.

Yet the event of this day is a most wonderful step in advance of all we have yet known in its history.

Let us lay aside the idea that Masonry sprung forth fully developed and complete in all its possibilities, and thenceforth to remain forever in original perfection and splendor; and let us consider for a few moments what it is and what the progress and development are of which it is capable.

It is a source of honorable and just pride to consider the material progress it has made. The tops of high hills and low valleys, secluded rooms in taverns, and garrets, have yielded, after centuries, to magnificent temples adorned by the beautiful handiwork of the artist and artificer, as places of assemblage of the craft for their work and instruction.

A few scattering lodges of Masons with no abiding place, but moving from one complete cathedral or other grand structure to another just begun, have been succeeded by lodges in every considerable hamlet throughout the world. Instead of one Grand Lodge in which all the Masons as-

semble annually to consult and legislate for the good of the craft, we have now a Grand Lodge for each independent state and nation, in which representatives only of lodges can be accommodated. The recent concourse of more than 30,000 magnanimous Sir Knights Templar from every state of the Union bears witness to the wonderful growth of our order. The handful of Brethren have indeed become a multitude. But this material progress is not the development to which I allude, but rather the result of that development.

Let us consider the matter further. What is Freemasonry?

It is the science by which natural religion and morality are taught and enforced by means of visible symbols and instructive traditions associated with the erection of King Solomon's Temple. Like every science and every permanent institution, it is built upon certain conceded principles. These fundamental principles in the Masonic Institution are belief in the existence of God, a Revelation of His will, the Immortality of the soul, and the Resurrection of the body.

Without a belief in these no man can become a Freemason. The root principle, however, of all is the existence of God and his Fatherhood. From this Fatherhood logically flows the Brotherhood of Man, which perhaps more immediately touches us on this occasion. So clearly is this true that when our misguided Brethren of the Grand Orient of France in their madness struck out of their constitution the declaration of the Fatherhood of God, although reserving the declaration of the Brotherhood of Man, the Masons of the whole world struck out the Grand Orient of France from the Brotherhood of Masons. They blindly refused to acknowledge His Fatherhood, thereby denying their Sonship, avowing themselves to be *filii nullius*, children of nobody. By this suicidal act they justly lost their Masonic inheritance. Disavowing their parentage they despised and rejected their inheritance.

You will observe that the methods of instruction in natural religion and morality is the science of Freemasonry. The Temple of King Solomon signifies to us the Temple of our bodies; our Inner Spiritual Temple. The tools and implements used in the erection of the Temple of King Solomon signify to us the self-denials, the trials, the discipline and the cultivation of the virtues to be practiced and endured in the erection of the inner spiritual temple of man. The traditions associated with that temple are intended to be worthy examples for our imitation and to inspire in us a love of the Good and True. Starting upon this system, thus briefly stated, Freemasonry is hedged about by limitations of unchangeable landmarks.

These are absolute limitations upon its action. How then can there be development under such a system? In the same way, my friends, that nature develops all of its products. Every living object, vegetable and animal, has its limitations—unalterable limitations, which are landmarks so to speak.

But it has also possibilities of development within the lines of these limitations. Each living thing must remain true to its type.

It cannot become anything else than its type requires. It can deteriorate and become worse than its ideal. It can also develop and become equal to its ideal.

The provisions of the Constitution of the United States are limitations upon its power, but all matters are left free to be developed within these limitations. The limitations of the ancient landmarks like the limitations of our Constitution are susceptible of interpretation and expansion of scope sufficiently thus far to meet the exigencies and provide for the ever changing needs, circumstances and conditions of man.

Says a distinguished writer referring to the Constitution:

"The words of that instrument are general, laying down a few large principles."

The cases which will arise as to the construction of these general words cannot be foreseen till they arise.

When they do arise the generality of the words leaves open to the interpreting judges a far wider field than is offered by ordinary statutes, which, since they treat of one particular subject, contain enactments comparatively minute and precise. Hence, although the duty of a court is only to interpret, the consideration affecting interpretations are more numerous than in the case of ordinary statutes, more delicate, larger in their reach and scope. They sometimes need the exercise not merely of legal acumen and judicial fairness, but a comprehension of the nature and methods of government.

It is hardly an exaggeration to say that the American Constitution as it now stands with the mass of fringing decisions which explain it, is a far more complete and finished instrument than it was when it came fire-new from the hands of the convention. It was not merely their work, but the work of the judges, and most of all of one man, the Great Chief Justice, Marshall." It may be added by way of parenthesis that this John Marshall, Chief Justice, was a Freemason.

These remarks upon the Constitution relating to its powers of expansion and adaptation to new circumstances and conditions of men by wise interpretation within the intent and meaning of the Constitutional limita-

tions, will illustrate the true character, the purpose and adaptability of the landmarks of Freemasonry. It is a great mistake to decry the development of Freemasonry within the last fifty years upon the line of Masonic jurisprudence. There was before that time no well devised system of jurisprudence. It is true there were regulations, fifteen points, in what is known as the old York Constitution of 926, and certain general regulations of various succeeding years. But there was nothing like a system in these, and probably but a few copies of them, if any, could be found in the whole country. The principles of its jurisprudence practically were handed down orally as were the traditions of the Craft. Within my own recollection a Mason of reputation and a legal light in the fraternity declared that the laws of Masonry were written upon the human heart. If this view were correct, frequent collapses by reason of heart failure might be fairly expected. Read the records of Grand Lodges, and you will understand in the crude legislation of earlier days what is meant by the want of a system of jurisprudence. In truth in those early days the condition of the craft required no elaborate system, but when the changed conditions came, Masonry showed the wisdom of its exalted founder by developing a complete system of practical jurisprudence by wise interpretation and construction and by logical deductions from its landmarks, and by adaptation and application of well-recognized principles of justice and equity, the result of the experience of centuries, to the present requirements of the Craft, and that too within the scope of its unalterable landmarks. The fraternity has now a complete system of jurisprudence established by the consensus of its members and well adapted to its present needs, and when new circumstances or new conditions shall arise, it will be found that this system will expand to direct and control the craft in peace, harmony and justice, and without violence to the landmarks or traditions of the order.

Having briefly and in general terms outlined the development of the craft in material progress, in numerical strength and in its jurisprudence, we now come to its most important practical development in the line of benevolence. This development has this day manifested itself in these beautiful buildings dedicated as the Masonic Home of Aged and Infirm Brethren, their Widows and Orphans.

The virtue of charity as here manifested is the duty arising from the Brotherhood of Man, which Brotherhood directly flows from the Fatherhood of God.

Let us consider the development of Masonry in this line. The Mason is taught everywhere and most impressively the duty of relief. This duty is limited by no weekly stipend for and in consideration of any weekly

payment or any payment whatever, but is limited only by the need of the recipient and the ability of the giver. Many noble and unheralded acts of charity have been performed by the craft. Upon the ancient records occasionally appear donations for the relief of the needy. But these acts of charity were only occasional, no provision was made for relief of continuing necessity.

But Masonic charity is not to be measured by the natural sympathy of Brethren for Brethren in distress, but by a far higher and more ennobling rule, gratitude to the G. A. O. T. U. for the many mercies and blessings which he has most undeservedly bestowed upon us. Under this rule Masonic relief becomes an expression of Masonic love of the Father and Giver of All. What can we do for Him who has done and is doing so much for us is the question the true Mason should ask. He is the possessor of all things. He needs nothing. All we can do, therefore, in recognition of his goodness towards us is with grateful hearts to bestow some of his gifts to us upon our distressed Brethren, who, like us, recognize His Fatherhood. The hand that is raised in thanksgiving should be opened in charity. But let us remember that this relief which we are thus to bestow upon our distressed Brethren is not simply the gift of money, food or clothing, but the Masonic rule requires us to devote one-third of our time to the service of God and of a worthy distressed brother. Mind you, not to the relieving him of his actual bodily wants, but the service of a worthy distressed brother. That service is not performed by the gift of a few dollars, nor by "throwing to the poor dog a bone," but requires at our hands remembrance in personal devotion, personal sympathy, spiritual comfort and consolation as well as bodily relief, and the satisfying of physical wants. Hence the new development. The home of Masons, Widows and Orphans where the comforting, elevating and holy influence of home may abide with them, "while the grasshopper is a burden and desire doth fail."

Nearly a century ago, or, to be accurate, in the year 1797, the Reverend Brother Ashbel Baldwin, Grand Chaplain of the Grand Lodge of Connecticut, who was the first minister Episcopally ordained in this country, and for some time officiated in this very town of Wallingford, in a sermon preached at the communication of the Grand Lodge upon the text most appropriate to this occasion: "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven," said: "Let us remember, my brethren, that the great object of this institution is charity. Oh, that some permanent measures could be adopted by the Grand Lodge to establish a fund which should at all times be open to supply the wants of the poor and distressed. It becomes not me to dic-

tate to the Grand Lodge, who have it in their power to establish a fund for this benevolent purpose; your wisdom will suggest the ways and means. With the utmost humility, I have, as your chaplain, taken the liberty to suggest the hint; may the God of benevolence, the Father of mercies incline you to take it into serious consideration, and may that wisdom which is from above direct you to the most effectual method of establishing and endowing such a permanent charity. To this end, the Masonic society was formed, that happiness might be diffused equally among all its members. For though it deprives no man of the honors due to his character, yet it reduces all men to a pleasing and rational equality, it commands us to be industrious in acquiring, temperate in using, and charitable in distributing the good things of this life. Oh, Charity, fair Daughter of Heaven, and bright image of God! at thine altar let others offer the fruit of their lips, but with liberal hand we will scatter thy blessings among the sons of want."

"If these things, brethren, are attended to, as their importance deserves, God will assuredly bless every true and faithful brother; He will bless his baskets and store, that he may have to give to him that needeth. Every lodge will be a faint resemblance of heaven, where unity, harmony, and love reign triumphant. Every meeting will lead to another step towards perfection, by brightening afresh the chain of brotherhood, and by extending the radius of the heart to comprehend by a larger sweep so many more of the sons and daughters of affliction."

My Brethren, witness in these buildings the development of Masonic charity, the gracious answer of the G. A. O. T. U. after nearly a century of faith to this prayer of His humble servant who long since has passed to his reward. Here in this prayer is told the whole story. Nothing can be added to it.

Again, when about three-quarters of a century of inaction had expired and no effort or suggestion had been made toward the realization of the holy aspiration of this devoted Mason, wise and good beyond his generation, nearly a quarter of a century ago, the Grand Master, in entire ignorance of this prayer, which now seems to have been recorded in heaven, was moved to suggest in his annual address to the Grand Lodge the duty to provide for the distressed Mason, his widow and orphan through an organized charity and to enforce that duty by weighty considerations.

He said: "Probably there is no word in our language of higher import, or so frequently improperly applied, as the word charity. It is of the broadest significance, yet well nigh always used in a narrow and restricted sense. It is the synonym of love, yet its common use is to designate

alms-giving, or bodily relief of the indigent and distressed. Masonic charity is love for the Masonic Brotherhood and relief of the poor and suffering is but one of its manifestations, a single exhibition of the effect of that love. Love or charity is the antipode of selfishness, and every thought, word and deed which discards self-interest or self-advancement, and seeks, in any direction, the good of a brother, is an illustration of that charity—the bond of peace, the perfection of every virtue.

"It is not our purpose to enlarge upon the beauties or desirableness of this greatest of virtues, but to suggest for your thoughtful consideration whether the time has not come, or is rapidly approaching, when we, as Masons, should manifest our charity by establishing and supporting some of its organized forms.

"The distressed brother, the bereaved widow, the desolate orphan, are the brightest jewels in the Masonic crown. They are our dependent wards, our precious heritage, and we must not, under our solemn obligations, we dare not, overlook or despise the blessed privilege of doing them good. The idea that each lodge is to take care of and provide for only the Masonic beneficiaries within its jurisdiction, and that other lodges, and other Masons, are under no responsibility in their behalf, is a sad and disastrous mistake, and the sooner this erroneous notion is removed, the better for the craft. Our obligations, as Masons, are as broad and comprehensive as Masonry is universal. We are made members, not only of a lodge, but also of the family of Masonry. Our obligations are not circumscribed by any such expression as members of the lodge to which we belong, but the broad and thrilling terms, all brethren. No narrow limits of a lodge confine our duties or our rights as members of this most ancient and honorable fraternity. Are we too early in urging most earnestly upon this Grand Lodge, and upon the Freemasons of Connecticut, the immediate preparation for organized charities, the establishment and support of a Masonic Home for indigent and decayed brethren and widows, and an asylum for the maintenance and education of the orphans of our deceased brethren, the sacred trust of our beloved institution? Can we not, year by year, place something into a fund, until we shall realize sufficient to lay the foundations, at least, of these charitable institutions? Brethren of Connecticut, this subject is most worthy of your deliberate and loving consideration, and it rests entirely with you to determine whether future generations shall point with honorable pride to these noble monuments of your zeal, energy and unselfish 'charity.' "

The Masonic Charity Foundation of Connecticut, the right hand of the Grand Lodge of Connecticut, in the active administration of the charity

of the Brethren, now this day, after so many patient years of hopeful waiting and effort, points with gratitude to Almighty God, with thanks to the willing hands of the craft and with honorable pride to those noble monuments of your zeal, energy and unselfish charity, this day dedicated with the corn of nourishment, the wine of refreshment, and the oil of gladness to the glory of Almighty God and the benevolent uses and purposes of this ancient and honorable fraternity.

This undertaking is a new development in Connecticut; it is comparatively new in the history of Masonry, having regard to the centuries of its existence. Homes and Orphanages were established by the Brethren of England, Scotland and Ireland, early in the present century, and are their chief pride and are this day rejoicing the hearts of the aged and infirm, smoothing their pathway to the grave, and educating, elevating, and ennobling Orphans, fitting them as useful, practical men and women to perform their lifework in the busy hives of humanity.

Many standing high in the ranks of statesmen, judges and benefactors point with pride and admiration to these homes, where they receive their first preparation and inspiration for a future honorable career.

Nor are Homes and Orphanages new in this country. Kentucky points with deserved pride to the first effort in this direction, and many Grand Lodges have already established and many more are making efforts to establish like institutions.

A most instructive and encouraging example is that of New York. After years of patient effort and waiting, it has established a home which is an honor not only to itself but to the whole fraternity. It stands unrivaled here or elsewhere for munificence, elegance and beauty.

There is one subject further to which your attention is called in considering the development of Freemasonry—a subject which has been most deeply impressed upon my mind in the discharge of my official duties as President of the Masonic Charity Foundation. I refer to the relation of the mothers, wives, widows, sisters and daughters of Free Masons to the Craft.

It is popular in some quarters to decry the formation of societies by them having any reference to the Craft.

No Mason will deny that by his most solemn obligations they stand in special relation to him and are entitled to his assistance and protection.

It follows that it would be wise that sure proof should be provided by which they may with certainty be able to claim and prove themselves entitled to such assistance and protection. The Craft has made no such pro-

vision. The exigencies of the early days did not require it. Masons were few and their relations well known. Now all this is changed.

Doubtless the providing of these modes of recognition are beyond and outside of the purview of Freemasonry. It does not require that they shall be made Masons, which of course would be an impossibility. It surely would be wise in providing these proofs of relationship to the Craft to surround them with the inculcation and enforcement by precept and example of those virtues which ought especially to characterize woman in addition to the virtues which ought to distinguish Free Masons. Such a system would conflict with no landmark and would be in accordance with the spirit and genius of Freemasonry. This can be and indeed it has been already accomplished by those ladies themselves. Neither is this any new thing, for "from the time the memory of man runneth not to the contrary" there have been adrogyne degrees called side degrees of Masonry to which they were admitted.

But this was not efficient, or general, and there was an entire absence of organization. Within the last quarter of a century, such an order of these ladies has been organized and made effective for great good. Lest it be thought novel and unmasonic or a personal idiosyncrasy, let me quote an able writer on the subject of these side degrees, who said nearly half a century ago, "It is a good rule in regard to everything to inquire, ascertain and possess some degree of knowledge before we adjudge a case. Our institution originally was probably founded by males who were operative mechanics, in whose mechanical pursuit females were physically and naturally unfitted to take part. Hence, and not on account of want of mental endowment, physical prerequisites, free birth, mental or moral qualifications, females were excluded. But shall we say that the Freemasons' Lodge is an unfit place on any other account than that for female morals, female purity or female piety? Never. The ancients provided for the participation in all the benefits of the institution, but those particularly pertaining to membership."

"And they bound every member of it to award on proper demand to all worthy Masonic mothers, sisters, daughters, wives and widows peculiar immunities and benefits, but they fail to provide them with the means of making themselves known as such. These degrees supply the omissions; and do that only, except giving moral instruction and conveying religious ideas, such as Masonry everywhere gives and conveys and also such knowledge of real Masonry as the monitors universally afford to the uninitiated in the really ancient systems. That is all"

Whatever may be said, the Masonic Charity Foundation of Connecticut will never forget the words of sympathy and good cheer, the generous and noble deeds, and the substantial gifts of the order of the Eastern Star, whose worthy officers are among our most welcome guests to-day. With their ability acquired by organization, the kindly sympathy of their nature, their peculiar powers of making a home a true haven of peaceful rest and of developing and guiding the mind and affection of the young, this order will find its greatest mission and most satisfying happiness in making this home truly the home of the distressed and the bereaved.

We can establish a Masonic Poor House but not a Masonic Home without the tender sympathy and the genial and elevating influences of woman.

Thus, my brethren, you see that a new development of a Masonic principle cannot be in any sense unmasonic.

That the Masonic Home is no new thing.

That it is not established in violation of any Masonic principle. That in fact the Home is the outcome of genuine Masonic Charity. That it is a development of what has been in the mind and heart of the Craft for a century at least.

That our duty is to give services to our distressed Brethren, not mere alms, remembering his welfare as our own in our devotions to Deity.

And that we should not despise nor undervalue the benevolent assistance freely offered to us by mothers, sisters, wives, widows and daughters of Freemasonry, but wisely make use of all proper means to give effect to our benevolent intentions.

ORATION.

THE GENIUS AND ADVANTAGE OF FREEMASONRY.

DELIVERED BY A. W. GOFF, MEMBER OF THE ROYAL ARCH CHAPTER OF THE ANCIENT AND HONORABLE FRATERNITY OF FREE AND ACCEPTED MASONS, AT METROPOLITAN HALL, NEW YORK, DECEMBER, 1853.

Brethren of the Ancient and Honorable Fraternity of Free and Accepted Masons—Ladies and Gentlemen:

We are convened for the promotion of great and noble objects. The genius of ancient Freemasonry, and the advantages of this time-honored benevolent Institution, will engage the attention of this intelligent and respectable audience for a few moments this evening.

We shall consider the ancient origin, rapid progress, and glorious advance of the pure and holy principles of ancient Freemasonry. It is due to the good people of this enlightened community, and all who dwell on the soil of America, that our craft should publish and proclaim the great fundamental principles of Freemasonry—the genius of this ancient Institution—because we are protected by the laws and government of the country in which we live, share the friendship of the people, and the generous confidence of a nation of freemen. Freemasonry is a delightful and glorious science. The prudent Mason who studies and well understands the principles of our Society can easily discriminate between the secrets of Freemasonry and the genius and fundamental principles of the Institution. The pure and benevolent principles of ancient Freemasonry are coeval with the wants of man, and date their divine origin back to that auspicious period when God said, Let their be light; and there was light.

Masonry received its present organized form at the building of King Solomon's Temple. Solomon, King of Israel; Hiram, King of Tyre; and Hiram, the great and good artisan of Solomon's magnificent Temple, were the three first and most eminent Grand Masters of Masons in Jerusalem, at that memorable and interesting era in the history of the Institution. Our Jewish Masonic Brethren, therefore, dedicate their lodges to King Solomon; but Masons professing Christianity dedicate their lodges to St. John the Baptist and to St. John the Evangelist; because they were the two first and most eminent Christian patrons of ancient Freemasonry;

saints imparting purity and holy love to mankind; the stars of Divine light to glorious humanity; messengers of peace and pure love to the world. They are bright and shining lights of that pure and holy religion which enlightens and instructs the minds of all who diligently ponder those cheering truths which relieve man from the miseries of sin, and proffer him the richest treasures of endless fruition and never-fading glory.

These patron saints, possessing all the noble and useful Masonic virtues, may well engage the attention of every Mason, joyfully lead the fraternity to follow their holy principles, and glean lessons of loving kindness from their blessed words. Masonic principles teach the members of our craft to revere and adore the Supreme Architect of the Universe, humbly bow with meek and honest reverence at the feet of our Heavenly Father, prostrate ourselves with religious homage at the holy altar of the Supreme Grand Master of the Universe, raise our souls in fervent ejaculations to Him who rules and governs the destinies of man.

Masonry teaches our craft to be industrious, temperate and honest with every human being who breathes the gentle air of heaven. Masonic principles admonish Masons, wheresoever dispersed around the globe, to work diligently for their own bread; be prompt, honest and faithful in their engagements, and most religiously perform their contracts; pity the sorrows of suffering humanity, and relieve them if in their power; use every latent energy of our souls to relieve and instruct the ignorant and unfortunate of every clime beneath that bright and shining sun which constantly imparts its light and heat to the earth for the support and happiness of every living creature who receives life and blessings from the Supreme Architect of the Universe.

But, says the objector to Freemasonry, if Masonic principles are as good and useful as you have described, why do not Freemasons open their lodges and cheerfully admit all men?

We answer, Because all men have not applied to Masonic lodges for admission. Masons have a book of Constitutions and By-Laws, which direct them to act on the pure principles of ancient Freemasonry, and admit no candidate to the benefits of the Institution unless he be a good man, a worthy citizen, and possessing all the necessary qualifications required by the prudent and just rules of Masonry.

But continues the objector, if Freemasonry is a good institution, why do lodges hold their meetings in secret? If there is any good thing in Masonry, why do not lodges throw open their doors, and let the world know all their secrets and profit by Masonry?

We answer, Because Freemasons best understand the workings and secret influences of the Institution, and the great advantages of Masonic secrets.

The pure and sublime principles of Masonry have been published to the world for ages in our Masonic books. The Holy Bible is full of Masonic principles, and strongly justifies and commends secrecy. Masonic secrets constitute a perfect and complete language, by which one Mason can make himself known to another Mason, or to a lodge, and entitle himself to the immediate benefits of the Institution. By the aid of Masonic secrets a Mason can make himself known instantly in war, on the battle-field, or when he is sick, or in prison, or in perils among strangers in a foreign country, and command immediate relief from a brother Mason.

If Masonic secrets should be published to the world and fall into unskillful hands, they would lose their value, and be of no use to Masons or the world.

God has always been well pleased with secrecy, and graciously imparts His holy secrets to mankind as soon as the people need these great blessings, and are prepared to use them.

Our Supreme Grand Master bestows his holy secrets on man through his prophets, and the writings of Moses, and describes the secret workings of His holy Spirit in the immortal souls of men. God reveals his precious secrets to the world through his beloved Son, his holy Apostles.

In due time, our Supreme Grand Master made known to man the secret influences and effects of the magnetic needle, for the improvement and perfection of navigation, the extension of commerce, the general advancement of civilization and useful knowledge, the more rapid increase and spread of pure religion.

The existence of North America was a secret unknown to the civilized world for thousands of years; but always known to God. In due time our Heavenly Father graciously moved the mind of Columbus to discover our happy land, and make known to the people of the eastern hemisphere the secret existence and location of the New World, that millions of God's dear children might dwell in peace on the soil of America, and partake of the rich and numerous bounties of Providence, and be happy.

Columbus, filled with confidence and hope in the new and hazardous enterprise, sought aid from Queen Isabella, after having been refused assistance from the kings and courts of Europe. Spain's noble daughter quickly furnished the great navigator with the desired means. This kind office of pure sympathy and integrity of heart, so peculiar to noble woman, was timely exemplified. The amiable queen, under a far-seeing Provi-

dence, became the principal supporter of the great enterprise. Columbus and his companions sailed from Spain. God graciously guided his little fleet of three small vessels across the boisterous Atlantic. America was discovered. Mankind rejoiced. Angels shouted for joy, that humanity had been so richly and so timely blessed. Providence kindly preserved in secrecy this beautiful, rich and boundless country, and in His own good time wisely provided for the speedy development of the vast resources of the Western Hemisphere; and guided with His Fatherly care the oppressed millions of people from the Old World to America, and graciously permitted our beloved country to become the home of the poor, and an asylum for the oppressed of every clime.

Next in order of time, God graciously imparted to man the important secret of steam power; directed Fulton, and other wise and energetic minds, to form machinery and bring the discovered power of steam to the practical use of man; give motive power to machinery; and supply the increasing wants of the people around the globe; propel vessels with unparalleled speed on the bosom of the long rivers, beautiful lakes and broad oceans; bringing far-distant countries nearer together for the advancement of civilization, commerce and pure religion.

The secret principles of steam power have been carefully preserved in the bosom of our Heavenly Father, from the foundation of the world, and graciously imparted to mankind in the eighteenth century, for the happiness and prosperity of the human race.

God revealed His secret arts to mankind, for the construction of railroads, after they had remained a secret in His own bosom for hundreds of ages.

Divine Providence wisely withheld from mankind for thousands of years another great and important secret; but in His own good time imparted to Professor Morse of New York the secret powers of the magnetic telegraph, to enable the people to communicate their thoughts and business intelligence to other minds, by the speed of lightning, thousands of miles in a minute.

Honor and gratitude are due to Professor Morse for his successful efforts, his prompt business habits, and his timely completion of this great business enterprise. His intense reflections and lofty genius, in perfecting and publishing this splendid and almost miraculous art, this rapid and correct system of communicating useful knowledge to the world, receive the approbation of high Heaven, the praise and gratitude of a just and grateful people.

Respectable families and business men keep their secrets from the world.

Judges, lawyers, doctors, clergymen, officers of the army and navy, maintain important secrets, for their own benefit and the public good.

The governors of the States, members of Legislatures, representatives in Congress, all preserve important secrets for themselves and the good of the people.

The Senate of the United States often holds secret sessions for the good of our common country. All Senators are bound by solemn oath to keep the secrets of the government.

The President of the United States is bound to keep the secrets of our wise and prudent government in his own breast. And he sometimes considers it incompatible with the public interest and honor to communicate the government secrets to Congress.

Grand juries hold their meetings with officers guarding their doors. They are all sworn by the courts to transact the business of the people in the most profound secrecy. This order of secrecy has been practiced by the grand juries of all popular governments, for the good of their respective countries, since the wisdom and prudence of past enlightened ages secured the trial by jury, in adopting the long-needed, glorious Magna Charta.

Divine effulgence graciously bestowed in the world, in 1852, the great and glorious secret of Caloric-power, which had remained secret in his own bosom for more than five thousand years. God, in his wisdom and constant mercy to man, makes use of a worthy and enlightened citizen of New York to impart to the people of the wonderful secret of caloric-power.

The name of Ericsson, and the good men who furnished him the means, will ever be held in grateful remembrance through the coming prosperous years of the general and extensive use of caloric-power, as the honored and faithful instruments whom God employs in communicating this great gift to man to cheapen travel and facilitate business transactions, increase the friendly intercourse of people and nations, revolutionize and improve the world.

The following passages of Scripture from our Holy Bible give us strong and rational proof from the word of God in favor of Masonic secrecy, and kindly admonish all good people to yield constant and honest obedience to the will of Heaven in the wise economy of the great Supreme Father of the Universe, for the uniform prosperity and happiness of all the human race.

Prov. xxv. 9, 10—Debate thy cause with thy neighbor himself; and discover not a secret to another; lest he that heareth it put thee to shame, and thine infamy turn not away. Job xxix. 4—As I was in the days of my youth when the secret of God was upon my tabernacle. Dan. ii. 18, 19, 22, 28, 29, 30—That they would desire mercies of the God of Heaven concerning this secret; that Daniel and his followers should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of Heaven. He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. But there is a God in Heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O King, thy thoughts come into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. Amos iii. 7—Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets. Matt. vi. 4, 6, 18—That thine alms may be in secret; and thy Father, which seest in secret, himself shall reward thee openly. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. John vii. 10—But when his brethren were gone up, then went he also up unto the feast, but as it were in secret. Judges xiii. 18—And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? Psalms xci. 1—He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Isaiah xlv. 3.—And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by name, am the God of Israel. Jer. xiii. 17—But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive. Matt. xiii. 35—That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Ps. xxv. 14—The secret of the Lord is with them that fear him; and he will show them his covenant. 1 Cor. xiv. 25—

And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. Ps. xxxi. 20—Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Prov. xi. 13—A tale-bearer revealeth secrets; but he that is of a faithful spirit, concealeth the matter.

The pure and benevolent principles of Freemasonry require Masonic Lodges and Chapters to reveal the secrets of Freemasonry to every good man who applies properly for them, and is found worthy, according to the just rules of the Institution, to be regularly initiated into the pure and honorable secrets of Masonry; and no Masonic constitution, or rule of Masonry, prevents or deters any good man who applies and is properly qualified, from being initiated at a Masonic Lodge or Chapter, and Masonic principles admit all good and properly qualified men to be invested with all the secrets of Freemasonry.

And here the objector asks why there are so many bad members if Masonry is a good Institution?

We answer, Because such men have not studied or understood Masonic principles; but having passed through the forms and ceremonies of initiation, and then neglecting to study the science of Freemasonry, know very little about Masonic principles.

The same objection might be raised against religious churches, benevolent institutions, and political governments, because they are afflicted with bad members. So men may have passed through the forms and ceremonies of becoming members of churches, societies and political governments, and never have studied or understood the doctrine or principles of either. Such men cannot be under the influence of good principles which they do not know or understand.

It is sometimes asked why women are not allowed to become members of this society and enjoy the benefits of Freemasonry.

We may be permitted to say that it is not for the want of any due respect for noble woman, her virtues, her amiable manners and polite accomplishments that respectable women are not permitted to become Freemasons. The forms and ceremonies of Freemasonry were instituted at an early day, to suit the capacity and supply the wants of strong men in all future time and in every country. The far-seeing wisdom of King Solomon led him, as one of the principal founders of Masonic degrees, to exclude noble and virtuous woman; because she would be reduced to hardships, exposure and toil, which she would be unable to endure.

As Masonic meetings must always be held in secret and secure halls, guarded by the Tyler with a drawn sword, women attending as members of Masonic Lodges would be likely to be scandalized, defamed, and their priceless good name and character injured by the surmises and talk of imprudent and ignorant people.

Should women become Freemasons, and attend the meetings of Masonic Lodges, unaccompanied by their brothers, husbands or sons, jealousies might arise in families and destroy that harmony and domestic fidelity which Masonry seeks to promote in every home. Women, however virtuous and highly educated they may be, are not permitted by the laws and customs of civilized countries to become citizens. Women cannot vote at the popular elections of the people or hold any civil or political office of honor, trust or profit under the government—except postmistress.

Our honored brother, Jackson, soon after he became President of the United States, appointed a respectable and intelligent widow of an officer of the American Revolution postmistress of a postoffice. May this act of justice continue to noble woman! Women justly share largely in the result of men's labors. They enjoy the benefits and protection of the laws and government of the country in which they live. Women do not hold offices in the church, and yet they are among its brightest ornaments, possessing unparalleled influence in every good and glorious enterprise. Men perform the political duties of the country, transact needful business in the Legislature and at the halls of Congress, fight the battles of freedom, and protect noble woman, at great suffering and the hazard of their lives; return to their cherished homes and dear country, where amiable and grateful woman enjoys similar blessings of liberty and religion with men. Masons are taught to love, respect and revere woman—Heaven's last and best gift to man. The labors and duties of Freemasonry are cheerfully performed by the members of our ancient and honorable Fraternity, for the universal good of its numerous members, and the happiness and prosperity of kind and amiable woman.

One of the cardinal principles of Freemasonry constantly admonishes its members to revere the lovely name of Mother, and hold that sacred and endearing name in friendly and grateful remembrance. Cherish the name Mother, her charms, her loving kindness, her god-like affections and constant friendship for her dear children, as next to the pure and enduring love constantly exercised to all the world by the Supreme Grand Master of the Universe.

Freemasonry enjoins our craft, in the most solemn and impressive manner, to relieve, as far as we can, the wants of suffering Masons, their

wives, widows and orphans, wheresoever dispersed around the globe. We must supply them with good employment, or recommend them to our friends and neighbors, who may furnish them with the means of honest industry, and quickly gratify their heart's desire.

Every candidate, at his initiation, is presented with a lamb-skin white apron, as the badge of a Mason; because the lamb in all ages has been deemed an emblem of innocence; he, therefore, who wears the lamb-skin as the badge of a Mason is continually reminded of that purity of life and conduct which is so essential to his gaining admission to the Celestial Lodge above, where the Supreme Architect of the Universe presides.

Masonic Lodges are opened and closed with prayer to the God of Heaven.

The Holy Bible is always open in our lodges, for the careful and speedy instruction of all Masons.

This sacred, instructive and truly precious word of God, is always used by Freemasons at their meetings and carried open by an old member in their public Masonic processions. The religious world is under the most solemn obligations of Freemasonry, for the preservation of the Holy Bible during the dark ages of the Old World, and for handing down to posterity that sacred volume of Divine truth, for the instruction and happiness of the human race.

Freemasonry is founded on the pure principles of charity and brotherly love. It ardently seeks the peace, substantial prosperity and pure happiness of all mankind. Masonry is most admirably calculated to make good citizens, good husbands, good fathers, and good sons. The principles of our craft make good friends, produce integrity of heart, and the spirit of mutual forbearance and charity. The Masonic Institution has always encouraged literature and the fine arts. Masonry has fostered and promoted the arts and sciences in every age, and in all civilized countries. Our Institution encourages the rapid increase of that knowledge and polite learning which benefits society and advances the best interests of our common country.

The members of our craft are taught to obey the laws, and adhere with patriotic fidelity to the government of the country in which they live, and strictly obey the moral law, carefully avoiding all those religious doctrines and political sentiments on which people honestly differ in their opinions, so that the Jew, the Catholic, the Protestant, the Chinese, the Arab and the Mohammedan may meet in Masonic Lodges at the same time on the level as Masons, in perfect harmony and Masonic love.

After the Lodge is closed, each Mason returns to his home, unaffected by the doctrine or peculiar creed of the other—the Jew to his synagogue, the Mohammedan to his mosque, and the Christian to his church—as fully impressed as ever with the Divine origin of his peculiar faith.

Freemasons dedicate the Holy Bible to God, the Square to the Master of Masonic Lodges, and the Compasses to all Freemasons wheresoever dispersed around the globe. The Holy Bible is dedicated to God because it is the inestimable gift from God to man; the Square to the Master of Masonic Lodges, it being the proper implement of their office; and the Compasses to the craft, by due attention to their use they are taught to circumscribe their desires, and keep their passions and prejudices within due bounds of all mankind.

Freemasonry is one of the most ancient and honorable institutions in the world. Masonic charities are liberally dispensed to poor Masons, their wives, widows and orphans. Large amounts of money are annually paid for these charitable objects. The business of Masonry is done within the walls of the lodges; the amount of money paid in charity is seldom published, and the world knows but little of the moneys given by Masons, or the constant beneficial influences which Masonry exercises among the people, in helping to support the cherished institutions of our common country—the honor of the American flag, which floats triumphantly in the heavenly breeze, and gives the blissful assurance that where the stars and stripes float over the soil of America, there Liberty dwells, and political and religious freedom will bless the world.

Freemasonry is very popular, and rapidly extending over most of the civilized countries. The increasing travel and important intercourse of the people make Masonry far more useful than ever. Our craft of every nation speak the same pure Masonic language, wheresoever dispersed around the globe, and joyfully hail each other as Masonic Brethren, whether they meet in Europe, Africa, Asia or America.

If a general war should break out in Europe, and infest the Old World with its ravages and sufferings, Freemasonry would become a powerful and efficient agent in the hands of intelligent and prudent Masons, and help the people to settle great national questions. Freemasons belonging to different countries at war with each other are far more likely to meet together as friends and true patriots, and help to settle the terms of an honorable peace, for the mutual benefit of their respective countries, that the din of war, and all its numerous calamities, may again be hushed in an honorable and lasting peace.

Masonic Lodges have been patronized by the great and good of every age; and in all civilized countries on the globe. They have generally been protected by the laws and government of the countries in which they lived.

Emperors, kings, princes, noblemen, statesmen, governors, judges, lawyers, clergymen, and good men of religious churches, and other good men, are worthy Masons, and good examples of religious piety and Masonic virtues. Our candidates for Masonry are taken from honest and respectable professions, businesses and employments, from the cottage to the throne.

The late Hon. Henry Clay was an old and respectable Freemason. He honored our lodges by his attendance at their Masonic meetings, and gave his influence for Masonry while he was on national business in Europe. Our enlightened Masonic brother never ceased to encourage the progress of Masonic principles during his long and eventful life in the land which gave him so timely birth, and the country which we are all proud to proclaim America. Henry Clay was a statesman of unparalleled wisdom and far-seeing sagacity—an honest and high-minded patriot—an American statesman whom our glorious Republic and the enlightened nations of the world will never cease to honor. He was an accomplished and amiable gentleman. The most able, polished, eloquent orator the world ever produced. Always frank, modest and kind-hearted. He was one of the political saviors of our bleeding country. Constant and true to the real and permanent interests of the United States, the Union was his idol. He devoted his valuable life to promote the permanent and lasting interests of the people.

Henry Clay exemplified and practiced the principles of Freemasonry through his long, useful and brilliant public life. No political man ever received such high, chaste and pure honors as the thousands of respectable ladies spontaneously bestowed on the sage of Ashland, when they so cheerfully received our illustrious Masonic Brother at the City Hall in New York.

Henry Clay possessed the spirit of fair and honorable compromise on all great questions of political economy and national interest.

Recognizing the principles of the Golden Rule, he ardently labored to harmonize the discordant feelings of men by doing even-handed justice to all parties, and every substantial and useful enterprise of our common country.

General Andrew Jackson was an eminent Freemason; the hero, the patriot, and the soldier, who, like Washington, left his plough, to lead American arms to victory and glory. He became President of the United

States by the free suffrages of his patriotic fellow citizens. The old soldier at the head of a few thousand poorly instructed militiamen from the valley of the Mississippi, who accomplished their wearisome march in the dead of winter, arrived amid the cold rain and mud of the West at New Orleans. Despondency and dismay filled the minds of the people of that city; but the din of war was soon hushed in an honorable and permanent peace.

Our brave Masonic brother Jackson and his true and gallant compatriots met the American foe. They fought, suffered and bled for our dear country, and quickly conquered fourteen thousand of the choicest troops of Europe under Lord Pakenham.

The eighth day of January, 1815, witnessed the achievement of one of the most splendid, remarkable and important victories for America recorded in the annals of modern history, and demonstrates the principle that our Masonic Brother would grant all that was clearly right, but submit to nothing that was clearly wrong. Our patriotic brother Jackson saved the noble and virtuous women of New Orleans from the calamities of war. The beauty of that southern city were protected in their own dear homes from all harm.

DeWitt Clinton was Grand High Priest of the General Grand Royal Arch Chapter of the United States, and Grand Master of the Grand Lodge of Freemasons of New York. Governor of the State at an important period of her history, he was one of the best and most enlightened political writers of the age in which he adorned the chair of State. A philosopher of great reasoning powers; a sagacious, profound and unrivalled statesman. His far-seeing wisdom and intelligent writings gave birth to the construction of the noble Erie Canal, and the grand and splendid system of internal improvements on the soil of America.

Governor Clinton was a bright and intelligent Mason, and practiced the principles of the Institution. The Masonic virtues shone in his active life with brilliant and fascinating charms through his long and eventful career. He left many important and highly useful monuments of art and substantial improvements to his memory as a statesman and political economist. Governor Clinton's Masonic virtues excite the admiration and command the cordial approval and sincere respect of the Masonic world. As a statesman and political economist, his memory will be held in grateful remembrance by his admiring countrymen. The internal improvements which Clinton's great mind originated, his learned pen advocated and set in motion, produces unparalleled prosperity among the people, adding

millions of wealth to our common country and to the strength and grandeur of nations.

Daniel D. Tompkins was Grand Master of the Grand Lodge of Freemasons of New York; Governor of the State during the war of 1812, an eventful era in the history of our common country. Governor Tompkins was an eminent and prudent statesman, a patriot of great energy and usefulness. He was well suited to the crisis of American affairs. Late in his valuable life, our worthy and enlightened Masonic brother was elevated by his patriotic and admiring countrymen to the office of Vice President of our glorious Republic. During all of President Tompkins' private life and his political and official career of glory, he proved himself an honest and good man. Governor Tompkins was a profound and accomplished scholar, a refined and affable gentleman; his active life embodied the principles of Masonry. Our worthy brother proved himself a statesman, a patriot, a friend to the people, a lover of glorious humanity, and a true friend to American liberty.

The lamented General Warren was Grand Master of the Grand Lodge of Freemasonry of Massachusetts when he fell on the battlefield of Bunker Hill. This learned and good Freemason left his dear family and home, and gallantly fought the battles of freedom when our country was poor, unskilled in the art of war and bleeding at every pore. Three millions of people scattered over an extensive and poorly cultivated country, amid a wilderness surrounded by Indian savages, composed at that early day the entire population of America. Our patriotic Masonic brethren were true to American principles and her holy cause on the floor of Congress and in the army and navy. They toiled, suffered and bled in the holy cause of American liberty.

Doctor Benjamin Franklin presided in the Masonic Chair at Philadelphia over the Grand Lodge of Freemasons of Pennsylvania, and gave the weight of his influence and pure character for the benefit of Masonry. As a philosopher of the first order, he controlled the vivid lightnings of heaven; as an astronomer, he contemplated with profound reverence the beauties and grandeur of Nature; as a philanthropist, he deeply sympathized with suffering humanity, and ardently sought to produce the true prosperity and substantial happiness of all the human race; as a statesman of the first rank, he labored day and night to place our dear America in the holy temple of liberty, establish the pure principles of self-government, and promptly aided his illustrious compatriots in placing our beloved country on a lofty eminence among the great family of nations; as a professor of religion he devoutly worshiped the Supreme Grand Master of the Uni-

verse, Our illustrious Masonic brother Franklin was guided by Masonic principles in his private life, and patriotic duties to his bleeding and oppressed country.

Franklin exemplified and illustrated the principles of Freemasonry through his whole patriotic and glorious life, and proved to the world the purity and great advantages of the sublime and holy principles of Freemasonry.

In that dark and gloomy crisis of the American Revolution, when the last ray of hope, like the sun in the western horizon, was receding from the good and patriotic people of America—behold! a Washington appears as it were an angel of deliverance sent by our Supreme Grand Master in the hour of American poverty and peril to establish pure liberty and advance our then infant country to that proud and honorable position which she now holds among the great family of nations.

That eventful era in the history of our dear America seemed destined by Heaven for a full display of those great Masonic virtues, patriotic principles and religious sentiments which excite the admiration of the wise and good, and call forth the spontaneous approbation of mankind.

General Washington was made a Freemason, in due and ancient form, soon after he became of age, at the city of Fredericksburg, in the State of Virginia, and studied Freemasonry as a science.

The pure and glorious principles of the Institution imparted to him in early life a mass of useful knowledge, and helped to prepare his young and active mind to perform the duties of the gallant and prudent soldier, the wise and popular statesman, the first and pure President of the United States.

Washington kept up his Masonic Lodge in the tented field, through all the American army, during the war of our country's revolution.

The pure principles of Masonry promoted union and confidence in the army and navy, and inspired the people with harmony and patriotic hope for pure liberty.

In the year 1793, Washington, one of the best and most popular Freemasons of the United States, laid the corner-stone of the national capitol in Masonic form, on the memorable soil of the District of Columbia, in that popular city which bears our Masonic brother's pure and great name.

Our beloved hero closed his useful and brilliant career, on the soil of America, in the year 1799. Washington's mortal remains were entombed at Mount Vernon with pure Masonic honors by the Lodge of which he was the first Master. His immortal soul was conveyed by seraphic angels

to realms of bliss and glory. His pure principles live, and act, and guide the people as truly as when his noble form moved among them.

We point the inquiring mind to the principles and character of Washington to learn what Masonry is, and to the uniform honesty and perseverance of the departed Father of our Country to see and behold what Masonry has accomplished for the people of America.

Its harmonious principles of pure affection for humanity have been active and constant in allaying the angry passions of the mind and creating love for the human race. The kind and soothing influences of Freemasonry have fostered pure friendship among the people, and encouraged them to imitate the character and holy life of Him who returned good for evil, during his divine mission of reform among mankind while on earth, and sealed the sincerity of his friendship by giving himself a ransom for the world.

Masonic principles have always been fascinating and full of moral and religious instruction to the people, teaching them to mingle together in the daily intercourse of life, with the mutual forbearance and love which cement the people of America in that friendship for each other which has contributed so much to harmonize the people, for the support of society and our glorious system of self-government, based on the affections and reasonable wants of the people. The pure principles of Washington are the principles of Masonry, and the principles of Masonry are the principles of Washington.

ADDRESS.

DELIVERED BY BRO. HENRY L. FISH, GRAND ORATOR AND PAST GRAND MASTER, AT THE ANNUAL SESSION OF THE GRAND LODGE OF NEVADA, HELD AT VIRGINIA CITY, JUNE 13, 14 AND 15, 1882.

Most Worshipful Grand Master and Brethren of the Grand Lodge:

The ancient pyramids of Egypt rise massive and gray from out of the Valley of the Nile, landmarks of ages shrouded in mystery, huge piles of masonry rising tier upon tier, tombs of Kings, whose reign they are supposed to commemorate. Lonely and weird objects they stand, grim sentinels of the plain, enduring monuments of a great people long since commingled with the dust at their base. As relics of ancient operative Masonry they stand unrivaled in massiveness. They bespeak an era of stone squaring and mechanical ingenuity. They bear testimony to the persistent labor of thousands, toiling year upon year, but (in strange contrast with most Egyptian tombs) they bear no record of the customs, the lives and history of their founders. Deserted, gloomy, inscrutable heathen mysteries they stand; for the past left no message in their keeping, and to the present they bring no tidings of their origin. Of the science, accuracy and patient labor of operative Masonry they are indeed colossal representatives, but we find no inscription, no symbol, no design that would seem to evidence a spirit of Speculative Masonry in the minds of their builders. They seem to belong to an age much more remote than that presented by the ancient rock temple, by which they are surrounded.

The common people of that age had very small share in the religious services rendered unto their gods by the priests and learned men, who frequented the Egyptian temples. Sacrifices of animals were offered their divinities, with burning of incense and doubtless, at times, human sacrifices accompanied their pagan mysteries. Each of their towns had its sacred animal, and its circle of local divinities. They attributed to the human soul a divine origin, and held that it was ever engaged in a warfare of good and evil. But a thousand superstitions took the place of the attempt to lead an honest life, and happiness was inseparable from the practice of the mysteries of the institution of Isis.

The candidate for these mysteries was required to furnish proof of a pure and moral life, as an evidence of his fitness for admission to the sacred

rite. He was required to spend a time in solitude and meditation, and purify the body by frequent ablutions and severe mortifications of the flesh. The ceremony of initiation was a progress through gloom, terror and all possible mortal horrors, to be succeeded by scenes of indescribable beauty and glory. The tragedy of Osiris was introduced, which consisted of funeral rites, expressive of the wildest grief on account of his death, a search for his body, which at last is found, the return of Osiris to life, and the destruction of Typhon, his assassin. Osiris was the symbol of truth or goodness; Typhon, of error or evil. The murder of Osiris signified the temporary subjugation of virtue, and his resurrection the ultimate triumph of the good." These and similar ceremonies occupied the attention of the learned, while general superstition prevailed among the masses of the pyramid builders, wherein the mind must have lost sight of the value of truth and goodness; and done little by way of restraint from evil.

A thousand years after these pyramids of operative Masonry were old and timeworn, the land of Egypt was scourged with the seven plagues, until Pharaoh, the King, reluctantly permitted the exodus of the children of Israel. This people had listened to the teachings of Moses, "the law-giver," had, in a measure, renounced their idolatry, were, by divine interposition, led across the Red Sea and erected upon the farther side a tabernacle in commemoration of their great deliverance from Pharaoh and his hosts.

Four hundred and eighty years subsequent to this period, there was erected by their descendants one of the most celebrated structures mentioned in the world's history, King Solomon's Temple at Jerusalem. Its foundations were laid at a great depth, consisting of stones of immense size, closely mortised into the rock, and forming a secure basis for the erection of a sacred edifice. Bearing no comparison with the pyramids in colossal proportions, yet this temple occupied the entire summit of Mount Moriah; was well proportioned and beautiful; its massive stone walls, wainscotted with cedar, covered with gold; its magnificent pillars, its porches, its carved work, its gildings, its curtains of purple and fine linen, making an era of architectural perfection hitherto unequalled. Seven years of exhaustive and systematic labor, and thousands of millions of treasure, were lavished upon this structure—a marvel of the builder's art, and a realization of the most perfect Oriental architecture. In the progress of its erection the craftsmen were classed as princes, overseers, stone-squarers and laborers; each class using different methods of recognition, by words and secret signs. The most perfect organization and good feeling prevailed. They were instructed to salute in a courteous manner, call-

ing each other "Brother," imparting freely to each other necessary instruction and sharing harmoniously the labors falling to their lot. Types of beauty were continually before their eyes in the designs of Hiram Abiff, the grand architect, and the teachings of the Mosaic law led to profound veneration of the Most High, the one true God. Those of most enlightened minds and comprehensive understanding; religious men, zealous in good works, skillful in geometry and initiated in the learning of the ancients, were selected by King Solomon to conduct and oversee the work.

It would be natural that such men should, sooner or later, incorporate into their organizations, philosophic and speculative teachings, symbolized by implements of their craft, thereby elevating the standard of their excellence as workmen, and their value to the great work to which they were dedicated. The state of civilization at that time attained by the Israelites; the presence, influence and teachings of Solomon, the wisest of mankind; the perfect organization of their Masonic societies; the character of the people and intimate connection of the Masonic and religious institutions of that period would seem to warrant a reasonable presumption that speculative Masonry, in some degree, existed at the building of the first temple.

Looking back to-day over the long period of time since these famous eras of stone squaring and building; estimating the influences which these structures have existed upon succeeding generations, we find the work of the Egyptian, rugged and massive, still towering upward, almost defying the ravages of time, but it excites a simple regret that so grand a monument should mark so insignificant a purpose. The beautiful Temple of Solomon—promised by God unto David—finished amid the rejoicings and hallelujahs of the Israelites and glorified by the immediate presence of the Most High, had existed but a limited time when the Babylonian king invaded its spacious courts, despoiled its golden treasures, purloined its sacred vessels, its wealth of ornament and decoration, and burned to the ground its very walls. But the story of its wondrous beauty, the immaculate wisdom of its King, the matchless skill of its grand architect, the noble purpose and remarkable circumstances of its erection will excite the interest and enlist the sympathies of future generations when even the pyramids have ceased to exist.

After the long captivity of the Hebrews at Babylon, after their final return and the completion of the second temple, the bands of workmen traveled throughout Asia, and penetrated even to the remote countries of Italy and Spain. As early as 715 B. C. the Roman Colleges of Constructors were established, composed of men learned in all the arts and trades, with

their own laws and regulations. They were at the same time civil and religious societies, enjoying exclusive privileges.

At the commencement of the Christian era, architecture reached a perfection in Greece and Rome. Masonic fraternities were greatly augmented, and men of great learning were initiated into the arts of Masonry, while most important monuments, triumphal arches, magnificent bridges and beautiful temples were erected. In the year 1275, a Masonic Congress was convened at Strasburg, attended by architects from many countries. At this time words and signs were invented, and Apprentices, Craftsmen and Masters were received with peculiar symbolic ceremonies, beneath which were concealed the secrets of architecture.

In the year 1350 the York Constitutions were revised, it being prescribed, among other things, "that in the future at the making of a Brother, the Master of the Lodge shall read to him the Constitution and Ancient Charges." It is evident that at this time Masons were organized into Lodges, governed by wise laws, presided over by competent officers, patronized by the wealthy, the learned and the scientific, privileged by the statutes, independent in thought and action—literal Freemasons. From that date, we find ample reason to believe that speculative Masonry, under the present acceptance of the term, was practiced generally by the Craft, and, with the increase of intelligence among the masses, Masonry gradually exchanged its operative to a more speculative element until the year seventeen hundred.

At that time a complete transformation ensued, and Masonry became entirely speculative in character. A union of Brethren, seeking to "erect their spiritual building in accordance with the designs laid down by the Supreme Architect of the Universe," a moral edifice, excelling in grandeur either of the structures we have mentioned, rivaling in its influence upon the human mind the colossal proportions of the pyramid, and surpassing in the sublimity of its teachings the Masonic Code of the Hebrew Temple. It prompts the soul to rise above the baser passions of mankind, to cultivate the higher instincts of human nature, and stands forth a beacon of light to the searcher for knowledge.

This speculative temple, grounded on the eternal precepts of truth, contrived in the wisdom of the great and good, supported in the strength of a firm faith, adorned in the beauty of a noble purpose, cemented by bonds of brotherly love and crowned by charity exists as a lasting monument of the mental capacity of its founders, and challenges the admiration of the civilized world. Its broad portals open out to scenes of intellectual grandeur, inculcate a belief in the one God, the immortality of the soul,

liberty of conscience, and the brotherhood of man, appeal to every sense of true manhood, "present great truths veiled in allegory" and foster an aspiration to unrival the secrets of Nature, and unveil the approaches to the eternal life. From the time that mankind emerged from a barbarous to a civilized condition, and the animal nature commenced giving away to the mental faculty, then, necessarily, came order, intelligence, thought, love of family, love of the beautiful in nature, yearning for knowledge, observation of solar system, investigation of nature's laws, and consequent faith in some Supreme Power. The Pagan who prostrated himself before the image created by his own hand, the Persian who devoutly watched for the first rays of his rising god, the sun, the Greek who erected an altar "to the unknown God," and the Christian who adores the one "Creator of the Universe," all exemplify the innate longing of the soul in its sense of dependence and weakness to seek the favor of Omnipotence, and with the labors of the present to speculate upon the uncertainties and hope of the future life.

Speculative Masonry is not the growth of a day. The worship of Jehovah, taught through the inspiration of Moses, sanctified by personal communion with Deity, exemplified in the rites and ceremonies practiced at Solomon's Temple, was the initiative of Christian and Masonic principles, which, more or less, prevailed through succeeding centuries, as men were free or hampered in their exercise, and none may fix the exact date of their birth or the duration of their existence. The old-time Pagan gloom and mystery still pervade the tombs of the ancient kings, and shroud the Egyptian cradle of operative Masonry. The presence of the Almighty is no longer seen in the "pillar of fire" leading on to the "promised land," nor heard in the thunderings of Mount Sinai, turning the "chosen people" from their idolatry. The Crescent has supplanted the golden towers of the temple at Jerusalem, and the Saracen occupies the holy places of Mount Moriah. The altars of King David are overturned. The glory of Israel has departed. The ark and the cherubim, the wise sayings of Solomon and the creations of the Grand Architect are traditions of the past, while the Infidel pollutes the tombs of the just and defiles the sacred precincts of the holy of holies. The indolent Turk holds fast to his conquests in southern Europe. The harems of the Turcoman environ the shores of the Bosphorus. The dragoman calls to prayers the devout worshippers of Islam, and the flag of Mahomet gleams bright at the eastern gate of the Mediterranean.

Turning from the gloom, the indolence and the paganism of the East to more enlightened lands, we boast of our Christianity, our high standard

of intelligence, and the privileges and opportunities of our age. But with these come equivalent responsibilities, and each must help to stem the tide of profligacy and crime, of irreligious and atheistical sentiment that contends against simplicity of worship and faith in the Supreme Ruler of the Universe. Let us not underrate the corrupting influence of gold, the enervating power of sudden wealth, the insatiable lust for power and the influx of ideas pernicious to the permanence of national and moral institutions.

As members of an ancient and honorable Fraternity, which has come down to us bearing upon its banners symbols whose significance is bounded only by the limits of humanity, which advocates principles more humane than the ancient law, more enduring than the pyramids, let us maintain the purity of its morality, remembering that the measure of our individual worth will mark the standard of its prosperity and its influence in the present. Rejoicing in the onward march of our Institution, let us perpetuate its virtues, advocating right through love of justice, battling against wrong through hatred of oppression, improving the condition of mankind and "maintaining the landmarks which our Fathers have set up." Then shall the Mason prove the true man, earnest, firm and charitable. The faith of the Craft in God and immortality shall strengthen the arm and nerve the heart to noble deeds in the cause of humanity, and the legions of Masonry shall stand beside truth and Christianity, a wall of rock, against which the forces of ignorance, intolerance and infidelity shall beat in vain.

ORATION.

DELIVERED BY BRO. WILLIAM H. MORRIS, GRAND ORATOR, AT THE MEETING OF
THE GRAND LODGE OF NEBRASKA, AT LINCOLN, NEB., JUNE 23-25, 1875.

Most Worshipful Grand Master, Officers and Brethren:

Once again has the revolving wheel of time brought us together, to attend to the important duties of our several stations—again are we found in our places—and as the pot of incense is an emblem of a pure heart, as it glows with fervent heat, so should our hearts continually glow with gratitude to the Great and Beneficent Author of our existence for the manifold blessings we enjoy.

“In the beginning God created the Heavens and the Earth. And the Earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters—and God said let there be light, and there was Light.” In the words of another: Bright and beautiful beyond comparison was the rising of the sun on that day, when the morning stars sang together, and all the sons of God shouted for joy. A wild enthusiasm of holy and happy feeling pervaded the vast creation. The Great Artificer of all things, well pleased with His own creations, pronounced them good. He smiled upon the world, and it was glad. All things, animate and inanimate, reflected back to the Giver their satisfaction. Sun vied with star; angel with man; and tree, shrub, flower, warbling bird, singing waterfall, dripping rock, mountain’s misty top, and all created things, struggling for precedence, in native melody of undissembled joy seemed to express gratitude to Him who had blessed them *so wisely and so well*. Man walked superior amid the glad creation, upright and God-like—upright, because pure and holy; God-like, because made in the image of his God, and because commissioned in his sphere to exercise some of the attributes of the deity. All things on earth were beneath his feet, and subject to his control. A perfect being, he stood before his Maker, and in louder and more melodious notes than the tallest archangel, who with lays of love had chanted his master’s praise, he praised his Friend, his Father and his God.

Another morning came with dawning blush, and the sun rose feebly out of the east with clouded face, and looked upon a dismal world. Since his last setting the trail of evil and sorrow, of anguish and despair, had

passed over the fair face of nature, and sin and woe were, with nervous rapidity, hurrying in quick march, scattering desolation where before all was peace and happiness. High above might be seen the form of Wrath, with countenance severe and brow begirt with storm, his right arm with living thunder clad, and prepared to take vengeance upon the transgressors.

A voice is heard of mingled pity and command—
Spare, spare, for a time, a ransom shall be found.

Hope, Sorrow and Repentance came down to earth to struggle with Sin, Guilt and Woe. Mercy, weeping her tears of pity for man's sad fate, blotted out the dark marks of the Recording Angel's pen ere the record was made. The deadly battle now begins. Man, dejected, sad, woe-begone, walks the earth, despised of himself. He is the stake for which fierce contention is now made. Avarice, Ambition, Lust, Envy, Fear and Hate drag him from the past, and with syren songs delude by promise of future joy. On the other hand, Hope, like a tender mother, ever watchful, points to the fair fields beyond the sin; and Faith, with sweet instruction, calls attention to the voice that stayed the arm of Wrath when about to smite, and says: Through me you shall be justified, and regain what your transgression lost. Three sisters are we before you—Faith, Hope and Charity. Follow our guidance, and fear no danger. Man wisely accepts the proffered aid. Now, just audible to a listening and attentive ear—soft, fading, dying and indistinct, like a gentle strain produced by, and yet not being on, the chords of a harp, upon which sighs the gentle south wind of a calm summer's evening—is heard the strains that were given by creation's orchestra upon the primeval morn.

God threw his bow athwart the sky. Beneath its arch stood Faith, Hope and Charity; before them, man, to receive his first lessons in the arts of life, his first instruction in science, and, under the divine guidance, to found an institution, through which, by which, and in which, until Shiloh shall come, man may grope his dark and gloomy way through time to a happy eternity. How great the occasion; how august the event; what momentous results hang upon the hour. Methinks I see Hope, with beaming countenance and eye of light, addressing man with words of generous encouragement: Look up, look high. Let not your mighty powers be cramped by servility, sordid policy, ignorance, indolence or fear. All nature is in your hand. The winds, the rolling waves, the elements themselves, all proclaim aloud for what you were created. The divine energy itself is within you. God made you to be great, like Himself, beneficent and active. Receive for yourselves, and transmit to those who

shall come after you, three grand principles of belief—Faith in God, Hope in immortality, and Charity with all mankind; of these you are to be the guardians and promulgators. Your charter is divine; your field, the world; your reward, if your mission be well performed, an eternal seat in a celestial mansion—a house not made with hands, eternal in the heavens.

Man, with resolution strong, bows himself to the work before him. Hope encouragingly points the way; Faith makes strong his heart; and as he commences the ascent to the realms of light and purity, of high resolves and noble purpose, Charity skillfully throws her mantle over him, covering his deficiencies even from himself.

It may seem that I am claiming too high antiquity, and too remote a starting point, for the foundation of the institution of which I am to speak. But History bears us back many centuries on Time's ladder; we easily climb, century by century, beyond Noah and the flood; and tradition, like the glimmering of a light from some cottage on one of our broad prairies of a dark night, though feeble, shines, and quite distinctly marks the path, taking us back almost to the period when Time sprang a *living thing* from the womb of Eternity. This institution thus formed, ever attacked and never vanquished, is a perpetual miracle, and a shining testimony of the immortality of its principles. Amidst the various agitation of human affairs, she maintains herself erect and triumphant with an invisible power, so that we can without interruption trace her back, more or less distinctly, and find her united to the prophets and patriarchs.

This is not to be wondered at. Secrets almost divine, and principles worthy of perpetuation, were deposited with our ancient brethren, and have been preserved and handed down to us with unexampled religiousness. For a noble purpose she came into being. The preservation and perpetuation of the doctrine of the resurrection of the body and the immortality of the soul, alone entitle her to all praise, respect and love. And that political doctrine of liberty to man, and man's equality, has always been nursed in her bosom with a vestal's care. Masonry should have no regard to race or color. True, Masonry is an institution of ceremonies; every point, part and secret which it contains is hedged about with forms that preserve it from deterioration among ourselves, and from prying eyes of the uninitiated. Masons are much attached to the ceremonial observances of their order—they have high authority for their use, outside their own organization. The ordinances of the Jewish Church were very elaborate, and Saint Paul gave a sharp reproof to the Corinthians, and through them to the Christians of our day, when he said, "Let all things be done decently, and in order"—ceremoniously.

And now, Most Worshipful Sir, since our last communication solemn and sad tidings have again alarmed our "outer door." Summonses have been received from our Grand Master by many of our craft. Here we pause to reflect upon the solemn event which translates from among us our brothers. How forcibly we are reminded that the cradle and the coffin stand in juxtaposition to each other; that we are continually saying, Life is short, and yet acting as if it were never to end. How often have we been called upon to assemble among the habitations of the dead, and to behold the "narrow house appointed for all living." There we find that peace which the world cannot give, and in which peace sleep the unnumbered dead. The gentle breeze may fan their verdant covering, they heed it not; the sunshine and storm pass over them, they are not disturbed. Indeed, man has always been prone to draw a bright future in the frost-work of Hope on the glass of Time, but Death knuckles the pane—and where are we? Then, to the memory of those who have departed from among us let us drop the silent tear of regret, that it may water the flower of remembrance, and keep their memory ever green in our hearts, ever remembering that death is robbed of its sting if our lives, at the setting, reflect back the bright colors of a well spent life, and remembering, also, to emulate that character whose passage through this life has gilded every page with example. So let us live, that it may not be said of us that—

“—time, that should have enriched the mind,
Neglected, left a weary waste behind;”

but, clinging to the teachings of our loved order, ever mindful that, of Faith, Hope and Charity, Charity is the greatest; for Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity; so that when the chilling breath of Death shall sigh around us, we may welcome him as a kind messenger, sent to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the Universe presides.

These solemn thoughts were sad indeed, were it not for the *evergreen*, which creates in us the Hope of immortality, and for our Faith that we shall meet in the celestial Lodge above, a united brotherhood, under the protecting love and guidance of our Grand Master—entering there, where the weary are at rest, and the sorrowing cease to mourn, by the benefit of the pass of a well spent life—there to enjoy the beatified pleasure of having been deemed worthy and well qualified.

Masonry has at all times, and in all ages, commanded the respect or excited the hatred of the powerful and the contemptible, in the same measure as they themselves were desirous of doing good or were bent on doing evil. In a reflecting mind will naturally arise the query, What is this institution, so traduced, yet so ardently loved? Masonry as an institution of signs and symbols. It has its ornaments, furniture and jewels, each pointing a moral in such a way as to rouse the natural feelings of homage to the deity into activity, induce solemnity of character, devotion of purpose, and veneration of holiness. Some have supposed it to be an institution for the sole purpose of benevolence—to visit the sick and relieve the distressed. It is amiable and praiseworthy to do this, and we realize that in doing this we possess a pleasure which angels cannot enjoy, and which they might almost envy the man the possession of; but if this were its sole purpose, it had long since ceased to exist.

Masonry is cosmopolitan. This is verified by the reputed extent of the Lodge, represented by the universe, and is warranted upon inquiry into the nature of the institution, as it has been ready to make a free application of its principles to every inhabitant of the globe, whatever be his country, religion or education, provided he was free-born and believed in the existence of God. The lectures of Masonry teach that the universe is the temple of the deity whom we serve. Wisdom, strength and beauty are about His throne, as the pillars of His work—for His wisdom is infinite, His strength is omnipotent, and beauty shines forth through all creation in symmetry and order. He hath stretched forth the heavens as a canopy, and the earth He planted as a foot-stool; the canopy of His temple is no less than the starry-decked heavens; the sun and moon are messengers of His will, and all His law are concord.

Looking, then, down the centuries of the past, we find that India, the cradle of the human race, the mother of philosophy and science, had her colossal monuments—the time of their erection unrecorded; Egypt her pyramids—history tells not of their erection; the ancient structures of Yucatan—the story of when these by busy hands were raised, magnificent and beautiful, is not on record. These structures, so widely separated, on different continents, with no apparent communication, justify the belief that knowledge was as attainable then as now. Shall we look to these wonderful evidences of human skill as the beginning of man's knowledge and science? Approach them; and these monumental footprints point thitherwards, solemnly saying: Go, go backward! When we were yet in our youth, the wonder of an admiring people, we were without the outer edge

of the circle—the center is far from here. So we drift backward, until lost in the dim and dusky darkness of the past.

Undoubtedly, then, the early instructors of the human race believed that it was impossible for the mass of mankind, the ignorant and illiterate, to perceive the truths of science, religion and philosophy, except when represented by material symbols. They therefore instituted such symbols for that purpose, and, in consequence, two forms of religion and philosophy began to prevail—the one for the multitude, who perceived nothing beyond the exterior objects or symbols; the other for the learned, who perceived in the symbols but the emblem of the moral truth, or natural effect, of which the symbol was but the type. And so, as the mind of the student in the school of science and philosophy was enriched by the light it could grasp, he was further advanced, until the last and highest grade was reached, and then the traditional truths and secrets were imparted to him; and they were strictly enjoined to transmit them, as received, to those that should follow them, being found worthy and well qualified to receive them. And so these traditionary and divine truths of the resurrection of the body and the immortality of the soul have come to us, handed down the past ages by true, tried and worthy brothers.

The fact of the existence of the same science and knowledge in different countries, and its use in the erection of such magnificent structures, that to-day challenge our wonder and admiration, compels the conclusion that these arts, similarly used, were handed down from generation to generation in some extraordinary manner, by an organization of men bound in no ordinary way for their preservation.

These mysteries, passing through Moses to the Egyptians, were afterwards disseminated among the Greeks and Romans, and among the latter introduced in part, into the College of Builders, instituted by Numa Pompilius, about the year 715 B. C. These colleges at first were religious societies, as well as fraternities of artisans; and after the work of the day they convened in their respective Lodges and determined the distribution and execution of the work upon such edifices as they were constructing. They had many privileges, among them the exclusive right of constructing the temples and public monuments, were free from all contributions to city or state, and had their own judiciary. These Lodges met in wooden buildings erected for that purpose, adjoining their edifice in course of construction; and here were initiated the new members into the secret and particular mysteries of their art. The initiates were divided into three classes—apprentices, companions (or fellow workmen), and masters—and they engaged themselves by oath to afford each other succor and assistance. At

first the initiates appear to have been confined to two degrees, and the ritual and ceremonies limited to, 1st, some religious ceremonies; 2d, imparting to the initiate a knowledge of the duties and obligations imposed upon him; 3d, to explaining certain signs and symbols; the workmen, or fellow crafts, being further carefully instructed in the use of the level and square, the mallet and chisel. To become a master, it seems the elected had to undergo a severe and searching examination of his qualifications, his knowledge of art, and his moral principles.

These colleges of artisans, especially those who excelled in ability to execute civil and religious, naval and hydraulic architecture, at first extended from Rome into Venice and Lombardy, and afterwards into France, Belgium and Britain. A great number of these colleges followed the Roman legions; they drew the plans of entrenched camps, laid out roads, bridges and the like. They were composed of learned and studious men, and where the Roman arms were victorious, they carried there the arts and sciences, and in this way contributed largely to the Roman power. Many of these corporations were sent to Britain by the Emperor Claude in the year 43, to aid the Romans against the incursions of the Scots. Before their arrival there were to be found neither towns nor villages, and wherever entrenched camps were established the Masonic corporations erected cities of greater or less importance. It is thus that York, celebrated in the history of Freemasonry, became one of the first that acquired importance and elevation to the rank of a Roman city. These corporations were accorded many and great privileges and became very powerful, and, after varying for times, the death of Constance and the succession of Constantine gave new impetus to the building of religious edifices, and the Masonic corporation again assumed great importance. They erected many fine edifices, some of which are yet monuments of their skill. About the years 835 to 870, nearly all the convents, churches and monasteries were destroyed, during the invasion of the Danes, and with them the records and ancient documents of the Lodges, which had been preserved in the convents. About 926, King Athelstane, who desired to have rebuilt the churches, directed his adopted son Edwin, who had been taught the science of architecture, to assemble in the city of York all the Lodges scattered throughout the country, that they might re-constitute themselves according to their ancient laws. This done, he confirmed to them all the privileges they had had, which had been taken away from them during the reigns of previous monarchs, and the king presented to the assembled Masons the constitution, which is called the "Charter of York."

In those days it was customary to dedicate and consecrate to some saint every erection intended for the worship of God; and with like idea, and not to conflict with the dominant clergy, Masons were obliged to give their celebration a name not calculated to give offense. Consequently they chose St. John the Baptist, because his feast fell on the 24th of June. This day had always been celebrated by the Masons from the foundation of their fraternity, as the period of the year when the sun, having obtained its height, was the beauty and glory of summer.

After this period Masonic fraternities met with much opposition, and were constrained to admit into their order men not practical workmen, but men of rank and station, in order to preserve their privileges—hence came Accepted Masons. Yet, notwithstanding the aid and favors received from many in power and of great influence, Masonry decreased to such an extent that in 1703 there were but four Lodges in the city of London, and they knew of no others throughout Great Britain. In fact, says history, with the completion of St. Paul's Cathedral the city of London was considered rebuilt, and the occupation of operative Masons seemed to have been brought to a close. Hence, the Lodge of St. Paul, so named because the Masons engaged in its erection held their Lodge in a building located in the churchyard, passed this important resolution, to give Masonry some of its former importance and to preserve the secret mysteries of the order intact:

“Resolved, That the privileges of Masonry shall no longer be confined to operative Masons, but be free to men of all professions, provided they are regularly approved and initiated into the fraternity.”

This decision changed the face of the society, and transformed it into what we find to-day. This met with much opposition, which required years to overcome, and from no source a more determined opposition than from Sir Christopher Wren, the architect of the city of London. But, in the words of another: “If Freemasonry has ceased to erect temples, if it no longer exhibits itself in the elevation of spires and turrets as points from which eyes may be directed and hopes ascend toward a better and happier world, it has not less continued its work of moral and intellectual culture. In all time it has exercised a powerful and happy influence upon social progress; and if to-day, instead of holding itself at the head of all secular societies, it is receiving unjust censure in some countries, it is owing to the destruction of that uniformity and oneness of purpose which constituted its fundamental recommendation, and this destruction is due to the innovations introduced by ambitious and designing men, for motives of personal influence and advancement, and in defiance of their

solemn assertions that it was not in the power of its membership to introduce innovations into the body of Masonry. But even here it has shown the immortality of its spirit; that excellent spirit, which its earliest teaching engenders and subsequent culture fosters, is ever exhibited in a fraternal regard for each other, when the brethren meet in their popular assembly, and there lay aside all contention, save that noble contention, or rather emulation, of who can best work and best agree.

The time has passed when Masonry needed a defense; yet there are those who think it sounds large and is popular to condemn, rather than give to any person or institution their just meed of praise. When hearing their discontented snarls, I am reminded that in naval architecture the rudder is first fitted in, then the ballast is put on board, and last of all, the cargo and sails. It is far otherwise in the fitting up and forming of these men. They are launched into life with the cargoes of their faculties aboard, and all the sails of their passions and prejudices set; but it is the long and painful task of their lives to acquire the ballast of experience and to form the rudder of reason; hence it frequently happens that their frail vessel is shipwrecked before they have laid in the necessary quantity of ballast, or that they have been so long in completing the rudder that the vessel has become too crazy to benefit by its application. But 'twere the part of wisdom to give ready and attentive ear to criticism, and if aught be said that we feel to be true, correct the error in ourselves, that we may not provoke like criticism again; but if an unmerited slander be hurled at us, our best answer is our daily life. That unworthy persons gain admission into our order for idle or selfish purposes is true; true, likewise, they kneel at the sacramental table, and even mount the steps of the pulpit. Yet this affords no justification for railing at religion, or for condemning the ministry; but it admonishes us to guard well our outer doors against the approach of such persons; and to our erring brother we should whisper good counsel, and warn him of his approaching danger. That we fail in this most essential duty is also true. For one reason and another, which we strive to argue to ourselves is sufficient, we omit doing that which had we done, perchance one who was tottering to his fall would have been rescued, to be an ornament to our institution and a blessing to himself. Our duty, then, should be performed, not coldly, but with a genial, hearty desire to fully perform our duty. We should not fail to tenderly remind the straying one of his fault, wearying not that an inattentive ear gives little heed to the golden words of brotherly advice, but, still trying, endeavor to aid his reformation; for—

"There's never a garden growing
 With roses in every plot,
 There's never a heart so hardened
 But it has one tender spot—
 We have only to pursue the border
 To find the forget-me-not."

Finally, Freemasonry of to-day is that universal morality that attaches itself to the inhabitants of all climes—to the men of every worship. The morality which Freemasonry teaches is unchanging, and more extended and universal than any that is taught, for Masonry sees nothing in those who differ with her but brothers. Freemasonry decries error and flees from it, yet neither hates nor persecutes. In fine, the real object of this association may be summed up in these words: To efface from among men the prejudices of caste, the conventional distinctions of origin, opinion, nationality; to annihilate fanaticism and superstition; to extirpate national discord, and with it extinguish the fire-brand of war—in a word, to arrive, by free and pacific progress, at one formula or model of eternal and universal right, according to which each individual human being shall be free to develop every faculty with which he may be endowed, and to concur heartily and with all the fullness of his strength in the bestowment of happiness upon all; and thus to make of the whole human race one family of brothers, united by affection, wisdom and labor.

Slowly and painfully does the highest condition of human knowledge accomplish its great revolution around the glittering axis of truth. The march is long, and since it began nations and peoples have lived and died; but truth, now robed but in its symbol, shall appear in all the splendor of its brilliant nudity. Truth's torch itself shall then enlighten the world, the doctrine that has just been announced shall become the religion of all the peoples of the earth, and then, and not till then, will be realized that sublime ideal now mysteriously hidden in the symbol of Freemasonry.

And now,

"Good night, good night, and joy be with you all;
 May sickness never blight, nor poverty;
 May slanderous breath your spirits ne'er appall;
 May no untoward accident befall;
 But all things prosperous and happy be;
 May morning suns rise on you fresh and bright.
 Dear friends, good night.

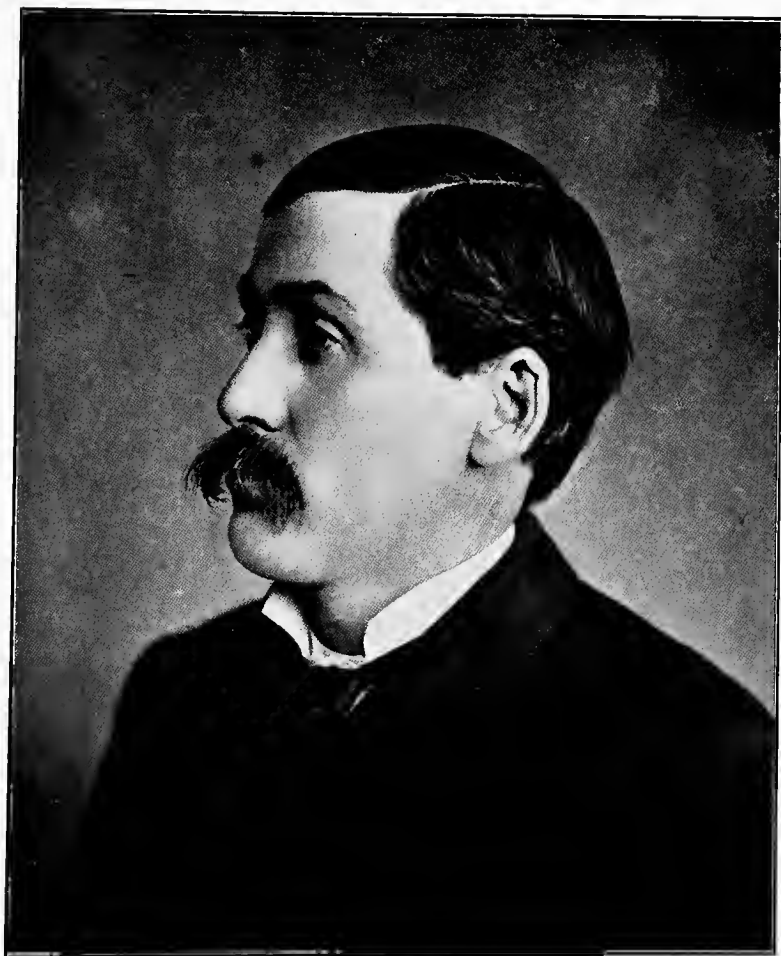
ADDRESS.

DELIVERED BY M. W. OWEN SCOTT, GRAND MASTER OF MASONS OF ILLINOIS, BEFORE THE GRAND LODGE OF ILLINOIS, AT THE LAYING OF THE CORNER-STONE FOR THE NORMAL SCHOOL BUILDING AT CHARLESTON, MAY 27, 1896.

Ladies and Gentlemen:

This is an occasion fraught with unusual significance. The corner-stone of our free republic is the intelligence of its people, laid by eternal justice and cemented with the blood of our patriot fathers. To secure essential fitness for citizenship the public school was ordained. It is itself a miniature republic. The rich and poor, high and low, meet upon a common level. Wealth cannot purchase, nor birth secure, exemption from that struggle which alone can give intellectual prowess. The sturdy farmer-boy meets in the common school in friendly emulation and generous rivalry the son of the merchant or professional man, and has an equal chance for victory in the conflict of life. The strength of our institutions is the provision for universal education. Our own great and beautiful commonwealth, foremost in every good word and work, emphasizes its thorough belief in the efficiency of public institutions by adding to our two superbly equipped normal schools, two others. Last October, the great Fraternity which I have the honor to represent on this occasion, put in place the corner-stone of the building of the Northern Illinois State Normal School at DeKalb. To-day we gather to perform a similar service for the fourth in this beautiful sisterhood of educational agencies. "As the teacher, so is the school," has stood as true since Eve first instructed Cain and Abel in the rudiments of learning in Eden. The village, county and city schools to dig out the rough diamonds and deftly shape them for future use, while the state normals polish and fit and perfect them for the more intricate and exacting pedagogic service. These four state normal schools will stand as monuments to the popularity of common schools in Illinois. They will certify to the world that our state means to lead in the onward march of the century.

The great institution of Freemasonry gladly joins hands to-day with the educational forces of the state. For centuries she has been perfecting



Yours fraternally
Omer Scott

a system of moral education for the up-building and perfection of human character. Through her system of symbolic and allegoric instruction she has been the Gamaliel at whose feet have sat the wisest and best of earth.

Her deep truths, drawn from the inexhaustible fountain of the Holy Scriptures, as she has reverently bowed before the Supreme Architect of the Universe, have gone into the hearts and lives of the good and great among every civilized people under the sun. Freemasonry, being essentially educational in every fiber of its being, gladly employs the skill of its line of master workmen upon the edifice to be erected here as a temple of learning. In behalf, therefore, of the people of Illinois, great and proud Illinois, as well as in the name of the many thousands of the men who wear the lambskin or white apron emblematic of that purity of life and nobility of character which Masonry seeks to upbuild, I accept these glad words of welcome. Charleston may well feel that Illinois is to-day putting a royal crown upon her brow, and thus welcome these multitudes to her coronation. Her name will be ever after coupled with holy ambition, innocent childhood, rugged manhood, beautiful womanhood, and a royal statehood. Within her gates will come the stately tread of an army, not bent on carnage and pillage, but one to war on ignorance and vice, to destroy the sting of idleness and the venom of malice. Earnest, thoughtful young men and women will come hither to learn how to apply the chisel to the marble of childhood that the angel of manly and womanly character may stand forth. Joining with her three sisters, the Eastern Illinois State Normal School will stand as a guardian over the future goodness and strength of our majestic commonwealth.

Her growth and greatness, fame and fortune, depend upon the intelligence of her people, the purity of her homes, and the integrity and loyalty of her citizenship. The King of Sparta was asked in astonishment by a foreign ambassador, "Where are the walls of the city?" The response was, "Come and see." They went and beheld the solid phalanx of invincible soldiers. The King exultantly exclaimed, "These are the walls of Sparta." Should our gallant governor be similarly interrogated he can point to our superb common schools and say, "These are our invincibles which guarantee the perpetuity of our institutions."

ORATION.

DELIVERED BY W. . HENRY S. KALEY, GRAND ORATOR, AT THE ANNUAL SESSION OF THE GRAND LODGE OF NEBRASKA, HELD AT OMAHA, JUNE 22 AND 23, 1880.

Most Worshipful Grand Master and Brethren:

I am not unmindful of the fact that I stand in the presence of those who have for years been honored members of our fraternity, and whose genius and wealth of learning in Masonic literature has given character and wisdom to this Grand Jurisdiction, and that my own ignorance stands in strong contrast with many of those whom I have the honor on this occasion to address, and were it not that the lessons I have learned impel me to a cheerful performance of every Masonic duty, I should, with becoming modesty, yield this honorable task to more worthy hands.

But since, by the partiality of the M. . W. . Grand Master, I am permitted to occupy your time for a few moments during this recess of your labors, I shall not endeavor to take you back into the mysteries of the dead past and exhume the musty records from the ruins of antiquity, and trace from their time-stained pages the first gleaming light of Masonry, as revealed in the traditions and legends of dead centuries. This has already been ably done by those who have upon similar occasions addressed you. But I shall content myself by taking a casual glance backward into the history of the fraternity, and to note with what constant devotion the ancient landmarks have been observed by the craft since speculative Masonry has had an existence; how it has risen above all opposition, strengthened with the progress of time, led the vanguard toward a higher civilization, and to-day stands triumphant, without a peer. And yet in all this I fully realize that I have been anticipated by those brilliant minds who have heretofore addressed this Grand Lodge, and that the facts to which I shall refer, and the sublime truths to which I may call attention, will be but the re-echoing of that which is already familiar to every Masonic ear; but if I shall be so fortunate as to clothe a thought or picture a single truth in new light, that it may shine with additional beauty to any soul, and thus inspire to higher aims and purposes in life, I shall deem myself fully compensated for being charged as a mere "copyist" in the repicturing of familiar truths.

Masonry, I need not say, had its birth in the very necessity of men's natures, giving vitality to the beating pulsations of a common humanity in its aspiration for a united brotherhood. Intrenching itself upon the broad principles of natural justice, becoming the uncompromising foe of tyranny and oppression, the implacable enemy of superstition and fanaticism, the champion of civilization and good order, she received into her ranks the noble, progressive hearts of every age, and led the advance in the onward march of human progress from the superstition of the dark ages in which it was born to the noonday splendor of the present civilization.

In its way of progress and humanity it sought not to vindicate its principles or enforce its views except by the potency of its example and the silent grandeur of its teachings. It wielded no sword in its defense, no warlike trapping marked its advocates, no knighted herald proclaimed its grandeur, and no military parade displayed its power; but pursuing the even tenor of its way it moved steadily on, with increasing speed and growing glory, gathering continually new accessions in its onward march.

But its pathway was often beset with many dangers, for its benign teachings were not in harmony with the despotic power of tyrants.

The jealous vengeance of monarchs was visited upon her.

The glittering sword, in its mission of death, has been wielded against her. Despotic hate and bigoted tyranny have frowned upon her, while ignorance and superstition, with all their malignant influences, have alike assailed her.

Her temples have been despoiled and leveled with the ground, while over their ruins her brave followers have suffered the tortures of the rack and the stake. The cold, clammy hand of a bigoted priesthood has been laid upon her brow; every agency which the malignant genius of men could invent has been employed to avert her in her majestic course.

Yet amid all these she continued unwavering in her devotion to the great principles upon which she was founded; "stood firm and unmoved amid the varying tides of malignant attack, like the rock far from land, that lifts its majestic head above the waves and remains unshaken by the storms that agitate the ocean."

Freemasonry has, by its quiet yet potent energy, survived the wreck of ages and the ravages of time. The centuries that have come and gone since its birth have written upon their bosom the mighty changes that have marked the pathway of human progress, and while they record the rise and fall of empire, the convulsion of human society, Masonry survives.

She has viewed from her high and lofty station the fading away of the patriarchal system and the establishment of an imperial dynasty. She has

beheld monarchy, surrounded by her pomp and magnificence, swallowed up in the dark gloom of tyranny and oppression, when science was imprisoned in the dismal walls of monasteries by a bigoted priesthood, and social order and progress were fettered in the iron grasp of ecclesiastical bondage.

When the dark cloud of oppression, like the frowning mantle of the Almighty, brooded over mankind and seemed to shut out the last ray of hope throughout the world, she witnessed with thrilling emotions the first gleaming beams of civil liberty emerge from the darkness of human oppression, and the establishment of vigorous republics upon the ruins of despotic monarchies. She has, in the even progress of her course, observed all these changes, and to-day, in the noonday of the nineteenth century, she may survey, with exulting pride, the habitable globe, and realize that in every clime, under every sun, where civilization dwells, the altar of Masonry has been erected, and that men of every nationality worship at her shrine yet; that she is secure from the attack of any power; that the sword of no sovereign is raised against her; that popish opposition has been hushed into silence, and ignorant fanaticism is being dissolved by the dazzling beams of Masonic lights, and that the grand civilization which has so richly dawned upon the world has joined in closer bonds of fraternal fellowship the scattered millions of our order.

As we thus review the history of Freemasonry, note its antiquity, the fiery ordeal through which it has passed, the battles it has waged with error, superstition and bigotry, and its present proud position, we are not only struck with the present grandeur of its achievements, but are led to inquire what vital force does it possess that it should thus outlive all other institutions, thrive in the darkness of ignorance and oppression, and yet receive increased strength with the growth of civil liberty and the advancement of an enlightened civilization.

To what potency is its permanence due? It may, indeed, seem to those who have never crossed the threshold of the Masonic temple, and who are therefore ignorant of the full scope of its teachings, that its vigor lies in its forms and ceremonies so marked in its outward features. But these are but as "sounding brass and tinkling cymbals" in the light of the true genius of Masonry, as it reveals itself to those who stand within its portals and receive the scintillations of light from its altars. Nor can it be said that Masonry lives upon the energy of its own advancement. It never seeks aid outside the mystic circle of its members; makes no effort to convert to its numbers. It employs no herald to sound its praises; seeks not the encomiums or applause of men, and courts not the favor of lord or

prince, or even royalty itself. Nor does Masonry seek to wage a warfare with other institutions, however rivalrous or malignant they may be in their efforts to injure the order. It never stops in its quiet course to answer the charges of its adversaries, however villainous in their purposes or possibly injurious in their efforts. It covers all these with the mantle of charity.

While other institutions have found it necessary to wage an unceasing warfare with mankind to convert them to their doctrines and theories, and employ every agency which the genius of men could invent, seeking members from every station in life, Masonry has sought none of these artificial aids, but has contented itself with its own quiet record, written in deeds well done, and has received none, knowingly, into its order who were not of good repute before the world, and who voluntarily offered themselves as candidates for the mysteries of Masonry from a favorable opinion conceived of the institution, with a desire for knowledge and an abiding faith in the existence of a God as the Creator of the universe. Nor has Masonry sought its advancement by following the dogmas of either church or state, or even yielding to the demands of haughty potentates.

It respects no man for his wealth or station in life, courts not the favor of the great or illustrious, and bends not the servile knee to royalty, but enforces obedience to its precepts alike from the king and peasant—from the lordly prince, surrounded by royalty, as from the humblest member in the order. All stand on the same level upon its checkered floor, greeting each other as brethren; bow before the same altar, pass through the same trying ordeal and learn the same sublime lessons of truth, morality and brotherly love.

Upon what, then, depends its strength? What marvelous energy has enabled to witness the rise and fall of other institutions and the monuments of genius, and survive them—not in the weakness of old age, but with still a freshness and youthful vigor as if but in the budding manhood of its existence?

To what source can be traced this living vitality which invigorates and vivifies her veins as though she had drank from the fountain of immortal youth?

The spontaneous answer is, because the natural impulses of the human soul, in its conception of moral obligation and of right and wrong, are the underlying principles upon which this magnificent structure stands.

It is responsive to the natural beatings of every heart in its aspiration for fraternal fellowship and the development of those higher impulses of

man's higher nature, and as such impresses itself with irresistible force, by its symbolic teaching, upon the good of every age and of every clime.

This grand moral principle, or law, upon which Masonry stands, is not reduced to any code, but consists of those nobler impulses which preside in the breast of every man, and which lead into the higher atmosphere of virtuous conduct.

And while humanity may through the ages progress from its barbarous and savage state to an enlightened civilization, and their rude judgment change by development, yet the moral law, changeless as eternity, remains the same, and, as has been said by another, is co-existent with that Divine Being who sees and rules both heaven and earth, and the principles which impel to right conduct sprung out of the nature of things and began to be law, not when it was first written, but when it originated.

It is the application and interpretation of this great moral law that Masonry seeks in her mission to answer, and she delights by her precepts, symbols and ceremonies to picture to her devotees the true nobility of human character, its relation to time and eternity, and the moral grandeur of a perfect life.

At the very threshold of her mystic temple her votaries are reminded of the existence and power of an overruling Providence, and their dependence upon that God in whom alone, in all trials and difficulties, is there an abiding trust.

Upon her altar he beholds the Holy Bible, God's best gift to man, which he is reminded is the great light of Masonry and the rule and guide to every faith. She gently leads him by her symbolic teachings and lessons of love to the ladder of faith, hope and charity, and admonishes him to have faith in God, hope in immortality and charity to all mankind, while he is also forcibly taught that the cardinal tenets of a Mason's professions are "brotherly love, relief and truth." In short, with a gentleness that inspires confidence, and a grandeur that challenges admiration, does she constantly seek to lead him into a higher plane of human action. Nor does Masonry stop in her mission of mercy and lessons of love within the closed recesses of her temple, but with a quietness that seeks no applause she stretches out her hand of benevolence to the needy, giving bread to the hungry and clothes to the naked. She seeks to raise up the downtrodden and oppressed of all climes; to tear asunder the oppressor's chains and paralyze the tyrant's power; to scatter the lighted fagot prepared for the unfortunate victim; dull the keen edge of the scalping knife; sheathe the glittering sword of contending armies, and seek to unite in common brotherhood the nations of the earth.

Her mission is to extend a pitying care to the unfortunate orphan, to dry the widow's tears, and dispel the dark gloom of anguish and despair and light up the soul with joy and hope, to smooth the pillow of the sick and wipe from the cold brow the clammy sweat of death, and to commit with tender, brotherly care the lifeless body to the silent tomb.

While the mission of Masonry is thus noble and God-like, she seeks not to supplant the church in her mission of mercy. Masonry claims no divine commission, and seeks not to unfold the hidden mysteries that lie beyond the grave, nor to suggest the plan of redemption that has been provided for fallen humanity, nor to point out the pathway that leads to the goal of eternal bliss.

It does not profess to be able to reconcile God with man, or change a human heart, or save a soul from death. Masonry leaves to the church the higher and more sacred mission of pointing to men the way of eternal life, and contents itself to aid religion in her divine work by teaching fraternal fellowship, opening up the fountains of men's souls to a higher realization of life and to a clearer conception of the divine teaching of love and the spirit of charity as taught upon the plains of Judea eighteen hundred years ago by the lowly Nazarene.

Thus it will be seen, my friends and brethren, that the mission of Masonry is noble and God-like, employing in its proper exercise the highest attributes of humanity and the noblest energies of the human soul; leading men to a higher conception of that divine character who in the early dawn said "Let there be light," and there was light.

It is because of its lofty character that the noblest and best of earth in all ages have been delighted to be numbered in its ranks, to engage in its ceremonies and labor as craftsmen in the order.

At its shrine have knelt those who have been a bright and shining light in the world, a guiding star to mankind, and whose genius illuminated the pages of history, while the proud warrior who has led his conquering legions to battle, the illustrious statesman upon whose genius has depended the fate of nations, have alike considered Masonry worthy of their patronage, and have contributed toward the stability and usefulness of the order, while it may be added that nobility, and even royalty itself, has mingled with its votaries.

In conclusion let me say, my brethren, we may not only feel a thrill of joyous pride in the reflection that our beloved order has held such a lofty rank in the affairs of men, and has wielded such a powerful influence for good, but that in the splendor of its present civilization its influence and power is greater than ever before.

These auspicious times, when science is so vividly unfolding the vast storehouse of nature's treasures, when the genial beams of an enlightened civilization are radiating into the remotest corners of the earth and lighting up the pathway of every oppressed household, when iron thrones are trembling beneath their oppressors' weight and golden crowns are being torn from the monarch's brow, when everywhere throughout the globe the watchword of the world is human equality and the brotherhood of our race, may we not fondly hope that Masonry has not yet reached the zenith of its grandeur and power, but that she may realize the full fruition of her lofty teaching and continue to illuminate the pathway of humanity, until the nations of the earth shall be bound together in the strong cords of fraternal fellowship, and the millions of our race receive the divine inspiration of our holy Christianity.

ADDRESS.

DELIVERED BY BRO. BELLAMY STORER AT SMITH & NIXON'S HALL, CINCINNATI, ON LAYING THE CORNER-STONE OF THE NEW MASONIC TEMPLE, OF NOVA CESAREA HARMONY LODGE, NO. 2, JULY 22, 1858.

It was a glorious spectacle, when the King of Israel dedicated the first temple to the worship and service of Jehovah.

Art had indeed triumphed; a structure had risen upon Mount Moriah, whose walls of pure white reflected the gorgeous sunlight of Palestine, and shed a rich, yet mellow, glow upon the surrounding hills. There was the costly material from Lebanon, from Tyre and Elath, combined to beautify the inner and the outer courts; those wonderful proportions so nicely adjusted and fitted together by the consummate skill of the architect, who laid the foundation, and superintended the edifice until the copestone was set in the last arch; there, too, was the priestly ceremonial, so imposing, so elaborate, the chaunt, the posture, the incense; and there, without and within the hallowed place, the assembled tribes had gathered to offer their thanksgiving.

But it was not from any one of these, nor yet from all, that the son of David felt he had received the inspiration with which he spoke. These were material objects alone, though types of an holier and higher dispensation. He looked away from the scenes before him and in prophetic vision caught a glimpse of the New Jerusalem, of which the Holy City was the blessed emblem; he saw in the Temple just completed by human hands, a symbol of that spiritual temple, "whose walls will be precious stones, and whose gates pearls."

The arc had been borne from the tabernacle, the staves been withdrawn from its sides, its covering removed. There the law proclaimed on Sinai, and the tables on which it was inscribed had been preserved for nearly four hundred years, amid the darkest hours of the Jewish nation; whether journeying through the wilderness or passing the uplifted flood of Jordan; or when the sun stood still at Ajalon an invisible power was its guardian. No rude hand could profane it, the eye of curiosity never explored it, the penalty for the attempt was even death.

It was at once solemn and significant, when within the Holy of Holies, the precious treasures were deposited and man made the instru-

ment to perform the service. God's law was to be enshrined where the visible glory should attend it. The great principles of his government again to be revealed in somewhat of the splendor they have been announced to Moses, and the awful power with which they had been vindicated in the deluge.

In such a scene Solomon might well exclaim, "Will God in very deed dwell with man on earth; behold Heaven and the Heaven of Heavens can not contain Him, much less this house that I have built." Such language was in harmony with the mighty events, already become historical, and those still more stupendous that were to happen in the march of time.

To us the period we have described is full of interest. We find there the key to our mysteries, for it was there Masonry had its real development. The operative part of the science was, indeed, illustrated in the toil, the genius, the skill that overcame every obstacle, and the faith that sustained the craftsmen, whether in shaping the block, adorning the ceiling, or polishing the pillar; but at the completion of the work, when the entire structure passes before the eye, and we have, as it were, a panoramic view of the beautiful whole, we begin the true study of our art.

Nature teaches her sternest, as well as her most profitable lessons, in symbols; her movements are all harmonious, though in many of their phases apparently diverse, and she thus illustrates the existence and supremacy of the Godhead.

So it is with the results of human genius, the greater the conquest over matter, whether in the delicate analysis of the chemist, the subjugation of the elements to our own daily wants, the construction of a beacon light upon an ocean rock, or in those tongues of flame which speak in burning letters upon the wire, we may learn something of the Divinity that stirs within us; and, ascending from one achievement of art to another, be brought at last to wonder and admire in the presence of the Supreme Architect of the Universe. Our theater for action we then find is the world, and as we shape its institutions, as we elevate the masses around us, as we impress upon our daily duties the evidence of our loyalty to Heaven by our love to man, we may feel it is a blessed privilege to live.

We begin our first lessons in Masonry, with the admission, wrung too often from reluctant selfishness, that every creature of God, humble or exalted though he may be, is an emanation of the divinity; that this earth is his probation, and eternity the fruition of his toil. There can be no distinction then in the essential value of every human soul, though there may be diversity in its progress, as well as its power of enlargement. One star may differ from another in yonder firmament, but all add to its

splendor; the twinkling luminary, just perceptible to the vision, as the blazing orb, which shines like another sun,

“———are parts of that stupendous whole,
Whose body Nature is, and God the soul.”

Not a particle of the shining dust which paves the golden streets above us, but has its mission; the more minute it may seem, it is still the creation of the same hand,

“Who bounds, who fills, connects and equals all.”

In the construction of the Jewish Temple, as there was no discord among those who wrought, and no jarring interests to harmonize among those who planned the work, we are taught a lesson of self-reliance, and yet of mutual dependence. Every one who participated in erecting that edifice, from the laborer in the quarries to him who squared the stone, and at last with level and plumb-line built up the walls, felt that his toil was incorporated with the structure and identified with its existence. The sturdy arm, striking its sturdier blow, by association became a part of the living structure, and the united offerings of all the tribes of Israel on beautify and complete it, gave it a national character.

Hence it was that the eye of the enthusiastic Hebrew, as he left the Holy City, lingered upon the House of God, and as he returned from his wanderings his first glance rested upon its hallowed dome. There was an inspiration in its name that filled the heart with joy, and the mind with reverence. No reverse of fortune, no change of government could impair it. And when at last the Roman Eagle was planted for the first time upon its shattered walls, the dying descendant of Jacob sealed his devotion to the house of his father in blood and in fire.

Masonry appropriates to herself a kindred spirit when she estimates, at its true value, the efforts of the humblest instrument in building up the temple of our common humanity.

She believes that religion, as well as sound philosophy, regards every man as a unit, possessing in his own sphere of action, all the elements which really dignify and elevate his species, and which may be developed by kindness, however they may seem to be concealed; that there is a chord in every heart which needs but the touch of sympathy to *return a kindred echo*.

If we are dazzled by the sparkling gem shaped into form by the hand of art, and polished to crystalline brilliancy, we remember the half-starved, half-clad Indian, who dug the diamond from its bed, or washed it from the sand. However scourged by his overseer, that slave is still one of the

processes through which the precious stone must have passed, and is therefore a component part of its value.

When we visit the factory neither its complex machinery, nor the costly expenditure, nor the varied skill exhibited in its construction, nor yet the tumbling water, nor the hissing steam, draw our attention from the little girl, whose daily wages are perhaps a shilling, applying with her tiny fingers the handful of silk, or cotton, or wool, to the spindle; whose anxious eye watches the delicate fiber, until the thread is produced, which becomes the perfection of art or taste. We remember her as an important part of the process; her humble effort is embodied in the work; perhaps dooming her to an early grave, or what is more to be dreaded, the loss of her innocence.

It's oh to be a slave,
Along with the barbarous Turk,
Where woman has never a soul to save,
If this be Christian work.

From the rudest attempt up to the proudest triumphs of art, every step is a conquest, every graduation a proof of the infinite power of the mind to expand itself; and in the composition of whatever is grand, or intricate, or beautiful, every moment of labor expended, every arm employed, every blow struck, are but the aggregate of the skill and effort which have achieved final success. Every sunbeam is but the union of luminous particles, and the mighty ocean supplies the dew-drop; even further, the fruit and the flower, nourished by that dew-drop, are but blended particles of substances by no one of which they could be either produced or sustained. Our own bodies, the wonderful work of Jehovah, are all dependent upon an infinite variety of parts, all essential to the perfect frame and the living man, each element performing its appropriate function, and the absence of either directly or remotely affecting the integrity of the whole.

The law of love in the social state is but the Newtonian law in the physical world. If the profound philosopher discovered the center of our earth's attraction was the sun, we have learned that the center around which Masonry revolves is the Power who created that orb and kindled its heavenly fires.

With these impressions we are prepared to understand the true meaning of Brotherly Love, Relief, and Truth; we place them in the same casket of jewels, for they are the distinctive badges of the Craft, not for display, but the evidence of our common brotherhood, the ever-living yet

silent tokens of our faith in man. "*The willing hand,*" "*the ready ear,*" "*the faithful breast,*" are thus consecrated to the mission of Love and Truth; they bind us together in solemn covenant, however we may differ in language or race. There is no region so barbarous, no vicissitude of climate, alike at the equator as at the Arctic seas, but their power is felt, not to accomplish personal ends, or to advance any selfish purpose, but to smooth the path of sorrow, brighten the eye of the desolate one, and lift up from moral degradation the fallen. Where want presses heaviest, in the cottage of the widow, our messenger of mercy gently ministers, illustrating in all their beauty the graces of Faith, Hope and Charity.

How often the *anchor cast within the veil, the budding of the mysterious rod, the ever-green acacia*, have symbolized to the wounded on the battlefield, or the ship-wrecked mariner, rest and peace and safety, when life's brief struggle shall terminate.

How often the traveler in quest of the world's wonders, perhaps a devotee of science, or an admirer of the arts, has found himself in a foreign land, without the sympathies or the joys of home. He may hold daily communion with the past, as he turns over the leaves of some venerable volume, or gazes with admiration on the painting, the statue, or the magnificent achievements of architecture; he may scale the mountain or explore the cavern, muse with awe among the ruins of a Nineveh or a Thebes; but he has felt amid all these, there was a void no physical object could fill. And how often, in the joy of his heart, has he remembered the "*ground floor,*" "*the middle-chamber,*" or the "*Holy of Holies.*"

If such a traveler visits Palestine, "whose blessed acres" were so often trod by patriarchs, apostles and martyrs, he will see in every ruin some trace of the purposes of Jehovah, for the elevation of man; even the Mosaic pavement, however apparently misshapen its many stones, yet composing, when fitted together, the true idea of our order, diversity in unity, and unity in diversity, a seeming paradox to the uninitiated, but full meaning to those "who have met upon the level," and "parted on the square."

This recognition of man by his fellow as an equal and friend, has its origin in the will of God; but its practical admission is never more happily exhibited than by the upright and intelligent Mason. We are aware that exceptions to this golden rule have always been, and still will be found to exist; if they did not, we should doubt the value of our institution; the very fact indicates how imperfect is our common humanity, and the necessity for its elevation to a purer and holier state.

From this view of our moral condition, and the necessities it imposes, we learn to be law-abiding and virtuous. Indeed, without a direct recognition of the legal as well as the moral code, by our cheerful obedience to both, we can not defend the rights of others, nor justly maintain our own. Order is Heaven's first law, alike in the physical as in the spiritual world. It is sublimely manifested in all the works of Jehovah, whose benign purposes are proclaimed

"As full and perfect in vile man who mourns,
As the rapt seraph that adores and burns."

It is, therefore, the analogy of a never-varying rule, by which the craft are willingly controlled; not a slavish submission to mere power, but loyalty to principle, whose foundation stone is eternal Justice.

Thus it is that the lodge room becomes holy ground. We are taught before we enter it to subdue our rebellious will, and become a part of the "tesselated pavement," upon which all worthy brethren must stand; nay, further, that there is a point within the circle of human duties where the true Mason must ever be erect, an equal among his peers.

This-all-pervading idea is the web and woof of our ritual; without it our institution would be an arch without its keystone, the ark without the tables of stone, the rod, the manna. Without it the cedar in the first temple would never have been hewn upon the mountain, and the marble remained unshaped. It was under this inspiring influence "the carpenter encouraged the goldsmith, and he that smoothed with the plane, him who smote upon the anvil."

When we have a just conception of order, we can apply it to our self-government, thus learning to control our wayward passions by the sacrifice of every private feeling that may interrupt the union between brethren; and extending the great principle still further by our devoted submission to the laws of our country, we recognize in the magistrate the power who holds the social state in contact, while it vindicates the Justice of God.

No upright Mason can ever be a disorganizer, nor yet an ultra partisan, in the many efforts to produce what is too often falsely called reform; we should rather give it the name of disintegration. He can not aid in the upheaving of the ancient foundations, to discover only the depth at which they were laid, or the materials of which they are composed. Whatever is needed to repair their beauty or increase their strength, it is his mission to share in the common effort, but he never perils their stability by the desire to innovate where he can not improve; he is not willing to imitate the strong man of old in his physical power, nor yet in his

blindness, lest in the fall of the edifice, whose pillars he has shaken, he should be lost himself among its ruins.

Nor does he feel the legal or moral codes are bonds of restraint, but rather the silken ties of honest obedience to just enactments. To his apprehension there is no tyranny where the virtues have free play, and the vices only are chained; where honest merit is encouraged, and impudent knavery only placed under the ban. What the moral sense of mankind denominates crime, he alike reprobates, whether committed by the fraudulent banker or railroad director, or the humbler and grosser exhibitions of sin by the degraded felon. He visits upon all the just retribution their delinquencies demand, shielding no offender from punishment, but yet rebuking in mercy while he inflicts the penalty.

He is ever true to himself. Having vowed to cherish the cardinal virtues with a new zeal, when he became a Craftsman, he must illustrate their claims in his daily life, or he has misunderstood his mission. An irregular Mason is but another name for a Mason whose graces are fast wearing out; who has forgotten the square and plumb-line; who is in the desolate region between Euphrates and the Jordan, journeying without a guide; now lost in the valley, again stumbling upon the mountain, heedless of the covenant he once made to enter the Holy City and rebuild the temple of his Master.

Temperance is thus added to Justice, and the sister virtues cluster together in Charity. All are required to preserve the symmetrical proportions of Masonic character. Like the hues of the rainbow, they form; when blended, the pure white light which is the symbol of the glory around the throne.

The brazen laver before the altar, filled with pure water, and presenting on its surface a sea of glass, was a type of spiritual cleansing to those who touched the consecrated element. It was the preparation to enter the holy place; as the purification also from corporal defilement. So do our ceremonies impose the solemn obligation to live purely and soberly. They prepare the initiated at every step of his journey, from degree to degree, for the just appreciation of the great fact that he really lives; thus developing every hour his moral nature for good or for ill, until he is called at last from labor to refreshment in the Grand Lodge above.

Hence it is, Masonry holds no communion with the infidel or the atheist. Under the keystone of her glorious arch is suspended the initial letter of His name, who laid the foundation of the universe and spread out the heavens as a curtain. Around and above us, every object displaying His perfection, and speaking to the sincere worshiper in tones as

solemn as the grave of man's disobedience and God's love; of that all-seeing eye whose scrutiny penetrates the inmost soul, "while it notes the fall of the sparrow, and numbers the hairs of our heads."

Unbelief has no place in our mysteries—Voltaire nor Bolingbroke, nor Paine, nor Strauss, could have entered our Order; they could have had no true perception of its ideal; they might probably have committed to memory some of our passwords and philosophized some of our ceremonies, but this would have been the limit of their progress.

"Our faith passes the bounds of flaming space,
Where angels tremble while they gaze."

We profess to hold high communion with the Unseen. The pillar of cloud and of fire is alike visible now, as in all the past. It has led the noble army of our martyrs through every persecution; sustained, in the darkest hours of our history, the fidelity of the brethren to each other, and still kindles, as in the day the first temple was dedicated, the heavenly flame. If that period should ever come, when within our walls an altar shall be erected to the unknown God, when there shall be no recognition of a Supreme Being, or our responsibility to His law, it will only be when the Holy Scriptures are banished from the lodge room, and the lights of Masonry are extinguished.

Masonry has had her trials as well as her triumphs. The discipline by which she has been led thus far through the wilderness, has but tested her principles. Whatever her enemies may have written against her in past times, we leave the vindication of her character to those who know best, and have felt something of the blessed spirit she imparts.

In the relentless spirit that pursued the Order in former years, there was so much bitterness, mingled with ignorance; so much political selfishness, combined with what we believe was really hollow profession, that the result of all those efforts has been to establish still firmer her claims to the confidence and esteem of every rational mind.

The ordeal through which the institution was compelled to pass was alike searching and severe. Wit, learning, and even religion, were invoked to crush it; power, patronage and political expediency were united to dishonor and destroy it; but the furnace, however fiercely heated, was passed in safety, while not even the "smell of fire" is on the garments of the faithful who walked erect through the flame.

We believe the day of persecution has passed; a clearer light has disarmed enmity and dispelled prejudice, though there are and will be, as it is a part of the present dispensation, those who can not appreciate our prin-

ciples nor sympathize with our charities. The standard is too high for them to reach; the effort too unselfish to attempt; hence it is, the cold, the calculating, the mercenary, can not understand how philanthropy expands the heart, and baptizes the intellect. We ever meet with the opposition of indifference, which, like the Priest and the Levite in the parable, passes by on the other side, leaving to the initiated the ministry of love; to bind up the wounds, or pour into them the oil and the wine. They permit us to enjoy alone the luxury of doing good, for it would seem to be no part of their duty to travel from Jerusalem to Jericho. They anticipate no rugged paths, no peril by the way of life's journey, and are competent, they believe, to protect and maintain themselves. But how often are they doomed to disappointment; they have no rod or staff to lean upon, as they climb the mountain or descend into the valley, and none too often, we fear, when the shadows of death gather around them.

Our form of government, our whole system of laws, as well as their popular exposition, are impressed with the learning, the integrity, and the patriotism of the American Mason. His mind has assisted not only in shaping, but in giving substance to all our institutions. His voice has been heard in the national forum, and his valor left its shining mark on the battlefield.

In every epoch of our Republic, her fame, her prosperity, her glory, have found no truer champion. Shall we not sustain in the future what has been so proudly achieved in the past, and receive now a new inspiration from its memory?

If the Old World is convulsed, let us not forget the heaving of the earthquake may yet be felt on our own shores. A war of caste on the banks of the Ganges may be ere long transferred to the heart of Continental Europe. When that day shall come, the last hope of struggling freedom will be our Republic. As we preserve and maintain constitutional liberty and acknowledge the rights of man, the patriots of the Old World will be cheered, a new vigor inspire their efforts for social as well as political emancipation, and they will echo back their gratitude.

To the Craft, in no humble measure be it said, is intrusted the destiny of our beloved country, and with it, perchance, the ultimate peace of the world. If the Orient cradled our race, Europe beheld its vigorous youth, but our land will witness its Godlike manhood. Here must flourish, if it ever shall flourish, the great tree of Humanity, which is to overshadow the earth, beneath whose branches will roll up to Heaven the jubilant anthem that every man is his own Master, personally responsible to his fellow as well as to his God.

Can we, then, too highly estimate our duty to the age? It is true, we have not yet felt the commotion which disturbs our sister continent, but we have our national perils. Our Union has been threatened, and there are those who, in madness or folly, would upheave the pillars of our Republic to gratify a low ambition, or consecrate an abstraction.

Against all such recreant spirits Masonry utters her anathema. The Craftsmen, in every State and Territory, are links in the golden chain that binds together our common sovereignty—our common memories—our common future. We feel that at the meridian, and at the close of day, as well as with the rising sun, *South, West and East*, there will be but one response—obedience and loyalty. What they are taught in symbol they will verify in action. They will never remove the ancient landmarks, and what God has joined together, they will not dare to put asunder.

Our Order is the only institution in which the descendants of those who built the first and the last temple, have found sympathy and protection when prejudice and bigotry shut them up in prisons, and confiscated their estates. Yes, when ostracised by governments they had largely contributed to support; when denied the poorest privileges of a citizen or a subject, they have found the memorials of their fathers preserved and venerated in our ritual; the sympathy of labor, of mind, and heart, which bind together all who once wrought upon the same sacred edifice. With us in this free land, they are our brothers and equals. The ancient people of God are the earth's real nobility, for their heraldry is as unmistakable as their origin, their customs, their language. Tracing their genealogy to the Father of the Faithful, there is no broken link, no doubtful pedigree; and this truth is alike the foundation of our hope, as with those from whom we have been so long unhappily separated. We, too, though of Gentile stock, have become the seed of Abraham, in the promise, "that in him all the nations should be blessed."

It is no ordinary privilege we enjoy, when, with our brethren of Israel, we can kneel at the same altar, invoke a blessing from the same Providence, and consent to walk together in love and unity. It is a type of that period when, in the fullness of the new dispensation, "It shall come to pass, from one new moon to another, all flesh shall come to worship before the same common Lord."

My brethren, the ceremonies we have this day performed are full of interest; they contain profound lessons for us all. We remember the devoted Craftsman whose liberality appropriated to Masonic uses the spot where our Grand Master has laid, with solemn rites, the corner-stone of a new temple, to be dedicated to Faith, and Hope, and Charity. The mem-

bers of Nova Cesarea Lodge may well enshrine his memory by the monument they are about to rear, so fitting to perpetuate his name and his many virtues. It is well, when we can associate with this corner-stone the living spirit, whose munificence bestowed more than half a century ago, is now reaping its noble reward. We can not break his slumbers with this joyful celebration, but we can imitate his example, and thus justify our claim to the honors of Free and Accepted Masons.

"Death, ere thou hast slain another,
Wise and just, and good as he,
Time shall throw a dart at thee!"

We have assembled from many portions of our own and our sister States, to unite in a sacred work; may it leave a deep and abiding impression upon all who have assisted in the ceremony. Here let us renew our vows, pledge once more our Masonic faith, and each receive from the other, the kindred utterance, "So mote it be."

When this temple is finished, let it be consecrated to Truth. May no unholy hand be permitted to touch the ark of our covenant, or appropriate to secular uses the sacred symbols of our faith. May order reign, as power is administered in love, and reciprocated by cheerful obedience.

And as one brother after another shall close his mission, as the ties that bind us together, one after another shall be loosed, may we all leave behind us in the memories of those who continue to work in our lodges, the record of Fidelity and Principle,

My brethren, long after we shall have been called to our account, may this edifice rear its columns, may its fair proportions delight the eye, and its inner chambers rejoice the heart of every Mason who may visit it. And when, at last, it shall fall, as fall it must, may its ruins conceal no injustice to man, no dishonor to God.

SERMON.

PREACHED IN CHRIST CHURCH, PHILADELPHIA, FOR THE BENEFIT OF THE POOR, BY APPOINTMENT OF AND BEFORE THE GENERAL COMMUNICATION OF FREE AND ACCEPTED MASONS OF THE STATE OF PENNSYLVANIA, ON MONDAY, DECEMBER 28, 1778. CELEBRATED, AGREEABLE TO THEIR CONSTITUTION, ON THE ANNIVERSARY OF ST. JOHN THE EVANGELIST, BY WILLIAM SMITH, D. D., PROVOST OF THE COLLEGE AND ACADEMY OF PHILADELPHIA.

"As free, and not using your liberty as a cloak of maliciousness; but as the servants of God."—1 PETER 2: 16.

Liberty, evangelical and social! Jewel of inestimable price! Thou blessing, of all the blessings the first. Wooed and courted by many; won and wedded by few! Ever near us; yet often at a distance fancied! Through all the modes of faith, by the saint pursued; and, in every frame of government, by the patriot sought! O thou celestial good—or rather Thou who art the Author of all Good, terrestrial and celestial—Supreme Architect of the Universe; who by our great and Spiritual Master, Thy Son, has taught us the true way of liberty—the way of being free and accepted through him. May I now be enlightened and enlivened by a ray from Thee, while I endeavor to show that the doctrine delivered in my text for the enjoyment and exercise of liberty, among Christians in general, is what the members of this ancient society (by whose appointment I appear in this place) have bound themselves by the strongest obligations to follow, in the several relations they sustain, viz.:

First, in all their meetings and communications with each other.

Secondly, in society at large. And

Thirdly, in private life, as individuals glowing with the love of their species; and seeking to promote their happiness, as far as opportunities can reach, or the wide wish of benevolence extend.

Upon these three grand pillars, founded on the adamant rock of eternal truth, we profess to support the fabric of our labors; convinced that other foundation than what the great Master Builder hath laid, can no man lay. Did we presume to depart from this, or propose to cultivate a science which hath anything less for its object than the contemplation and imitation of that everlasting order, harmony and proportion which

("in measure, number and weight") He hath established through all his works; I should consider our foundations as laid in the sand, and our superstructures raised of stubble. Whatever curiosity might have at first prompted me to pry into the secrets of this science, the most solemn obligations could not have engaged my adherence to it, when found repugnant to antecedent obligations, which are indispensable, and therefore more solemn.

These were my early declarations. Many years have since rolled over my head. That seriousness, which I ever wished to maintain on grave and serious occasions, is now (through various trials and vicissitudes, public and private) become habitual to me. I would not, therefore, upon this occasion, or in this sacred place, rise up to indulge the wanton sport of imagination; but my hope is that, in discharge of the present duty assigned me by the Brotherhood, I may be in some degree instrumental, among all who honor us with their attention, in that best office of a Christian minister—the rendering God more feared and more adored, and mankind more happy and more in love with each other.

I proceed, then, to apply the apostle's doctrine to my first head of discourse; and, for that end, it is necessary to recite some preceding parts of his sublime charge.

"Wherefore," says he, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking—be ye as living stones, built up a spiritual house—as free, and not using your liberty as a cloak of maliciousness, but as the servants of God."

For the better understanding of these words, it must be observed that, as in our modern times, so likewise, from the first stages of the gospel, its true purpose, respecting liberty, both spiritual and temporal, hath been misunderstood and misinterpreted by many.

From the power of bigotry, the strength of prejudice, a strange meanness and unhallowed frame of mind; some, who were first called into evangelic freedom, had still, rooted in their temper, a beggarly hankering after the old abrogated rites and customs both Jewish and Pagan.

Astonished at this, St. Paul, with his usual fervor of eloquence, cries out: "O foolish Galatians! who hath bewitched you? After having known God; or rather are known of Him, how turn ye back to the weak and beggarly elements, wherewith you desire again to be united? Quit this folly—be persuaded to stand fast in the liberty, wherewith Christ has made us free; and be not entangled again with the yoke of bondage."

Others there were, and still are, in the contrary extreme; so hardly do men ever square their conduct by the golden rule, recommended in the text.

Such were many of the early Jewish converts. The new law of Christ, which promised them liberty from the ancient spiritual bondage, they interpreted into a scheme of such unbounded licentiousness, as dissolved all obligations even of their own moral law, which, he expressly told them, he "came not to destroy but to fulfill." Affecting to consider themselves as the peculiar favorites of God, and under his sole government, they sought an exemption from the authorities of this world, and were, for trampling under foot the powers ordained or permitted by him.

Thus, forgetting the spirit of the Gospel, and blown up with the pride of their own spirit, they treated with contempt all whom they considered as unbelievers, or less righteous than themselves. In private life, they thought that their superior professions of sanctity and furious zeal would atone for all sorts of "malice, guile, hypocrisy, envies and evil-speaking," and, in public life, would justify seditions, murders and the destruction of their brethren.

Miserable infatuation! as if the God of all love and goodness could be served by extirpating from our hearts not only those native dictates of humanity which were implanted to give us some degree of happiness in this world; but those nobler lessons of Christian charity, which are our best preparation for the unbounded happiness of the world to come!

The apostle, in my text, contends earnestly against this sad mistake, teaching that it leads not to the use but deplorable abuse of true liberty, making it a covering for every wicked purpose, and enslaving us more and more to those infernal passions from which our Divine Master came to let us free.

To the like purpose we are taught by another great and wise master: "Six things," says Solomon, "doth the Lord hate; yea, seven are an abomination to him, viz.:

"First—A proud look.

"Second—A lying tongue.

"Third—Hands that shed innocent blood.

"Fourth—A heart that deviseth wicked imaginations.

"Fifth—Feet that be swift in running to mischief.

"Sixth—A false witness that speaketh lies.

"Seventh—Him that soweth discord among brethren."

These seven abominations of Solomon, comprehended also by St. Peter under the general term maliciousness, must ever be peculiarly hateful to us, as a society of friends, linked together by a strong tie of brotherly love, as well as by every other tie of religion and law, for the advancement of

true humanity, genuine good humor, undissembled virtue, rational liberty and useful science.

Indeed the whole doctrine of the text (calling us to consider ourselves "as the servants of God," in the use of everything he offers for our enjoyment here) must still be necessary among all societies of men, in a world wrapt up in false peace, trusting too much to external professions, and where multitudes have yet to learn—That true religion is something spiritual, and designed to perfect the soul in holiness through the fear and love of God—That she must lie deeper than in ordinances and professions—"Must reach the inner parts, or rather take her rise there, even in the hidden man of the heart, where Christ bruises the serpent, subdues our natural corruptions," erects his throne within us, and consecrates us temples of the holy ghost.

It is in this sense only that man can be considered as living stones, built up a spiritual house! It is in this sense only that they can enjoy liberty as the servants of God, without "maliciousness" and without licentiousness!

As to you, Brethren! I hope I need not remind you that if none be accepted among us, but such as strive daily, through the grace of Heaven, to lay aside those evil passions, condemned by the apostle; then shall the lodge be truly denominated a "Spiritual House," and all its members "living stones," hewn out of the Rock of Ages, and adorned with jewels of unspeakable value. Then shall they be free indeed! for the great Spiritual Master shall have set them free from the turbulence of passion, the stings of guilt, and the thralldom of slavery, both of body and mind. In Wisdom, Beauty and Strength shall they ever appear.

That Wisdom which descends from on high—"a pure influence flowing from the glory of the Almighty—which is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness—more beautiful than the sun and above all the order of stars—pure, peaceable, gentle and easy to be entreated—which whosoever findeth, findeth life."

That Strength, which depends not on the arm of flesh, nor delights in oppression and confusion; but is a refuge to the distressed, a band of union among brethren, and a source of comfort in our own hearts.

That Beauty, which shines forth in the ornaments of holiness, the jewels of mercy, the clothing of humility, and the practice of all religious, moral and social duties.

In conclusion, therefore, to this first head of discourse, let me, in the fullness of my pledged affection, exhort you to remember, in all your meet-

ings and communications, that you are brethren; although free, yet on the Level; bound to keep within the Compass of mutual good-will; and to frame your conduct by the Square of doing as you would be done by. Keep an open heart to every suffering brother, ready to receive him as a tempest-driven voyager into a port of safety, seeking among you that relief and shelter which he sought in vain while tossed upon the restless ocean of common life.

Be of one mind. Avoid all levity of conversation. Be sober and temperate, abstaining from every excess that would enervate the body, debase the understanding, cherish strife and dishonor your calling. Study to be quiet, and to do your own business, with your own hands; as knowing that a "wise brother's delight is in the work of his craft." Learn when to be silent, and when to speak; for "a babbler is an abomination, because of the unspeakable words which a man may not utter" but in a proper place.

These are fundamental principles, and practices of immutable obligation in our society. Flowing from the fountain-head of antiquity, they have rolled down to us, in pure and uncorrupted streams, through the channels of time; and, we trust, will still roll, broader and deeper, until the dread order of this terrestrial fabric shall be consummated in the endless order of eternity. While we draw from such sacred sources, our true members, as in times past, so likewise now and in times to come, in different climes and ages, shall be able to silence "the tribe of scorners," and to convince them that the only qualities we wish to honor are those which form good men and good citizens; and the only buildings we seek to raise are temples for virtue and dungeons for vice.

The other societies of the world—empires, kingdoms and commonwealths—being of less perfect constitutions, have been of less permanent duration. Although men have busied themselves, through all ages, in forming and reforming them, in casting down and building up; yet still their labors have been in vain! The reason was—hear it and be wise, ye builders of the present day—the reason was that they daubed with untempered mortar, and admitted into their structures the base, discordant, heterogeneous materials of pride, ambition, selfishness, "malice, guile, hypocrisies, envies and evil speaking"—which we reject. Hence their fabrics, unable to support themselves, tumbled to the foundation, through internal weakness, or were shaken to pieces by external violence.

The Egyptian, the Babylonian, the Assyrian, the Persian empires, the commonwealths of Athens, of Sparta, and of Rome, with many more of later date—where are they now? "Fallen, fallen, fallen," the weeping voice of history replies! The meteors of an age, the gaze of one part of

the world; they rose—they blazed awhile on high—they burst and sunk again, beneath the horizon, to that place of oblivion, where the pale ghosts of departed grandeur fleet about in sad lamentation of their former glory!

Such have been the changes and revolutions which, as a fraternity, we have seen. From the bosom of the lodges (seated on an eminence), its foundations reaching the center and its summit the sky; we have beheld, as upon a turbulent ocean at an immense distance beneath us, the States of this world alternately mounted up and cast down, as they have regarded or neglected the principles described above; while, supported by them, the sublime fabric of our constitution has remained unshaken through ages—and, thus supported, it shall still remain, while the sun opens the day to gild its cloud-capped towers, or the moon leads on the night to checker its starry canopy. The current of things may roll along its basis; the tide of chance and time may beat against its walls; the stormy gusts of malice may assault its lofty battlements, and the heavy rains of calumny may descend upon its spacious roof—but all in vain. A building, thus constructed and supported, is impregnable from without; and can then only be dissolved when the pillars of the universe shall be shaken, and “the great globe itself, yea all of which it inherits, shall, like the baseless fabric of a vision,” pass away before the Almighty Architect!

But although we have seen those changes, convulsions and dissolutions, we have not seen them with insensibility, nor without heartfelt grief and a sympathetic tear. And this brings me to my

SECOND HEAD, which was to show—That our love to God and Man leads us to cultivate the same rational and evangelic use of liberty in society at large, as in our own subordinate societies.

This, we know, is a more arduous labor; because the same watchful care cannot be so easily applied to the admission, rejection or government of members in large societies as in small. Nevertheless, if every man, first in his own house, and then in all those lesser societies of brethren with whom he may be connected, would learn, in the apostle’s use of liberty, to subdue every evil and discordant passion, the blessed habit could easily be carried forth into society at large. Individual States would not only be happy, durable, and free from intestine broils and convulsions, but “nation would no more rise against nation” in dreadful havoc and oppression. The whole world would be as one harmonious lodge, knitted together in brotherly love, and obedient to the will of the great Heavenly Master!

Such a glorious era many believe to be promised, and hope it may yet come. Our principles lead us to cherish this hope; and, as the best means, under Providence, for its accomplishment, to resist violence, and to sup-

port justice, truth, freedom and happiness in the governments to which we belong.

The doctrine of one man's grandeur, or the grandeur of a few, is to be the misery of all, can have no reception among us. We can acknowledge no absolute uncontrollable power upon earth; and can form no conjecture whence such power could come or be pretended. From God, the supreme fountain of all power, it could not come, without supposing He granted it to dishonor His own imperfections, deface His image in His works, and debase His whole creation. From man it could not come, unless we suppose him, voluntarily and in his sober senses, consenting to his own immediate misery and destruction.

In our estimation, therefore, "no government can be of divine original, but as it resembles God's own government, round whose eternal throne justice and mercy wait. And all governments must be so far divine, as the laws rule; and every thing is ordered, under God, by free and common consent.

To contend for such governments, with a holy, enlightened and unquenchable zeal, is the highest temporal glory. Wherefore, we dwell with rapture upon the records of former renown, and contemplate with veneration those transcendent scenes of heroism, in which we behold the brave and the free wearing upon their swords the fate of millions—while the divine genius of victory, espousing their cause, hovers o'er their heads with expanded wing, reaching forth their immortal wreath that is to surround their triumphant brow, and smiling upon the decisive moment that is to fix the happiness of future generations!

They who (from a sense of duty to God and their country, seeking that liberty and peace which Heaven approves) have thus acted their part, whether in more elevated or inferior stations, form the first class in the roll of worthies. And when they descend again into private life, casting behind them vain pomp and fastidious pride, to mingle with their fellow citizens in all the tender charities and endearing offices of society and humanity, their characters, if possible, become still more illustrious. Their very maims and scars are nobly honorable. The respect which they command grows with their growing years, and they approach the horizon of life as the sun in serene and setting glory, with orb more enlarged and mitigated, though less dazzling and splendid. Even their garrulous old age, while it can only recount the feats of former days, will be listened to with attention; or should they survive all the active powers both of body and mind, yet still, like some grand structure, tottering and crumbling be-

neath the hand of time, they will be considered as majestic in ruins, and venerable even in decay!

And when at last the messenger Death, who comes to all, shall come to them, undaunted they will obey the summons, in conscious hope of being speedily united and beatified with their compatriots and forerunners in the mansions of endless bliss!

Such, to name no more, was the character of a Cincinnatus in ancient times; rising "awful from the plow" to save his country, and, his country saved, returning to the plow again, with increased dignity and luster. Such too, if we divine aright, will future ages pronounce to have been the character of a * * * ; but you all anticipate me in a name which delicacy forbids me, on this occasion, to mention. Honored with his presence as a brother, you will seek to derive virtue from his example; and never let it be said, that any principles you profess can render you deaf to the calls of your country, but, on the contrary, have animated you with intrepidity in the hour of danger, and humanity in the moments of triumph.

True courage consists not in any thing external to a man—in the trappings of dress, the parade of office, the pride of looks, a quarrelsome temper, or loud-sounding boasts, but in a soul serenely fixed on duty, and unconscious of guilt, as knowing that death has no terrors but what he derives from sin. For it hath been well said on this subject, that "fire may as easily be struck out of ice, as valor out of crimes; and he has the chance of most valor who lives best."

True religion, therefore, is a man's glory and stronghold in every situation of life, whether public or private; and this brings me to my—

THIRD HEAD, under which it was proposed briefly to remind you as a fraternity, of the principles by which you profess to regulate your conduct towards individuals in private life; which still having that great commandment of our Heavenly Master, brotherly love, as the chief cornerstone, everything raised upon it should be superlatively grand and fair.

Hence, therefore, we must seek to expand our souls to the whole human species, ever striving to promote their happiness to the utmost of our power. Whatever is illiberal, partial and contracted—a selfish and unfeeling heart, coiled up within its own scanty orb—we must reject from among us. Looking far beyond the little distinctions of sect or party (by which too many seek to know, and be known by, each other) we should labor to imitate the great Creator, in regarding those of every nation, religion and tongue, who "fear Him, and work righteousness."

Such conduct becomes those who profess to believe that when our Master Christ shall come again to reward his faithful workmen and servants, He will not ask whether we were of Luther or of Calvin. Whether we prayed to Him in white, black or gray; in purple, or in rags; in fine linen or in sackcloth; in a woolen frock, or peradventure in a leather apron. Whatever is considered as most convenient, most in character, most for edification, and infringes least on spiritual liberty, will be admitted as good in this case.

But although we may believe that none of these things will be asked in that great day, let us remember that it will be assuredly asked—Were we of Jesus Christ? “Did we pray to Him with the Spirit and with the understanding?” Had we the true marks of the Gospel in our lives? Were we “meek and lowly of heart?” Did we nail our rebellious affections to His cross, and strive to subdue our spirits to the rule of His Spirit? But above all, it will be asked us—Were we clothed with the wedding garment of love? Did we recognize our Heavenly Master in the sufferings of those whom he died to save? Did we, for his sake, open our souls wide, to the cries of His distressed poor? “When they were hungry, did we give them meat? When thirsty, did we give them drink? When strangers, did we take them in? When naked, did we clothe them? When sick, did we visit them? When in prison, did we come unto them?” with comfort and relief!

This day, my brethren—nay, a few moments hence—will furnish you with an opportunity of laying up in your own consciences, and sending before you to Heaven, an answer to those important questions, against the awful day of final retribution.

Hark! do you not this instant hear—amidst the unavoidable calamities of your country, the deep distresses of war, the extreme rigor of the season, the unusual price and scarcity of the chief necessities of life—bread, clothing and fuel—Hark, I say, do you not, amidst these complicated distresses, this instant, hear the loud cries of many hungry, naked, cold, sick, and almost ready to perish?

I know you hear them, and have come, with open heart and open hand, to relieve them. This was the chief purpose of the present solemnity; and I have your instructions to press it home as the best exercise of those principles, in which you profess more eminently to shine. Nor will your practice, I trust, ever fall short of your profession; or give room to apply the prophet’s sarcastic rebuke, either to yourselves or your preacher—“Lo! thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well upon an instrument—for they hear thy words, but

they do them not." No, brethren! you will never suffer this to be justly said of you; but, on the contrary, that you are always ready to do as to hear,

Many of you will remember, that near the fourth part of a century—a period that hath been big with important events and revolutions—has passed away, since our last meeting in this place, on a similar occasion. Let the poor, then, have reason to consider our present meeting as a jubilee to them rather than to us.

And while I address you on this subject, I would, at the same time, beg leave to address the whole of this numerous and respectable auditory—for Charity is the concern of all; and we are peculiarly called to its highest exercise at this particular time.

But a few days have past since we were joining together in the Song of Angels; giving thanks and "Glory to God in the Highest" for the birth of a Saviour, and the spiritual deliverance accomplished by Him. In a few days* more, we are again, by special appointment, to offer up thanksgivings to God for whatever temporal blessings and deliverances we have received through His goodness. On both accounts, one of the best sacrifices of thanksgiving which we can offer is—to raise the drooping mourner; cheer the lonely heart of woe; and be the instruments of Heaven for increasing the number of the thankful.

This is the return of gratitude which Christ peculiarly requires; namely, that from the consideration of his unbounded love to us, our heart should overflow with love to each other. Such love is justly styled—"the fulfilling of the whole law,"—the sum and substance of all obedience. For true religion being an emanation from on high, cannot but shed light upon the understanding, and love upon the heart—even that love, which, when genuine, will gradually consume every thing that is gross and earthly within us; and mount up affections, at last, in a pure flame, to the omnipotent source of all love.

Deeds of love are the chief employment of the angels of God; and, into a soul which overflows with love and charity, Heaven may be said to have descended while on earth. The other virtues and graces bring us nearer to God, as it were, by slow approaches; but, by the divine virtue of charity, we are borne into his direct presence, as in a fiery chariot! This is the only virtue which we can carry with us into the other world: Our Faith, after death, shall be swallowed up in sight, our Hope in enjoyment; but our Charity, when we shake off this mortality, shall then only

* The Thanksgiving Day appointed for December 30th.

begin to have its full scope, enlarging itself into unbounded dimensions, as the main ingredient of our happiness, in the regions of Eternal Love!

But I will detain you no longer, brethren! You all pant to have a foretaste of the joy of angels, by calling forth into immediate exercise this Heavenly virtue of Charity; whereby you will give Glory to the Thrice Blessed Three, Father, Son, and Holy Ghost, one God over all!

POEM.

THE LEVEL AND THE SQUARE.

BY GEORGE W. ATKINSON, LL. D., GRAND SECRETARY, PAST GRAND MASTER,
AT THE ANNUAL SESSION OF THE GRAND LODGE OF CONNECTICUT, HELD
AT FAIR HAVEN, JANUARY 7, 1897.

The Level's a jewel when it levels men up,
But not so if it levels them down;
And the Mason who levels his life by its gauge,
Will be laureled at last with a Crown.

But woe be the man who passes through life,
On the level by most men that's trod;
'Twere better, far better he'd ne'er been born,
Or in youth he'd been laid 'neath the sod.

Our symbol—the Level—teaches plainly this truth:
Men are equal when they all do the right;
It exacts from us all, from old age down to youth,
A pledge to be just day and night.

On the level of truth we should walk with men true,
Down the sweep of years as they fly;
Looking up and not down, as Masons should do,
To the mansions of rest in the sky.

On the Level, at last, all Masons must meet,
And surrender their trust to the King;
Though weary their limbs and tired their feet,
To their Ancient, Grand Craft they should cling.

But better than Level is the Right-angled Square,
For it teaches greater lessons than love;
By its angle men's lives are tested as true,
In this world and the Home that's above.

Man's a man only, when square in his acts,
And is clean on the inside and out;
In the quiet of home, he'll be honored alike,
Or on tempest-tossed sea cast about.

As sweep the shot-stars adown the domed sky,
Shine the lives of the men that are square;
Their deeds, when they're gone, will after them live,
And their virtues be cherished as rare.

Though fiery hosts in their cycles may fly,
Yet safe from the storm is the life that is square;
Beyond the lurid, milky-way in the sky,
Is his Home rich and beautiful—fair.

We'll meet on the Level and act by the Square,
As Masons we know its our duty to do;
And the world will be better and brighter and fair,
Because we've lived in it, and journeyed life through.

