

XXI.

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ADDRESS

DELIVERED

AT LAURENS C. H.,

BEFORE

PALMETTO LODGE NO. 19, A.:F.:M.:

ON THE

ANNIVERSARY OF STS. JOHNS' DAY,

24TH JUNE, 1851.

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BY REV. THOMAS S. ARTHUR.  
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LAURENSVILLE, S. C.

PRINTED AT THE HERALD OFFICE.

1851.

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CORRESPONDENCE.

PALMETTO LODGE, No. 19, A.:F.:M.:., June 24, 1851.

Resolved, That the Committee on Invitation be instructed to return the thanks of this Lodge to Bro. T. S. ARTHUR, for his very able and instructive Address, delivered to us this day, and request of him a copy for publication.

GREENVILLE, S. C., July 6, 1851.

DEAR SIRS AND BROTHERS:—It gives me pleasure to comply with the very flattering request of PALMETTO LODGE, No. 19, communicated to me in your letter of the 30th ultimo.

In doing this, permit me to acknowledge the sense of my own unworthiness of their compliment, and yet more of the handsome terms in which you have so kindly conveyed it.

Allow me, also, to reciprocate, Gentlemen, your very kind wishes, and to express my *best good* wishes for your individual happiness, and for the success and lasting prosperity of the Lodge you represent.

With sentiments of profound respect,

I have the honor to be

Your obedient Servant,

THOS. S. ARTHUR.

To Messrs. CAMPBELL, DENTON, HENDERSON and STOKES.

ADDRESS.

BROTHER MASONS:—The pleasure of being invited to address you on this interesting occasion is very much qualified by the consideration that the great theme, which is to engage our thoughts has been so often and so thoroughly discussed by abler heads and more commanding powers of mind, that I may not hope to frame any new arguments to gratify the ear of curiosity, nor elicit any additional beauties to enhance the lustre of its glory.

The magnitude of the subject is such as to require a corresponding greatness of intellect to unfold its sublimities. Disadvantageous, however, as I feel my position to be, I confidently rely upon your indulgence and the enlightened liberality of this respected auditory.

The origin of Freemasonry is of very ancient date; it has stamped its spirit upon every age of the world, from the earliest periods of its recorded history. And although its main design has never been changed, yet it has prosecuted various collateral objects, as the wants and exigencies of the passing era required. In its earliest days, and previously to the building of King Solomon's Temple, it was the only repository and conservator of the Arts and Sciences. By the initiated alone these valuable pursuits were known and practised. At the building of that stupendous fabric, which took seven years for its completion, its favorite study was architecture, and at that time, as we believe, its present beautiful and perfect architectural organization was stamped upon it.

From this period it made Religion also one of its studies, and to it, under God, we are doubtless indebted for the preservation of those books of Holy Scripture,

Historical. omitted by the printer

which were previously written. It was formally re-organized and received the addition of the Royal Arch Chapter, at the erection of the second Temple, and thence continued in the prosecution of such arts and knowledge as the welfare of the period demanded, till the advent of our blessed Saviour. After that glorious epoch, it again became the repository of all true learning and science, and contributed much towards the mitigation of the obscurity of the dark ages. It is highly probable that previously to the invention of printing this Institution was the only preserver and conveyancer of all improvements in the arts and sciences. The flood of light which the art of printing shed upon the world by the multiplication of books, and the consequent permanence thus given to knowledge, very soon made its agency in this respect unnecessary. The Christian Religion, also, superceded it in other respects. But although this is a historical fact, the chief object of its pursuit has always engaged its well directed energies. It aims still to meliorate the temporal sufferings of man, by the government of his passions and the cultivation of the social and friendly feelings of his heart. In ancient times, it mitigated the cruel severities of war, and alleviated the sorrows and burdens of the oppressed; in this day it curbs the spirit of intolerance and the disposition to prey upon a neighbor's rights and property. Masonry has, thus ever, and still continues to minister to the wants and to protect the rights of men.

They, then, who would abolish it as now unnecessary, have mistaken its true nature and design. It has performed its benevolent offices often amidst the fiercest opposition. Indeed, it has been subjected to every form of persecution that the malice and jealousy of man could devise, and has triumphed in every instance. Its course has been steadily with the sun, its most striking emblem—from the Eastern to the Western Heavens.

In its progress it has witnessed, without losing a ray from the brightness of its glory, the downfall of the most splendid empires of the Old World. Masonry has seen Greece in her palmiest days crowned with the rich diadem of freedom, wisdom and learning; it has seen her fall from her towering height to the lowest depths of ignorance—enslaved by tyranny and superstition; it has seen her again struggling, with a spirit worthy of the proudest days of her ancient glory, and “bleeding at every pore,”—struggling in vain. It now sits among her ruined Temples and hallowed Tombs, with the calm and silent melancholy of a Scipio on the ruined site of Carthage. It has seen the Mistress of the world in her golden period; it saw her glory depart, and the dust of all her grandeur scattered to the four winds of Heaven. Kingdoms, thrones, dynastys, and other *monuments* have passed away, and, “like the baseless fabric of a vision, left not a wreck behind.”—The splendor and magnificence of Palmyra, the wisdom and heroism of Athens, lie mouldering in the dust; the stupendous pyramids, the lofty obelisks, the magnificent temples, that have so long withstood the storms, and bid defiance to the lightning of Heaven, are fast sinking under the ravages of time’s destroying touch; but Masonry, resting on her own immortality, has survived their decay and out-lived their glory. Departing from the East, as the gloom of a moral and intellectual night darkly enveloped it, and travelling with the Sun, it has witnessed the birth of a new world—it has seen this great republic spring up in a day, and become the Beacon of Liberty to the sons of freedom in every region of the earth—it may be, it will stand, shocked and horror-stricken amid its crumbling fragments!—Like the Sun, its glorious emblem, it has often been obscured—the clouds of error and superstition, the gross darkness of ignorance, have overshadowed its lustre—but from the temporary obscurity it always emerged

with increased splendor, and rode on the high arch of heaven, fulfilling the lofty destiny for which it was created.

But, however ancient the rise, and triumphant the course of this beautiful and sublime social Institution, I base its claims to-day, to the favorable consideration of my hearers, alone upon its own intrinsic merits. As it exists in the present age, Masonry is a social Institution, designed for the improvement of man's condition in time, by restraining his passions and appetites within due bounds, and thereby fitting him the better to enjoy life and become useful to his country. It invokes the aid of the high sanction of religion, only in so far as they are necessary to the accomplishment of this purpose. The civil government does this to a much larger extent. We do not, then, as some have falsely inferred, claim any of the prerogatives, or usurp any of that authority which was vested by our blessed Lord in his Church. No, ours is purely a human Institution. But, like everything excellent of human device, it is conformed to the divine commands, for the government of our conduct towards men, but it pretends to no immediate revelation or inspiration.

To preserve and extend the arts of civilized society ; to subdue the passions and appetites in our intercourse with the world ; to establish a ready intercommunication between nations unknown or hostile to each other ; to mitigate the asperities of war ; to remove the bitterness of prejudice, bigotry and intolerance ; to soften the thorny pillow of woe, and pour the oil of gladness into the broken heart of penury and want ; to dry up the tears of the fatherless, and "cause the widow's heart to sing aloud for joy ;" these are the noble and glorious objects of Freemasonry. It teaches us, moreover, that, as we all have a common origin, so "we are travelling upon the level of time to one common destiny," therefore, we gladly associate with many who are

not Christians, aye, even with Jews and Turks. But we do so as a *social*, and not as a religious body. No social organization should ever assume a religious attitude. But if this be deemed a valid objection against us, an equally valid one may be raised against the Government of the United States. We have no established religion, we welcome alike to our shores, the Christian children of England and the idolatrous inhabitants of Asia; and yet, are the citizens of this country to be stigmatized as Atheists and Infidels? Who objects to the judicial administration of justice in our courts, because all are not sworn alike upon the Bible, but the Mahomedan upon the Alkoran, whilst the stiff-necked Quaker will not swear at all? Should our Associations be confined to the Christian Church? Would not this be contrary to the precepts of christianity? Should we imitate the Jewish Priest and Levite in our daily conduct, and reprobate the christian course of the good Samaritan? But are we, then, an irreligious Order? So far from it, Masonry distinctly inculcates, by various impressive lectures and symbols, the existence of God, and requires the candidates for its rights and benefits to make a public declaration of his belief of this truth; and this it does, not because it teaches religion, but because under no less a sanction could it administer its obligations.

Neither is there any infidelity in this Institution, either expressed or implied; but it expressly acknowledges, in its ancient rites and ceremonies, man's accountability to his Maker, his eternal existence hereafter, and the coming of Jesus Christ in the fulness of time to redeem the world. In the higher degrees it emphatically teaches that we shall be rewarded according to the deeds done in the body, and refers the candidate to the Divine Institution, appointed for his recovery from sin, as the only means through which its deadly leprosy may be healed. And this it does, not

because it is a teacher of religion, but because it would bring to bear all the weight of these eternal truths in favor of its lessons of civil obligation and duty. Masonry acknowledges, then, the existence and superiority of the Church, and attempts not to usurp a single one of its prerogatives, nor perform one of its holy functions. No well informed Mason, therefore, can for a moment rely upon his cherished system of friendship for a change of heart or acceptance at the Judgment bar of God. He who mistakes Masonry for religion, may, with as much show of reason, take the true principles of government for the same. Masonry is a bright and shining *finger post*, as all governments should be, pointing to "the pillar and ground of Divine Truth"—the Church of the living God.

Would we, then, reject Masonry because it is a human organization, made for social purposes, and intended to promote man's temporal usefulness and happiness? Then, upon the same principle, civil government must be stigmatized, for it is intended altogether for social ends, viz: to fit us for the maximum of happiness in this life, and protect us in the enjoyment of it; and in compassing this design, *it* prescribes so much of religious duty, and appeals to the sanctions of religion just so far as it is necessary. Does it, therefore, usurp the place of the Church? Because it forbids murder and theft and Sabbath-breaking, and punishes such offences, does any one suppose that it thereby weakens the influence, or usurps the authority of God's Church, which as expressly forbids these crimes?

Neither, then, can Masonry be objected against for doing the same thing. Indeed, as civil government has its legitimate sphere without trenching on the holy and sacred duties of the Church, so has this Order. It stands, therefore, in the same relation to the Christian Church, that civil governments do, and is fairly

exposed to no greater objections on this score. I might show that the same principle is involved in many very popular benevolent Societies. They are all intended to meliorate the temporal condition, and promote the temporal well-being of men. I will proceed, however, with other topics. The condition of human life is such, in every age and clime, that mankind are dependent on each other in all the diversified relations of society; hence arise those natural obligations by which not only the individuals of a neighborhood or nations, but of distant and unallied nations, are bound to subserve, to a certain extent, each others interests, and promote each others happiness. What civil government is to distinct nations and different sections of the world, Masonry is to the human family at large, and is, therefore, based upon this great common obligation of our nature. But, notwithstanding this human principle has its deep foundation in our very nature, vast multitudes of the race never feel its force nor comply with its requisitions; hence it is that so many unfortunate sufferers exist in the world, unpitied and forlorn. There are now destitute, forlorn, persecuted and oppressed men everywhere. This is Masonry's legitimate field. Notwithstanding men may exercise the wisest forecast and prudence, yet they are exposed, in innumerable ways, to disasters, and by them to be precipitated from a state of affluence to absolute penury and want. Notwithstanding the utmost caution and honesty of intention, the temperamental peculiarities of some men cast them under the ban of society, and the ire of a merciless world is poured out, unmixed with charity or pity, upon their defenceless heads. This is Masonry's legitimate field. It affords aid to the former and throws its broad shield over the latter. The true-hearted Mason, then, never closes his hand against the wants of the needy, nor traduces the character of a fellow-being.

And the Mason who so far forgets himself as to join in the hue and cry of the masses against the unfortunate and uninfluential, degrades his own character, and gives the lie to all his noble professions. If the true Mason can say nothing in favor of a fellow-man, he will be silent when he may. Again—there are herds of men prowling about the high roads and bye-ways of our land, seeking to get gain by exchanging worthless property for a valuable consideration, or else imposing on the confidence and limited information of the honest and industrious. This is Masonry's true field. The equivocal maxims of the world in the field of traffic, it utterly repudiates. Its true votaries maintain fair dealing, in every particular, to be the only morally honest and gentlemanly course of action.—They will, therefore, never avail themselves of their better information or superior sagacity to the injury of a fellow-citizen. They will never gain a farthing by cheating or over-reaching. It is against this false principle of portions of the trading world that Masonry directs one of its strongest batteries. It regards it as no less than undisguised theft and deliberate highway robbery. It maintains the uncompromising morality of the Gospel on this point; and the genuine Mason puts to the blush the spurious man, who never entertained this lofty conception of morality. Honest, fair, even-handed exchanges and purchases lie at the very foundation of the peace and prosperity of a nation. The merchant makes a fair and just purchase of his goods in a distant market, and sells them to his neighbors at a living and remunerating profit; thus he amasses, in an honest and honorable manner, his fortune; and the moral honesty of this class of the community is worthy of high commendation and general imitation. There are, again, slanderers, and backbiters, and whisperers, and busy-bodies infesting every community, assailing the pure and unsullied reputation of the best and most upright

citizens in the country, and throwing, broad-cast, fire-brands into the most peaceful and retired neighborhoods. This is Masonry's true field. Against this pestilent brood of fiery serpents it exerts daily its noblest energies. Thus, you perceive, Masonry is the protector of life, property, and chiefly of reputation, compared with which, the longest life and proudest fortune is worthless trash; and all this it does much more effectually than civil governments. This takes cognizance of overt acts and inflicts penalties thereto, but Masonry goes down into the inner man and touches the deep springs of human action and sways, by the potent influence of affections, motives of the heart. Masonry, in other words, inculcates the great lessons of Truth and Justice, through the strong ties of Friendship and Brotherly Love. Friendship is the main-spring by which this extensive machinery is regulated and put in motion. Not the friendship of circumstances, which the Poet describes as

"But a name—
A charm that lulls to sleep,
A shade that follows wealth and fame,
And leaves the wretch to weep."

No, nor that which flatters our foibles, steals our confidence and basely betrays it. No, friendship among Masons is no sunshine companion, but it is true as Heaven, unaffected by circumstances, unchanged by fortune's fickle gale, and unshaken by the tide of time. It prompts kind admonition to an erring brother; it faithfully warns him against dangers that are concealed from his view; it listens with sympathy to the tale of his woes; it relieves him in necessity's direful hour; it consoles him in trouble and adversity; it never betrays his confidence but keeps his secrets, his counsels and his foibles forever garnered up in the repository of the faithful breast, and if his situation imperatively demands it, will risk life and fortune in his service. I know there are selfish and frozen hearted men for whom this lovely por-

trait can have no charms; self is their idol! Money is their god! And for these they will sunder forever, not only the ties of friendship, but of nature and of blood! Aye, for these they will wring the last dime from the spasmodic grasp of the widow's hand, made strong by dire necessity—from such men, “Good Lord deliver us!” They are not fit materials for the Masonic Edifice. You readily perceive then that the chief object of Masonry has ever been, and is now, to cultivate the *social principle* which is seated in the nature of man—that deep and natural feeling which is the source of individual attachments. That principle which originated families, nations and empires, and a proper sense and appreciation of which can alone create and preserve their peace and prosperity. But there are a thousand causes in the world, and clamorous appetites and passions in the heart, which are in direct antagonism to this sacred principle, and too successfully cripple its healthy action or totally destroy its salutary effects. It needs, therefore, to be developed and cherished and protected, just as the idea and feeling of justice and political equality need to be cultivated, fostered and defended by the civil Government. It is upon this great and moral truth and obvious necessity of our present state that Masonry is founded, and has established its world-wide fraternity. Cast your eye over time's bloody annals! see! has not man, in all ages, suffered by the hand of man, and does he not still suffer? Have not woe and war, and wasting and unjust oppression blighted and destroyed much of the peace and happiness of the world? Have not fraud and artifice triumphed against the widow and the defenceless? Have not the unjust, the defamer, the cowardly slanderer, revelled unchecked on the innocent victims of their malice? Have not unholy passions shed abroad pollution and misery, and relentless avarice crushed bright flowers of hope and happiness in its withering grasp? This is the heart-sickening field in which

Masonry labors. What is it that raises up the drooping head of sickness? What is it that pours balm into the bleeding bosom, and lights up the tears of the sorrowful? What bright form is it that moves in the ranks of the poor, reviving the perishing, clothing the destitute, kindling the cheerful fire on the cold hearth and placing wholesome food on the empty board? What is it that is speaking in kindness to the calamity smitten, until he smiles amid his desolation? What but *Char-ity*, that cherished principle of Masonry! Charity! that divine principle which, not with irreverent hands, but with an humble desire to cheer these destitute suffering bye-ways of life, it has made the keystone of the broad arch upon which its glorious superstructure is raised. I shall not now detain you with a detailed statement of what Masonry has done in this field. Let tears and smiles fresh from the pure springs of gratitude in the heart, be our speaking records and eloquent appeals! Go to the homes and firesides of the relieved, and you will find that where Masonry flows, although it be secretly and in silence, like the noiseless and refreshing river, you may trace its course by a thousand green spots that gladden the eye and margin the course of its living waters. Many a worthy family, cast upon the cold charities of the world, without a father or a home, has been sustained and protected by it, with all the tenderness of parental care. Many a way-worn pilgrim, bending under the accumulated pressure of affliction and want, has leaned upon the staff of our bounty to prop the totterings of sinking life. The broad banner folds of Masonry are white and glisten like bright angels' wings amid the darkness and sorrow of the earth. Brothers, you have unfurled this standard! Bear it aloft, and press on beneath its inspiring shade, until the dread sceptre of oppression is broken, until war lies crushed upon his bloody harness, and selfishness yields to love, and man is bound to man in

the strong bonds of a universal brotherhood. These, then, are its trophies. The suffering and solitary widow relieved and comforted; the weeping and neglected orphan fostered; the destitute and unfortunate brother Mason aided; the friendless and persecuted stranger protected; the slandered and oppressed citizen vindicated and defended. These are immortal trophies! Yet they are humble, unpretending and unattractive.

Not so the trophies of the warrior, which fix the world's admiring gaze. There is something in the splendor of vast achievements that dazzles and fills the mind with high emotions; there is something in the pomp and circumstance of glorious war, which pours a tide of delusive joy and enthusiastic inspiration over the human heart, bewitching and enslaving its affections. Yet, when we coolly investigate the deeds of noble daring, which clothe with such apparent dignity the hero's death, which shed such a lustre around the warrior's career, we shall find them cruel, bloody and inhuman! Alas! what is the hero's fame, but the havoc of human life? Far different are the achievements of this time-honored Institution. Its path lies in obscurity and quietness. The light which shines along its rugged steep, unlike the glories of the world, which dazzle to mislead us, and shine brightest on the eve of their extinction, is steady and unflickering. It enters the soul, and expands and elevates it to a region where the voice of human vanity is mute, and human splendors are but darkness.

It was in this humble sphere that WARREN, and HANCOCK, and FRANKLIN, and the immortal WASHINGTON, won for themselves brighter and more unfading laurels than ever crowned their honored brows in the field, the cabinet, or the halls of science. These shall flourish in immortal verdure and beauty when those have faded forever from the memories of the living.

How can the effects of such an Institution be other-

wise than permanently useful to society at large? That Institution which seizes hold on the strongest and tenderest sympathies of the human heart, and wields them by the most powerful impulses which are known to our nature, for such noble and glorious purposes, must, by the plainest law of our Constitution, strengthen our virtuous affections, elevate the standard of public morals, and vastly increase the good offices which men owe to each other. If this be to dupe and degrade mankind, then are our calumniators right to stigmatise us. But if we direct you to the history of the past, and show you that government itself has derived its firmest support from Masonry; if we point you to the smiles of the helpless, the benedictions of the widow, and the rich tribute of the orphan's tears, cheering us on our way, then may we contemn the ignorance which derides us, and look forward with confidence to the track of glory which will illumine our course long after their bitter denunciations shall have been heaved over among the rubbish of a barbarous antiquity. This great Institution which I have now briefly described is one of the most perfect systems of symbolism ever devised by man. All its lessons are taught by the most touching, beautiful and striking emblems. By the simple Lamb skin we are taught purity and innocency of life. This lesson of innocency is enforced by the ancient Hour-Glass and Scythe, which incessantly remind us that our probation is shortened by the fall of every glittering sand-grain of the former, and every relentless stroke of the latter. The Masonic pavement with its tessellated border teaches us contentment and resignation; whilst the blazing star in the centre directs our view to the Great Disposer of all events and the benevolent Dispenser of all good. The All-seeing eye and the luminous halo which surrounds it, reminds us that God is Omniscient and Omnipresent, and that while the sun, moon and stars, and even comets

are watched and guided in their stupendous revolutions, the insect man is not overlooked. The Mason is therefore taught never to mention God's holy name, but with that reverential awe which is due from a creature to his Creator, and to feel with awful dread, that from its all-searching glance the secrets of no heart can be hid. And all we claim for these simple and sublime symbols is the intention of impressing the heart and understanding with wholesome rules for every-day action.

But again, there are many citizens among us, who honestly object to Masonry because it is called a secret society. But is it a secret society? What, this public display made by a secret society? These honorable citizens, so proudly wearing its badges, belong to a society which conceals its diabolical designs under the the cloak of secrecy? Who can believe it? Is it not a slanderous misnomer? The famous Inquisition was a veritable secret society. Its members were unknown, its time and place of meeting were not known, and its diabolical purposes were not known. Pray where is the resemblance between the two Institutions? Masonry is rather a society with secrets. What else is every Government? What else is every family? What else is every mercantile, and mechanical establishment? There is evidently, then, nothing unholy in secrecy itself. Indeed, has not harmless secrecy been placed in all ages of the world at the very fountain of virtue. The Egyptian God, Harpocrates, the sphinx-guarded temples among the Greeks, the tongueless statue of brass, of the Athenians, the goddess of silence of the Romans, the veneration paid Anaxarchus, for biting off his own tongue and spitting it in the face of the tyrant who would have extorted from him his secret; all testify the high estimation in which secrecy has ever been held. The maxims which demands inviolability of secrets springs from the necessity felt by universal man,

of reposing implicit confidence somewhere out of ourselves in all the relations of life. Where are they not found? They exist, I repeat, in every department of society and protect us in all our transactions. All organized bodies, whether religious, political or civil, have their secret meetings and deliberations. The Cabinet, the Senate, the Court. It is the crowning charm of domestic life. How quickly would the holy associations and sacred joys of home be dissipated before the rude gaze of the world's evil eye? In a word, is there a heaving bosom here to-day, without many sacred secrets? How then does this necessary cement of every plan of life, this protector of all the sacred joys of earth become worthless and reprehensible only when applied to Masonry? If secrecy be objectionable *in itself*, then our form of it is less so than that of any other department of life. For this is the difference between ours and those which you guard as for your life; we are always ready to communicate them to any worthy applicant. Where, then, lies the force and pertinency of this everlasting objection? Who will again seriously urge it? We glory in Masonic secrets? There is a charm in them infinitely more potent than Aladan's famous lamp, or the wizard's magic wand.

Again, are any of my fair auditors anxious to know why the doors of our Lodges are closed against them? I will venture to answer, that whatever may have been the reason in the outset—whether because woman's delicate hands were not made to wield the Trowel and Gavel of operative Masonry, nor her calling to pursue the abstruse sciences and arts, or through fear of Cupid's troublesome intrusion into our Lodges—yet the true reason doubtless lies in the very nature of the society. Masonry was not made for woman. She mingles not in the rude shock and contention of the world, hence her heart is not locked up by avarice and selfishness; prejudice, suspicion and hatred do not characterize her. No,

she is ever ready to forgive the repentant; her lovely cheek is ever ornamented with the dew drop of sympathy, as she listens to the tale of misfortune, and her fair hand never withholds the pittance due to misery and want. But Masonry is intended to check the feelings of avarice and selfishness in commercial transactions; to prevent the fostering of malice and hatred in personal difficulties, and to obliterate prejudice and bigotry in maintaining private opinions, and thus to secure honesty and fair-dealing in trading; generosity and forgiveness in misunderstanding, and the utmost charity and liberality in judging the motives and conduct of rivals. Hence it is that Masonry was not made for woman's improvement. But in another and a higher sense it *was* made for woman, it throws its broad shield over her and protects her in every relation of life. The innocent virgin, the distressed widow and her helpless orphans—for these Masonry lives and labors. How much better than to burden her with its duties!

Companions and brothers! Faintly and imperfectly as I have now delineated the grand principles and objects of the Order, if I have done so faithfully, in part only, how great that responsibility which rests upon every one of us who are bound by the mystic tie, to be honest, upright and feeling. Every incentive which can operate upon the mind and impel to noble action, pleads loudly for diligence and consistency. Beneath their pressure, we should ever urge the interesting inquiry, how shall this noble Institution be preserved and handed down with increasing stability and additional lustre to future generations? How? Only by the unwavering practice of what you profess. To give Masonry a name and a triumph in accomplishing good results, in this age, we must practice upon our beautiful theory. For what is precept without its corresponding example? It is like "the polished lance and glittering

corselet of the slain warrior, or the ivy wrapping the thunder riven hemlock, twining the freshness of its verdure around rottenness and decay."

I pray you, then, attend to the constant practice of your duties, and by the correctness of your own deportment, furnish the best argument for the purity of the Order, to the community at large. But a good Mason, although he must ever be a good citizen and a firm friend, is not necessarily a Christian. No, no, brothers, be not deceived by this specious folly. Permit me, then, to invite you to add to your cultivation of the duties of Masonry, by which you are made a good citizen and a true and trusty friend, the high and transcendent obligations of Christianity, and by repentance towards God and faith in our Lord Jesus Christ, secure in life an interest in that blood, which speaketh better things than the blood of Abel. Let us unite the special cultivation of these great social duties with the extended practice and enjoyment of religion, that, being justified by faith, you may have peace with God through our Lord Jesus Christ. Beneath the holy hill of Zion, the Holy Catholic Church, there is no safe refuge—no place of permanent repose; there are sorrows, and sufferings, and toils, which nothing can obliterate short of the religion of Jesus Christ, embodied in His Church. Here, and here alone, is to be found the grand consummation of all human happiness; the bright and unclouded pathway, through which we pass, unharmed by the storms of earth, to the land of blessed spirits "where the weary are at rest." In fine, be encouraged from the triumphs of the past, the bright hopes of the future, to press forward in the noble work of meliorating the suffering condition of humanity everywhere; and ever remember that though the storms of persecution and the chilling blasts of ignorance and vice descend with lowering clouds upon us, the gallant ship shall weather the most terrific

blast and eventually out-ride the gale, the tempest will cease to utter its thunders, and the dark clouds will roll their heavy folds beyond us, and the tears of relieved widows and orphans, beaming full in the brilliant sun of our prosperity, will plant upon its retiring bosom a broad and beautiful *bow*, which shall cheer us when we look back upon the past, and bend over us in bright promise for the future. Everything else of human origin and human wisdom has had its rise, its progress and its fall. This alone seems unaffected by the flight of time. The wreck of human greatness and human skill lie thick and melancholy upon the shores of time, but Masonry has withstood every shock and survived every change. Race has followed race, as wave chases wave upon the bosom of the ocean, until it breaks upon the shore and is lost forever. Masonry has thus met the successive concussions of more than a thousand generations, and stood unharmed amid the commotion. The billows of every sea have dashed against its firm foundations, and the storms of every age poured out their fury on its head. Perfect at its creation, sublime amid all the changes which have convulsed the world, its adamantine columns will stand unshaken throughout all the revolutions of future ages, and when the Great Eternal shall gather in his grasp the splendid retina of worlds which compose this mighty Universe, and wind up the magnificent drama of time, the principles of Masonry will survive the general desolation, and be consummated in the eternal glories of measureless Eternity! Let, then, your own course be like the Eagle's:—

“ Proudly careering his course of joy,
 Firm on his own mountain rigor relying ;
 Breasting the dark storm, the red bolt defying,
 His wing on the wind, his eye on the sun,
 He swerves not a hair, but bears onward, right on.”

Let, then, the Eagle's course be thine—onward and upward and true to the line.