

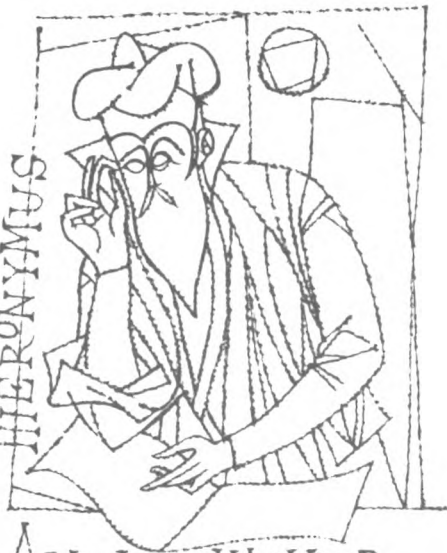
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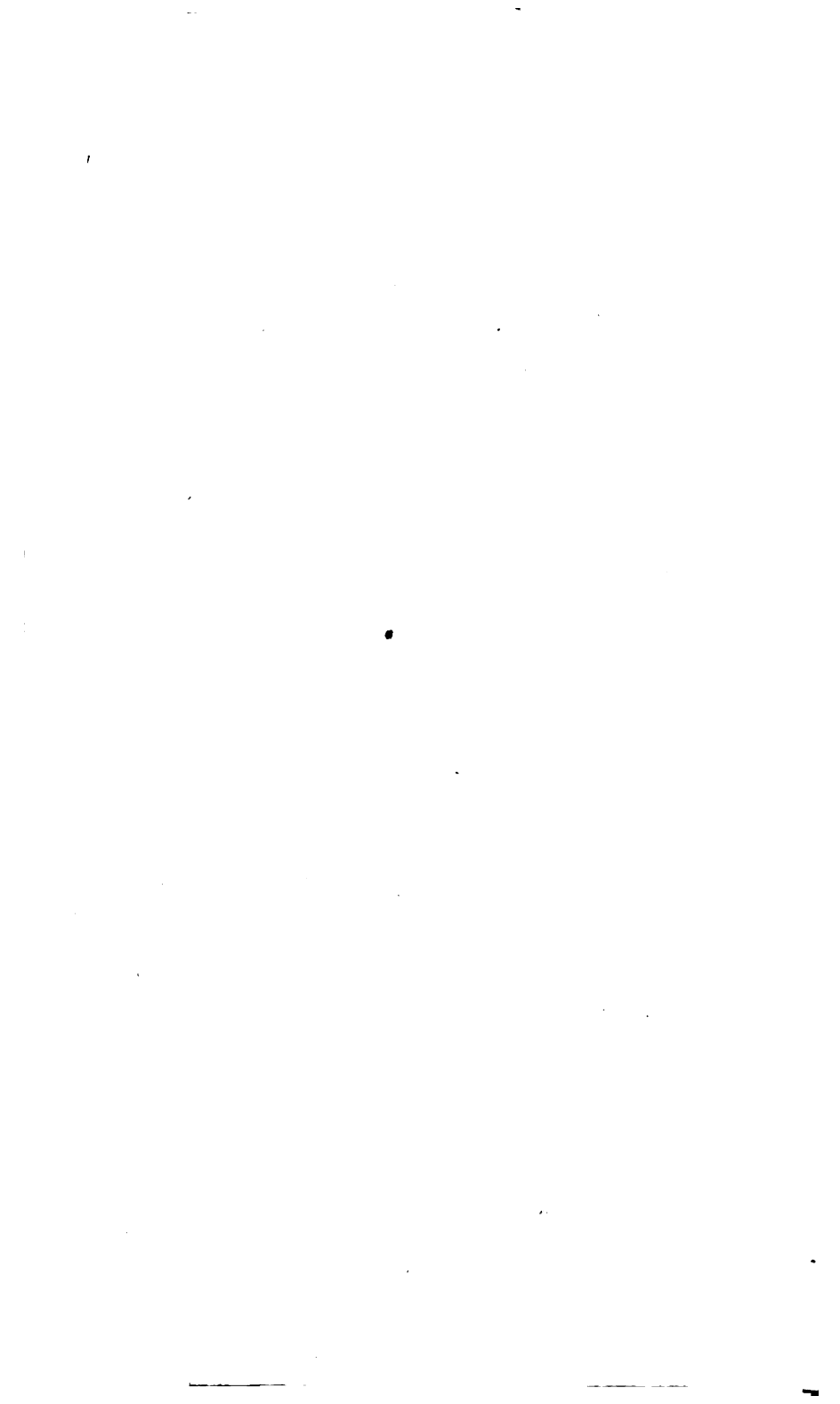
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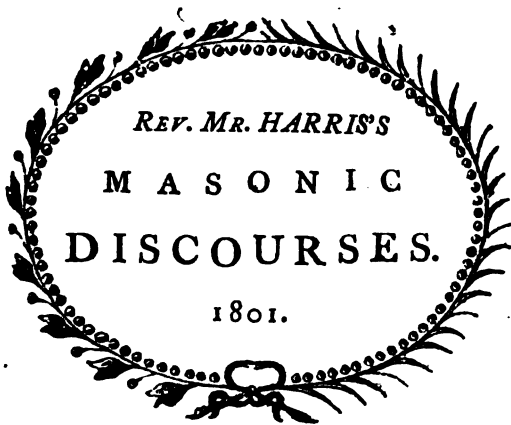
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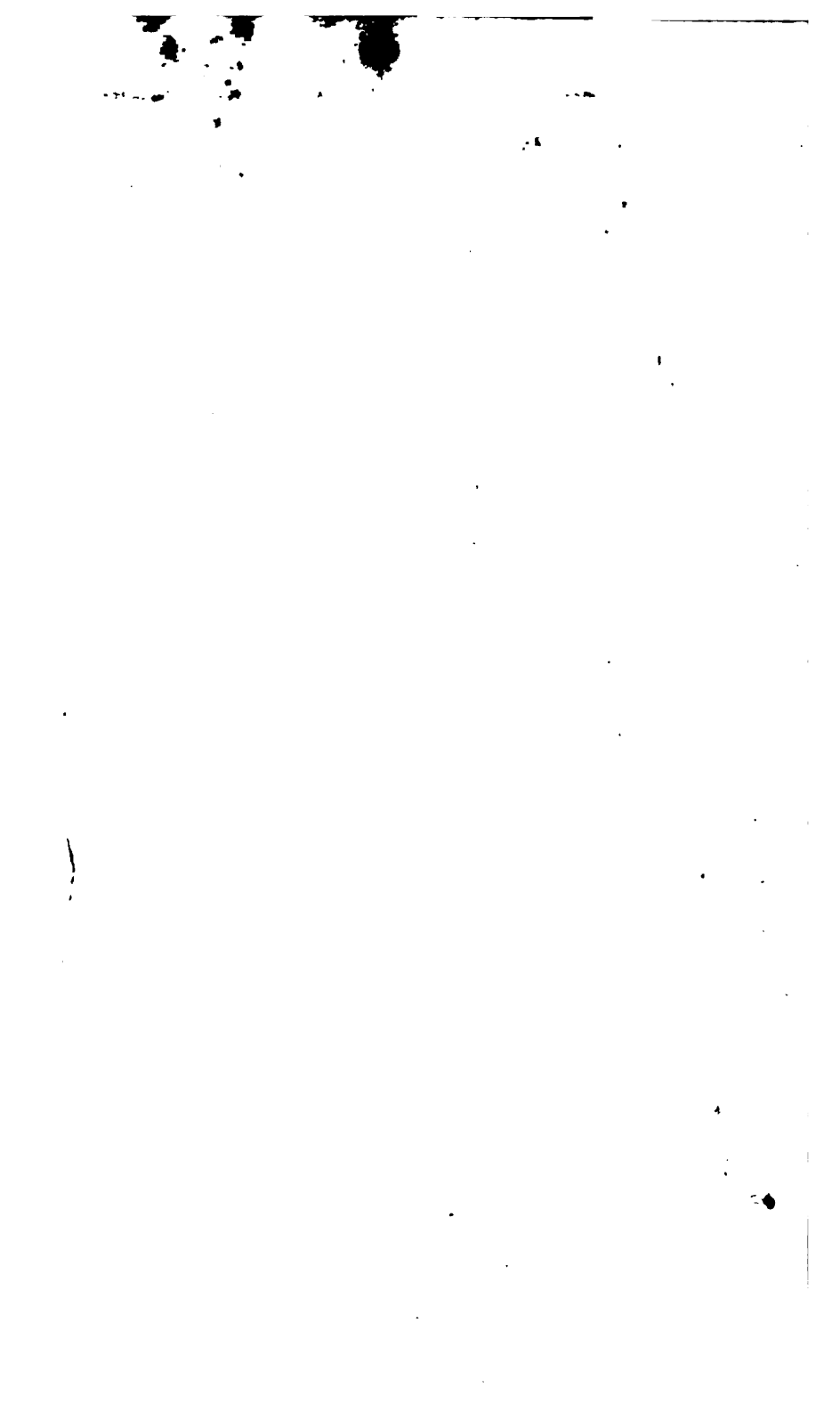
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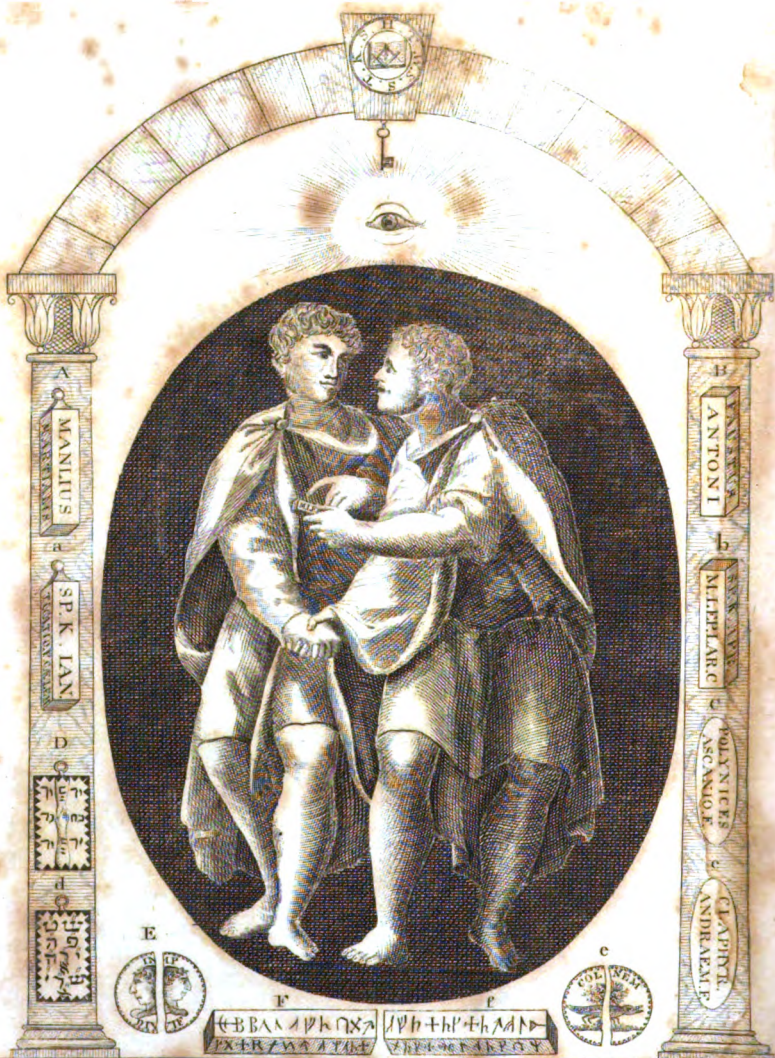
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EXPLANATION
OF THE
FRONTISPIECE.

THE oval in the centre is an engraving from an antient painting in the Herclaneum.

THE figures at the sides and bottom are explained in the Differtation at the end of this volume, which was written to vindicate to some of the Author's learned friends the explication he ventured to give of that passage in the book of Revelations which is the subject of the Fifth Discourse.





Have ye not asked them that go by the way and do ye not know their **TOKENS**? Job XXI. 29.

DISCOURSES,

DELIVERED ON PUBLIC OCCASIONS,

ILLUSTRATING THE PRINCIPLES, DISPLAYING
THE TENDENCY, AND VINDICATING
THE DESIGN,

OR

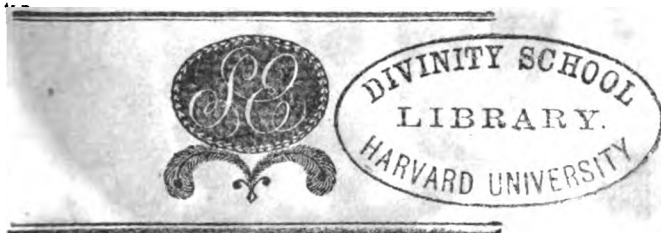
FREE MASONRY,

By THADDEUS MASON HARRIS,

PAST GRAND CHAPLAIN TO THE GRAND LODGE,

AND

CHAPLAIN TO THE GRAND ROYAL ARCH CHAPTER
OF MASSACHUSETTS.



PRINTED AT CHARLESTOWN,

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ANNO LUCIS,

1 5801.



PREFACE.

SEVERAL of these discourses have been delivered before the GRAND LODGE OF MASSACHUSETTS in the discharge of my office of GRAND CHAPLAIN. Some of them have been already published, in a pamphlet form, at the request and for the accommodation of the particular lodges at whose consecration they were delivered: but, as their circulation was limited, many of the brethren

who were desirous of perusing them had not an opportunity. To satisfy the repeated application of such, and to extend to the public in general some correct ideas of the *sacred character* and *genuine principles* of Free Masonry, I have been induced to consent to the republication of those discourses in which I endeavored to obviate the misrepresentations, confute the aspersions, and allay the prejudices which have been so industriously circulated to destroy the credit of the institution.

SOME discourses are now added which I declined publishing at the time of their delivery ; and

others are prepared for this volume to give it a fuitable variety and a respectable size.

THE critic will doubtless find these compositions unequal and defective. For this some apology must be made. They were written upon emergencies, upon very short notice, and when there was no leisure to spare from the pressing avocations, the laborious duties, and the anxious cares, in which their author was involved.

“Hæc scripsi, non otii abundantia; sed amoris.”

HOWEVER they may be received by the Public, this I would have remembered, that I have endeavored in them to give a

faithful delineation of the spirit and principles of FREE MASONRY ; “ I speak that I do know, and testify that I have seen ;” and these pages contain THE OPEN AND UNDISGUISED SENTIMENTS OF MY HEART.

N. B. In the haste of transcribing for the press, a note of interrogation was inserted at the end of the second line of the 217 page, which the reader will please to erase.



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DISCOURSE I.
ON THE
DESIGN AND GENIUS OF
FREE MASONRY.

“ Hæc est vera et indirupta FRATERNITAS, quæ animorum perfectione ac virtute conerescit ; cujus semel initum foedus, nec desideriorum varietas, nec contentiosa dirumpet contrarietas voluntatum : quæ fratrem veneratur devotum, corripit dissolutum, præsentem obsequitur, absentem non rodit, sanum applaudit, infirmum non deferit, divitem gaudet, pauperum adjuvat.” *RABANUS, super Matth. cap. ult.*

DISCOURSE I.

DELIVERED AT BRIDGWATER, NOVEMBER 3, 1797, AT THE
CONSECRATION OF FELLOWSHIP LODGE.

PROVERBS XVII. 17.

“ A FRIEND LOVETH AT ALL TIMES ; AND A
BROTHER IS BORN FOR ADVERSITY.”

WHO does not know and feel that man is ordained to converse with his brethren ; to impart to them what he is and has ; to interchange his reflections and sentiments with theirs ? Who has not tasted the pleasures of *social life*, or been charmed with the more intimate union of *friendship* ? Therefore, who does not find in himself sufficient impulse to the use of the *one*, and the enjoyment of the *other* ?

BUT whether this tendency to society procure us all the good it might ; whether there be not some forms in which a wife and

benevolent man may derive from his companionable propensities and affectionate dispositions greater utility and more noble pleasures than in their common application ; is a subject worthy of investigation.

MAN is fond of social life. But if the fondness be without limitation it is extravagant ; if it be not regulated it is unreasonable. When the affections are diffused indiscriminately they become languid : When confined to an individual object they are straitened and contracted. Like the rays of light, if widely diverged, they are scattered and lost ; if concentrated in a very small focus, they are intense : their real use is in a due medium, where they are collected so as to warm, to vivify, and to cheer ; not to burn, effervesce, and consume.

“ A FRIEND,” says Solomon, “ *loveth at all times.*” But how rare is such a friend ! When found, tried, and proved, how valuable ! Well might an antient wise man advise “ not to change a friend for any good, by no means ; neither a faithful brother for the gold of ophir.”* “ A brother is born for

* Ecclesiasticus vii. 18.

adversity :” but how seldom does he inherit a disposition for its duties !* So that the wise man elsewhere advises “ Go not into thy brother’s house in the day of thy calamity,” † adding, that there is greater reason to expect assistance from strangers than benefit from relatives.

FRIENDSHIP wants not panegyrist. Philosophers, historians, orators, and poets have made it their favorite theme, and dwelt upon its praises with enrapturing eloquence. There have been found some in all ages to decorate its shrine with the choicest flowers of fancy, and the most exquisite ornaments of art. And yet in all ages and at all times lamentations have been made of the selfishness, the

* “ *Frater ne deserere fratrem, fratrum quoque rara gratia est.*”

By comparing the ancient versions, there is reason to suppose that the same person is intended in both clauses of the sentence, and that the real construction of the verse is, THE FRIEND WHO LOVETH AT ALL TIMES, IS BORN (*that is, becomes, or proves*) A BROTHER IN ADVERSITY. This reading is supported by EBEN EZRA, MUNSTER, VATABLUS, and PATRICK. In like manner, it has been observed, that “ though a *Brother* is not always a *Friend*, yet a *Friend* is always a *Brother*.”

The writer, in choosing the text, had reference also to the *Cbaldees paraphrase*, which is followed by the *Targum* and the *Talmud Babylonicum*, and adopted by the learned SCHULTENS. “ *In omni tempore amat SOCIUS verus ; et ille FRATER est ad angustiam natus.*”

† Prov. xxvii. 10.

insincerity, or the perfidy of professed friends. Few who have tried it have found it capable of affording those high satisfactions which are attributed to it. Most have suffered from the eventual worthlessness of the bosom partner ; or from his mean and interested views, had the fund of sensibility and confidence with which they commenced the attachment fairly exhausted. Their bleeding affections and injured peace have given them too much cause to repent the trust they reposed with such fond and implicit affiance. How many, too, under the specious semblance of friendship, “ full of fair seeming,” have been betrayed by their fond credulity, or precipitated by their unsuspecting heedlessness, into extravagant attachments and pernicious intimacies ! And ah ! how many have been deceived and undone by unprincipled companions, whom they had cherished as virtuous friends !

THE fact is, Friendship, as it is known and cultivated in the world, seldom arises from a cool, discriminating choice, founded on *worth*, and sanctioned by *virtue*. Men revolt from such formal contracts, where the *affections* must wait for the slow approbation of the

judgment ; and the *heart* restrain its impulses or delay its regards, till *reason* has been consulted, and had opportunity to decide upon the propriety of their indulgence. Hence, the connection of which we are speaking most commonly originates from casual acquaintance, the consequence of a similarity of sentiments, situations, or pursuits ; rendered more and more agreeable and intimate, as it is found conducive to mutual convenience, pleasure, or advantage. Sometimes it is little else than the reciprocal negotiations of interest, or mercenary exchange of services, which the selfish employ to promote their advantage. The intercourse ceases with the motive that gave it birth : as partnerships in trade are dissolved when the special object of *the firm* has been effected, or has failed.

THERE are *friends* enough to be faithful, and *brethren* enough to love in the season of prosperity : to participate our abundance, to feast on our plenty, and to rejoice in our delights. But it is the most deplorable fate of adversity, that, when we are in the greatest need of friends, it often puts them farthest

from us.* “Some men, says the wise son of Sirach, are friends for their own occasion, and will not abide in the day of trouble : and there is a friend, who being turned to enmity and reproach, will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of affliction. In thy prosperity he will be as thyself, and will be bold over thy servants ; but if thou be brought low, he will be against thee and hide himself from thy face. A friend cannot be known in prosperity ; and an enemy cannot be hidden in adversity : in the prosperity of a man enemies will be grieved ; but in his adversity, even a friend will depart.”†

In short, friendship is so commonly founded on *self-interest*, and in its utmost purity is so much like *self-love* ; it is subject to so many interruptions ; so uncertain and short-lived ; and withal is so partial and limited an exer-

* Ut—comes radios per folis euntibus umbra,
Cum latet hic pressus nubibus, illa fugit ;
Mobile sic sequitur Fortunæ lumina vulgus,
Quæ simul inductâ nocte teguntur, abit.

OVID, *Trist.* I.

† Ecclus. vii. 5—12. and xii. 8, 9. “In malis amicus deserit amicum.” PLAUT.

cise of the social affections and benevolent dispositions of our nature ; that we must abate much from the high praises with which it comes recommended to us, and expect to find it defective as a pure virtue. Hence, perhaps, the total silence of the gospel upon this subject. For it has been remarked that “ it is neither enjoined nor recommended in any one sentence in the whole new testament.” Christianity, to be sure, makes it not a duty ; does not expressly inculcate it : prescribing, indeed, to its followers benevolence towards all, and universal kindness and brotherly love, but not *discriminate friendship*, which, strictly speaking, cannot be a permanent obligation for *all*. It is not to be enjoined, like justice and general kindness. Its rise and progress must frequently depend on circumstances and events that we are not always able to influence or command. That could not properly be made the object of a divine requisition, which is purely a matter of free choice, and so delicate in its nature as to render the meeting of those who are qualified for it altogether uncertain. So that even very intelligent and worthy men, of a

sweet and amicable disposition, may and often must forego the attachments of this peculiar and appropriated alliance in their strictest intimacy and warmest cordiality ; not from any fault of theirs, but from not finding easily in others that perfect similarity of disposition and coincidence of sentiment and regard on which friendship is founded. And, indeed, “ to lavish on *one object* that kindness and affection which ought to be diffused among *the whole human race*, might well be deemed a monopoly incompatible with that free and general commerce of good offices which the gospel certainly meant to extend to every quarter of the globe.”*

ON the other hand, though it be our incumbent duty to love ALL and to do good to ALL, even this is to be but as we have opportunity ; and it is still to be understood that *some* have a more special claim upon our esteem, and a more immediate need of our assistance. Widely as we extend the circle

* Bp. PORTERUS, in a sermon on John xiii. 23, has attempted to prove, and he does it in a most pleasing and ingenious manner, that, although friendship is not expressly enjoined in the gospel, yet it is implicated in many of its precepts, and recommended in the example of the Saviour.

of our benevolent regards, universal and disinterested as our good will may be, yet it is certain we can neither know the *need*, nor administer to the *comfort*, of every individual. Ignorance of the former, and inability to the latter, restrain even our attempts. The very circumstances of the case require a more special appropriation : while our reason, our instincts, and natural propensities, lead us to make choice of some on whom to gratify our kind inclinations and benevolent acts, where they may be indulged and applied with dearer interest and happier effect. And this may be done in entire consistency with that UNIVERSAL LAW OF LOVE which the gospel enjoins.

It remains, then, that we inquire for some *medium*, where our affections may be exercised without being partial and without being indiscriminate. And how shall we attain this desirable mean between the diffusedness of general regard and the contractedness of individual attachment, but in a *selection* of those among our acquaintance who possess congenial hearts, mutual good dispositions and propensities, and reciprocal esteem and

love ? Who are inspired with like ardor in the pursuit of wisdom, like zeal in the cause of virtue ? Of whom to form an association which shall partake of the liberal spirit of *Philanthropy* and the intimate union of *Friendship* ; combining the benevolence of the one with the tenderness of the other. And what society answers so exactly to this description, and unites so many of these purposes and advantages, as that of FREE MASONS ? Founded on a liberal and extensive plan, its benignities extend to every individual of the human race, and its adherents are collected from every nation under heaven. It invites to its lodges the sons of virtue, of love, and of peace ; that it might connect them by vows of eternal amity in a most sacred, intimate, and endeared alliance, and unite and invigorate their best endeavors for mutual and general advantage. Blending their resources in a common stock, and forming a community of interests, it makes the prosperity of each individual the object of the whole, the prosperity of the whole the object of each individual. How nearly does this approach the state of the primitive Christians, who were “ of one heart and one soul, neither said any of them that aught of the things which he possessed

was his own, but they had all things common !” Were such the unanimity, love, equality, generosity, and disinterestedness, of professing Christians *now*, Free Masonry would be less necessary among them.

MOREOVER, in the association we are describing is also realized that *constancy* of affection which *friendship* boastingly promises, but frequently fails to retain ; and that *tender sympathy* which fraternal love ought ever to express. There is to be found “ the friend that loveth at all times, and the brother that is born for adversity.” And such are the mutual relations and connections which compose the *fodality*,* that “ if one member suffer all the members suffer with it, and if one member rejoice all the members rejoice with it.”

THE order, though composed of persons from various countries, separated by all the natural barriers which prevent men from running into coherent masses, yet seems to be one body actuated by one soul. Thousands and thousands have one heart, one

* “ Fratrum vere dulce fodalitium !” CATUL.

hand ; the heart of benevolence, the hand of charity.

SWEET are its uses in adversity ! Then, when the offices of general *Philanthropy* would not reach us ; or *our share* in its benignities be inadequate to our need : when *Friendship* grows cold, and its most zealous professor forsakes us ; *Masonry* triumphs in the exercise of its lovely charities. The noblest sphere of its operation is in redressing the calamities of neglected, injured, merit ; investigating the wants and supplying the need of indigence, relieving pain, pitying and softening infirmity ; admiring and fostering virtue. Yes, the *true Mason* (and all who are not so should not be numbered among us,) the true Mason looks as much to the welfare of his colleague as to his own ; feels more satisfaction when he can give him assistance, when he can benefit him or suffer for him, than when he receives help or favors from him ; and is most forward to relieve him when his occasion is most urgent and his ability to requite the favor appears the least. He is emphatically the “ brother born for adversity.” If his means of assist-

ance are small, and his powers of relief limited, he will at least discover those soft and gentle attentions, and that tender and heart-felt compassion, which sooth the distress he cannot remove, and bathe with tears the wound he cannot heal. He remains true and faithful to his brother when he can procure him no more profit and afford him no more help, and has no tribute to make him but sighs of sympathy and tears of pity. He forsakes not his bed of languishment. He stays to support his drooping head, to catch his expiring breath, and to close his eyes with the last offices of fraternal affection. Nor does his love cease to act in his brother's behalf because his spirit is departed, and his person is no more an object of necessity. It is stronger than death. It is the inheritance of his family. It sympathizes in the sorrows of his bereaved relations, inquires out their necessities, and strives to be all that to them which he was in kindness and in care.

SUCH are the offices of Free Masonry in adversity. Such its affection and its sympathy. What sweet cordials may thus be infused even into the bitterest sorrows of life ! What cheering light spread over the dark-

nesses that surround it ! With what vigor and courage will it inspire the weary and heavy laden heart ! With what a lenient hand will it bind up its wounds ; with what animating encouragements awaken its hopes ! To this kind end, what attention, what assiduity, what complacency, what indulgence, what sacrifice, is too inconsiderable or too great ! And what repays and rejoices more than when we see the suffering brother suffer less, suffer more composedly, or suffer no more ; when we can see him restored, strengthened, cheered, and satisfied ; again in possession of the comforts of life.

THIS, I am bold to say, is the genuine spirit of our institution. These are its appropriate services, its peculiar duties. In this philanthropic affection, and in these benevolent and gentle cares, does it endeavor, by the inculcation of forceful precept and the exhibition of affecting example, to instruct and exercise its attentive and faithful disciples : exciting the generous disposition of love ; adding to brotherly kindness, charity ; confirming the habits of disinterested beneficence ; and prompting “ the capacious wish that pants for universal good.”

NOT that I would by any means be understood to intimate that those who are not of the sodality may not be as conspicuous in all these amiable regards as those that are : but only that our institution adds to the law of our natures and the requisitions of our most excellent religion, another and prevailing inducement to their observance. So that to say “ an uncharitable or unkind Free Mason ” implies a gross contradiction : and if such an one there be, he has done violence to his profession, and is an odious excrescence on our society.

HERE indulge me the freedom of one remark. Inasmuch as Masonry is professed in those nations which have not yet been converted to the Christian faith, and as it enkindles benevolence and excites virtue so accordant with the genius of the Gospel, it may eventually have no inconsiderable tendency towards introducing and propagating among them that most glorious system of revealed truth ; at least by humanizing the disposition, softening the manners, and removing the prejudices, may prepare the way

for that most desirable event.* I hazard this observation, with more confidence from knowing that the **SUBLIME GRADES**, to which all the initiated with so much eagerness aspire, do in fact imply the knowledge and cannot be attained but through the acknowledgment of Christianity.†

FINALLY ; with consistent views of our Society even the prejudiced will forego their dislike. They must acknowledge that the blunders of its ignorant or the vices of its degenerate members do not indicate defect nor prove baseness in the institution itself. As we do not know the heart, we may be deceived, and unhappily adopt the unworthy. As we cannot alter the nature nor control the passions of men, there may be some among us whom our persuasions have been ineffectual to meliorate or our injunctions to reform ; who “remember not the brotherly covenant,”‡ or

* So St. John the Baptist, the first Christian Mason, was commissioned to prepare the way of the Lord ; to smooth the way and remove the obstructions to the introduction of his truth.

† Particularly the “Companions of the Holy Sepulchre” and the “Knights of St. John of Jerusalem.”

‡ Amos i. 9 .

disregard its bonds. We lament these unfortunate circumstances. We pity our weak, and reprobate our corrupt brethren. We are sorry too, that the world is so disposed to treat us contemptuously on their account. Still we comfort ourselves with the hope that the candid will see where the error lies, and not withhold honor from those to whom *it is due*: while we are assured that every friend of enlightened reason and rectified humanity will approve and patronize our social plan. Herein we this day indulge a livelier joy, and felicitate the members of the newly erected lodge on the happy occasion.

Right Worshipful MASTER, *Worshipful* WARDENS, *Respected* OFFICERS, and *Beloved* BRETHREN of *Fellowship* Lodge,

YOUR joy is the joy of us all. Pure be the pleasures of your union, increasing the prosperity of your lodge! Ever may you exhibit for each other, and for every member of the Masonic family, that *constancy of affection* which signalizes the friend who loveth at all times, and that *tendernefs of sympathy* which designates the brother who is born

for adversity. In all that is affectionate and all that is noble may you excel! And let your conspicuous virtues diffuse beauty and lustre over your own characters and that of the Society to which you belong!

THE appearance of *two Grand Lodges* on this occasion is an happy exemplification of Masonic union and harmony, and an additional source of pleasure to us all.* Let me be honored as the organ of fraternal congratulation on the pleasing circumstance.

THE very large collection of respectable brethren gives a dignified aspect to the day. I salute them all with fraternal affection.† May the honor our institution derives from their patronage, and our festival from their presence, be repaid in all those acts and expressions of respect with which we delight to venerate the worthy, the wise, the eminent, and the good!

* The Grand Lodge of Massachusetts, under the M. W. PAUL REVERE, Esq. Grand Master, was joined by the M. W. JAMES BOWEN, Esq. Chancellor of the College, and late Governor of the State of Rhode-Island, at the head, with several members, of the Grand Lodge of that State.

† "Quos ego dilexi fraterno more sodales."

MAY we all love fervently as Christians and as Brethren, walk as children of the light, keep the unity of the spirit in the bonds of peace, and by active, graceful, and exemplary virtue be trained up for, and hereafter admitted to, *the Society of the Perfect* in the Temple not made with hands eternal in the heavens !

DISCOURSE II.

ON THE

RELIGIOUS CHARACTER AND BENEVOLENT AIMS

OF

FREE MASONRY.

“ Jam orator aderat—veniamque rogavit,
Paciferæque manu RAMUM pretendit OLIVÆ.”

VIRGIL, Æ.

DISCOURSE II.

DELIVERED AT OXFORD, SEPTEMBER 13, 1798, AT THE CONSECRATION OF THE OLIVE BRANCH LODGE.

LUKE II. 14.

*“GLORY TO GOD IN THE HIGHEST, AND ON EARTH
PEACE AND GOOD WILL TOWARDS MEN.”*

THE Angelic hosts, bringing “good tidings of great joy which shall be to all people,” descended to earth from their spheres of celestial glory to announce the arrival of the long expected Messiah; “the desire of all nations.” They came as the retinue of the Heavenly Prince, to honor his mission, and congratulate mankind on his advent. Transported with the happy prospects which were now opening to the view of the world, they pronounced “peace on earth and good will towards men,” to be the design and legitimate fruits of this new dispensation. The

words of our text form the choral song with which they celebrated an event so glorious to God, so auspicious to *man*; express the matter, as well as ground and reason of their acclamations of joy; and supply a fit topic of discourse before an institution which breathes the same sentiment, and co-operates with the same plans of benevolence and peace. In commenting upon them, we shall consider how they are indicative of the design and effect of the *Christian Religion*; and then apply them to the purposes of the present assembling, by shewing how expressive they are of the pacific and benevolent disposition of *Free Masonry*.

LET us, *first*, examine the peaceful genius and tendency of the *CHRISTIAN RELIGION*.

THE many prophecies, in the *Old Testament*, which relate to the Messiah, and intimate the design and foretel the effect of his mission, uniformly speak of him as coming to restore peace on earth, and to promote the best temporal and spiritual interests of mankind. They give him the title of "the Prince of peace."* They declare, that "of the increase of his government and peace

* Isaiah ix. 6.

there shall be no end."* They describe the genius and auspicious influence of that dominion which he will exercise, (after the oriental manner) by a beautiful assemblage of exquisite and expressive imagery ; comparing its effects in reconciling the most hostile, and reforming and taming the most savage dispositions, to a softening of brutal natures ; to " the wolf and the leopard, no longer fierce, lying down with the lamb and the kid ; the calf and the young lion led in the same peaceful band, and that by a little child ; the heifer and the she bear feeding together, and lodging their young, of whom they used to be so jealous, in the same place ; and all the serpent kind becoming so harmless that the sucking child may safely put his hand on the basilisk's den, and play on the hole of the asp."† Finally, it was promised that the Messiah should come to publish peace,‡ and to establish with mankind " the covenant of peace."||

* Isai. ix. 7.

† Isai. xi. 6—9. " The Greek and Latin Poets have painted their Golden Age in very beautiful colors, but the exquisite imagery of Isaiah stands unequalled and inimitable."

SMITH'S *Summary View of the Prophecs*, page 39.

‡ Isai. lii. 7. Nahum i. 15. || Isai. liv. 10. Ezek. xxxiv. 10.

by exciting every virtue, and cherishing every disposition conducive to the mutual interests, and conciliatory of the mutual regards of mankind.

ONE great object of christianity is to open the heart, improve the social affections, and render man benevolently disposed towards all his fellow beings ; to promote the most friendly intercourse and kind offices ; to establish human society in peace and good order ; and to contribute to the security, comfort, and true enjoyment of this life, as well as to lead men to eternal happiness and glory beyond the grave. The system itself is universal benevolence and philanthropy. Its pacific nature and amicable tendency will clearly appear, if we examine its general structure, or consider the spirit of its laws. It recommends an affectionate temper and demeanor, represses ill will and injuries of every kind and degree, and forbids every act by which the peace or enjoyment of our neighbor may be interrupted. “ Follow peace with all men ;”* “ if it be possible, as much as lieth in you live peaceably with all

* Heb. xii. 14.

men ;* “ have peace one with another ; † study the things which make for peace ; ” ‡ are familiar and frequent injunctions, are lessons which perpetually recur in the writings of the New Testament.

By enjoining it upon us to do unto others as we would they should do unto us, it regulates the practice of all the known social duties ; prescribes the proportion and ascertains the measure of justice, mercy, or benevolence which we ought to mete out to others upon all occasions, and makes even the principle of self-love the most effectual means of pointing out and prompting us to acts of honesty, humanity, and justice. By bidding us love our enemies, bless those who curse us, do good to those who despitefully use us, and pray for those who persecute us, it restrains the resentful passions, prevents retaliation and revenge, and leads to reconciliation and peace.

So that in this religion there is nothing hostile to the peace of society, or the happiness of mankind : But, on the contrary, all its

* Rom. xii. 18. † Mark ix. 50. ‡ Rom. xiv. 19.

influence is on the side of human felicity. And it is certain, that, the more christianity is known and followed, the more will men become improved, and the fewer will be their contentions, corruptions and crimes: The more mild will be their governments, the more equitable their laws, and the more secure and lasting their national prosperity.

IN every country over which christianity has spread its peaceful and conciliating influence, it has meliorated the whole constitution of society; rectified its general codes and institutions; mixed with the civil arrangements and social habits of life; and displayed its effects in common transactions and private intercourse, in every scene of public engagement or domestic enjoyment. "It has softened the tyranny of kings and the rigor of the laws; and restrained the pride of ambition, the horrors of war, and the insolence of conquest."* Thus has it been the cause of genuine and efficient benefit to mankind. And we may confidently assert, that, were the gospel universally received, rightly understood, and conscientiously practised, under its mild

* PORTEUS.

dominion, there would be no wars nor fightings; no tyranny, civil or religious; no injustice, envy, nor malice; no public or private wrongs: But peace and love, freedom and benevolence, would bless the whole world. What a change would take place in the condition of mankind, were christianity to obtain such an extensive influence, such a glorious triumph! How prosperous and happy would all nations be in "the abundance of peace!"

SUCH is the peaceful genius and tendency of the christian dispensation!

I WILL now close my discourse by observing that the language of our text is also the expression of *FREE MASONRY*.

THIS institution inspires its members with the most exalted ideas of God, and leads to the exercise of the most pure and sublime piety. A reverence for the supreme Being, the grand architect of nature, is the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues.

D

IT interests us, also, in the duties and engagements of humanity; produces an affectionate concern for the welfare of all around us; and, raising us superior to every selfish view, or party prejudice, fills the heart with an unlimited good will to man.

ALL its plans are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, sweetening the dispositions, and harmonizing the discordant interests of men; breathes a spirit of universal love and benevolence; adds one thread more to the silken cord of evangelical charity which binds man to man; and seeks to intertwine the cardinal virtues and the christian graces in the web of the affections and the drapery of the conduct. In its bosom flows cheerily the milk of human kindness; and its heart expands with love and good will. It wears "the ornament of a meek and quiet spirit." In one hand it holds out *the olive branch* of peace; and in the other the liberal donation of charity.

WHILE Masonry thus aids the cause of virtue by giving additional weight to moral obligations; it promotes public happiness, by

enjoining a ready submission to the wholesome laws and regulations of civil society.

In all countries, and in all ages "*the true and accepted*" have been found to conduct as peaceable citizens, and acknowledged to be the firm and decided supporters of good order, government, and religion. How much, then, are we surprized to find opposers to an association whose whole law is peace, and whose whole disposition is love; which is known to discourage by an express prohibition the introduction and discussion of political or religious topics in its assemblies; and which forbids in the most positive and solemn manner all plots, conspiracies, and rebellions. But, notwithstanding the ignorant mistake, and the prejudiced censure the society, we are persuaded that its *real* character is too well known, and its credit too well supported, to be injured by their misrepresentations, or destroyed by their invectives. When they charge us with demoralizing principles, we will tell them that some of the most orthodox and respectable *Clergymen* are of our order; and when they impute to us disorgan-

izing attempts, we will remind them that WASHINGTON is our patron and friend.

“LITTLE should we deserve the name of *the sons of peace*, if we violated our allegiance as subjects ; much less should we merit the protection of the legislature, if we gave the slightest encouragement to machinations against the national tranquillity, or the poisonous breath of seditious calumny.”* To depart from evil and do good ; uniformly to follow after the things that make for peace, and things whereby we may edify one another ; and to promote, as far as we can, the general welfare of the community to which we belong, and of mankind at large ; is at once our characteristic profession, our duty, our interest, and our praise. And while we thus feel and act, and are thus known to the world, we may be perfectly easy about those unfriendly suggestions which have been propagated against the society ; which, however, none will believe who read

* Dr. WATKINS' charge at the expulsion of a mason in England, who had “peristed in declaiming on state affairs, in a manner which was calculated to excite disaffection to Government.” 8vo. Lond. 1796.

our constitutions, and none will fear who see our conduct.

REMEMBERING, my beloved brethren, that "PIETY TOWARDS GOD the glorious master-builder of the universe, and LOVE TO HUMANITY, are the two grand immoveable pillars which support the fabric of Masonry,"* may your hearts ever glow with the warmest emotions of *piety* and the noblest sentiments of *benevolence*.

I SALUTE the officers and brethren of the lodge this day publicly organized, with fraternal affection. "Peace be unto you, and peace to your helpers."† Pleasant be your hours of private intercourse; blest be their tendency and happy their effects.

UNDER the peaceful shade of your flourishing OLIVE BRANCH may you find refreshment. Fair be its promising flowers, and plentiful its rich fruits! And may the salutary oil it distils, heal all the wounds which care, trouble, or calumny may make in your hearts; and, like the precious ointment on

* Ancient Masonic Constitutions, Chap. 1. §. 2. † 1 Chron. xii. 18.

the head of Aaron, make your face to shine with gladness, and diffuse far around you the grateful and reviving perfume of honor, praise, and glory !

PEACE be within the walls, and prosperity to the interests of every lodge ! Peace to the brethren : And “ may the God of peace himself give us peace always by all means !”

A M E N !

DISCOURSE III.

ON THE PEACEFUL GENIUS OF

FREE MASONRY.

**“Blest are the SONS of PEACE,
Whose hearts and hopes are one,
Whose kind designs to love and please
Through all their actions run.”**

WATTS.

DISCOURSE III.

DELIVERED AT WRENTHAM, OCTOBER 10, 1798, AT THE CON-
SECRATION OF MONTGOMERY LODGE OF FRANKLIN.

ROMANS XIV. 19.

*“LET US, THEREFORE, FOLLOW AFTER THE THINGS
WHICH MAKE FOR PEACE, AND THINGS WHERE-
WITH ONE MAY EDIFY ANOTHER.”*

THE Apostle, perceiving that some diffensions had arisen between the jewish and gentile converts with regard to the perpetuity of the hebrew ritual and the observance of its ceremonies, in this chapter assumes the office of peace-maker. He attempts to allay the uncharitable spirit they discovered, and warmly recommends to the brethren the exercise of mutual forbearance, candor, charity, and love. And to restrain their censoriousness, and shew them the impropriety of judging and condemning each other, he reminds them that they must all stand before the judg-

ment feat of Christ, to whom alone men are accountable for their religious principles and conduct.

THE passage chosen for our text is one of his friendly cautions. It calls them away from emulations and strife, and solicits their utmost endeavors in the promotion of mutual peace and edification.

THE recommendation is proper, not only for those to whom it was immediately addressed, but for christians in all ages. Indeed, so long as men will think and act differently, and dislike and displease each other for doing so ; so long as jarring interests and discordant passions divide and disturb them ;— so long will it be necessary to recal their attention to the duties of love, the advantages of union, and the charms of peace. And such is the humble object of the present discourse. In pursuing it, I shall attempt to explain the duty here recommended, in general terms ; and then shew how it belongs to *us* in our INDIVIDUAL, SOCIAL, CHRISTIAN, and MASONIC characters.

1. To pursue the things which make for peace and mutual advantage, is, in general terms, to endeavor so to demean ourselves, in the various stations and offices of life, as to promote a friendly understanding and correspondence among those with whom we converse ; and to prevent, as much as possible, all mistakes and jealousies, all contentions and strife.

SUCH are the imperfections of our nature, such the diversities or prejudices of our education, and in such different lights do we see the same thing, that it is not probable we ever should concur exactly in the same opinions. Yet that we should make allowances for these things, and exercise charity and candor for each other, is but reasonable and just : especially since the things in which we all agree are vastly greater and of higher importance than those in which we differ. Therefore, to censure or condemn others, because they think differently from us in small or indifferent matters, is as unreasonable as to be dissatisfied with them because they have not our features or complexion.

BUT, to be more particular,

H. IN order to promote the amicable and pacific disposition and conduct our text recommends, we ought, as INDIVIDUALS, to make it our habitual endeavor to cultivate and cherish all those mild and friendly dispositions which bring serenity into our own bosoms and diffuse it to all around us ; and to suppress and restrict all those inclinations and passions which inflame our sense of injuries, or excite a spirit of resentment, unkindness, or animosity. Every lust, passion, and inordinate affection, tends to create discord and sow dissension. From pride cometh contention ; from ambition, wars and fightings : and discontent, envy, anger, and malice, are those roots of bitterness which spring up and are fruitful in all the disorders of private, social, and public life.

WHOEVER is not at peace with his own self, will never be at peace with his fellow creatures.

IF the heart be full of rancor, the conduct will be full of malignity.

BUT he who is kindly affectioned, who hath the rule over his own spirit, will be under no temptation to disturb the peace of his neighbor. His carriage will be always inoffensive, his manners gentle, and his conduct obliging. And thus will he conciliate universal estimation and love, aid the cause of general harmony and peace, and edify all around him by his good disposition, example, and conduct.

III. IN our SOCIAL character and relations we ought, also, to pursue the plans of peace and mutual edification.

MEN are born for society, and designed as helps and comforts to each other. Strifes and debates, resentment and wrath, are discordant with this original destination and intent. They unsocialize man. They are destructive of all union and harmony.

THE very nature and situation, the interests and happiness of mankind, shew the importance and necessity of pursuing the things which make for peace, and things wherewith one may edify another.

THE duty itself implies mutual love and charity. He who observes it will be kind and condescending. His heart will glow with benevolence. His arms will be extended to the large embrace of philanthropy, or the liberal bestowment of generosity. In his intercourse with his fellow men he will shew the most obliging attention to their concerns, and the most active readiness to promote their welfare. He will not needlessly give nor take offence. He will use great compliance in all matters of indifference, and rather suffer inconvenience than excite uneasiness. He is not easily provoked, but suffereth long and is kind. He expects to meet with little affronts, and to have to deal sometimes with disobliging tempers. But he is not apt quickly and upon every slight occasion to conceive a displeasure, or to take fire at every provocation or neglect. He will pacify the resentful by a soft answer, or disarm them by an obliging courtesy. In short, he is desirous and ready upon all occasions to make up differences, to rectify misunderstandings, to soften prejudices and to restore harmony and good will between any persons and in

any cases which fall within the compass of his knowledge.

SUCH is the character of him who endeavors as much as lieth in him to live peaceably with all men, and to promote their peace and welfare.

As members of *civil society* it becomes us, likewise, to lead quiet and peaceable lives; to promote the public tranquillity and prosperity; to pay a due regard to the laws of our country, to shew a high respect to our rulers, and a generous confidence in their wise administration, to avoid a factious and party spirit;* and, by proving ourselves at all times the friends of order and of peace, to build up and sustain our national security, liberty, and independence.

IV. CHRISTIANS, more especially, should follow after the things which make for peace and tend to mutual edification. They owe this to the common cause of the gospel.

* "Donare inimicitias Reipublicæ"—to sacrifice all private animosities and discords to the public good, was the advice of the antient Romans for the security of their civil state.

They are by their profession all "members of one body," called "in one hope," servants of "one Lord," disciples of the same heavenly teacher, instructed in "one faith," introduced in "one baptism," and consecrated to the "one God and father of all;" partakers of the same promises, and fellow heirs to the same glorious inheritance. What bonds of union are these! What considerations can prevail to divide those thus connected together by the most sacred ties! Shall they not always love with "one heart and one soul," and "keep the unity of faith in the bonds of peace!" Convinced of the propriety of such a temper and conduct of love and charity, let us, my fellow christians, make it the fixed purpose of our hearts to avoid all strifes and contentions; to sacrifice all little party distinctions for mutual edification, for advancing the common interest; to cultivate and cherish the kind affections; and to do all in our power to promote and preserve concord and unanimity, harmony and peace, that we may "excel to the edifying of the church," and in the "love of the

brethren.”* And be it remembered, that, while we follow after the things which make for peace, we adorn the holy religion we profess, as well as evidence to the world that we belong to that Jesus who is “the Prince of peace,” and who has said that all men may know his disciples by the love they bear to one another. So that LOVE is the *badge* and *mark* of the true christian: PEACE is his *disposition*, and EDIFICATION his *desire*.

ACKNOWLEDGED and accepted in this character as the “children of GOD,” may we all hereafter share “the fruits of righteousness which are sown in peace for them that make peace,” in a world where goodness flourishes in bliss eternal!

v. *LASTLY*. AS MASONS let us never neglect to pursue the things which make for peace and mutual edification. The very genius and design of our institution assign us

* Pope Alexander, in a letter recommending Peace between the Kings of France and England, in 1162, has the following excellent remark: “Inter cætera bona, quæ hominem amabilem proximis, et placidum Deo reddunt, illud specialiter acceptum fore credimus, quod caritatem cordibus inserit, et animarum vinculum operatur.”

RYMER, *Fœdera*, tom I, p. 21.

this duty : its credit and prosperity demand it of us. Recollect for one moment, my brethren, the peculiar spirit, the appropriate object of our association. Is it not to form us to the habits and the most liberal exercise of charity and candor, forbearance and placability, humanity and peace ? Are we not instructed to wear “ the ornament of a meek and quiet spirit,” and to retain “ the law of kindness in our mouth ?” Are we not instructed not only to “ dwell together in unity,” but to “ follow peace with all men :” not only to “ bear one another’s burdens,” but to “ fulfil the whole law of love :” not only to make the kindest allowance for a brother’s infirmities, but to condescend to the peculiarities of other men, excuse their imperfections, and apologize for their failings ? Yes ! We are taught to suppress private prejudices and party spirit ; to forget animosities and to listen to the voice of reconciliation ; to soften into gentleness and complaisance, sympathy and love ; and to prepare for all the duties of universal benevolence. And must not the cultivation of such dispositions and habits have the most happy influence on general society ? Must

not men thus instructed be the friends of social tranquillity and public happiness? Certainly! And FREE MASONS have always proved so. For ages they have maintained this character and merited this praise. And we may be assured that all suspicions or declarations to the contrary, are unfounded, undeserved, and unjust. Be it your care, my beloved brethren, to shew that they are so, by a conduct that will reflect honor upon the order. Shun whatever would fix a stigma on its character, or raise a doubt of its worth. "Walk in wisdom towards them that are without." Do not needlessly excite their jealousies, nor willingly provoke their displeasure. Convince the world, by an amiable deportment, a wise demeanor, and a good example, that while Masonry discourages all imprudence and forbids all vice, it assists the progress and the perfection of human virtue and happiness.

THE officers and brethren of the lodge this day consecrated will be pleased to accept my affectionate salutations.

I CONGRATULATE you on the auspicious occasion! May all joy and happiness ever

attend you ! May the beautiful edifice* you are erecting, be the sanctuary of *PIETY*, the asylum of *VIRTUE*, the delightful abode of *LOVE* ! There may *WISDOM* exalt her throne : there “ reign *SILENCE* and *PEACE* !” And may you improve the instructive *lectures* of the craft to the best purposes, and with the happiest effect ; till, having *passed* the trials of this probationary state, you shall be *raised* to the temple not made with hands, eternal in the heavens, where all is harmony, and love, and bliss, uninterrupted and eternal !

“ *FINALLY*, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace be with you !” *Amen.*

* The members of Montgomery Lodge have erected and are finishing a large and handsome building for their Assemblies, in the town of Franklin.

DISCOURSE IV.

ON THE CHARITABLE PURPOSES OF

FREE MASONRY.

DISCOURSE IV.

ON THE FESTIVAL OF *St. JOHN THE EVANGELIST*; FOR THE
PURPOSE OF CHARITY.

REMOTE from those contests and revolutions which make Europe one vast *aceldama*, we, my brethren, have opportunity, in these happy retreats of liberty and peace, to unite in those mild plans whose unostentatious object is charity, and whose humble effect is individual and social benefit. And we now assemble to celebrate the festival of "*the disciple whom JESUS loved*"—*HOLY SAINT JOHN*, the patron of our order; with the more express purpose of calling into exercise *the virtues which JESUS loved*; *BENEVOLENCE AND CHARITY*; the distinguishing characteristics of the masonic institution.

WERE there nothing congenial in the sentiments of the liberal, were there noth-

ing assimilating in the tempers of the benevolent, that mind must surely be warped from every generous impulse of humanity, which is not gladdened at the fair occasion the present offers of congratulating the progress of a society formed with the express design of lessening the aggregate of human misery and increasing the sum of human happiness.

THIS is your solemn, yet joyous festival, my brethren. Not the feast in which appetite is pampered or sensuality indulged; but where the moral taste is gratified, and the bowels of mercy refreshed: the feast to which the poor and the afflicted are invited, that their wants may be supplied and their hearts comforted.

So well am I assured of your readiness to every good work of hospitality and beneficence, that I have little else to do than to assist your kind offices and second your endeavors. In my present address, I pretend not to instruct you in a duty already familiar and in happy operation; but shall only take the liberty of "stirring up your pure minds by way of remembrance," and of pointing

out those channels in which your bounty will flow with the most certain advantage and permanent effect. As a text to my discourse, (if it be not too late to introduce one,) I would use those words inserted in the 35th verse of the xxvth chapter of *LEVITICUS*.

—“ *IF THY BROTHER BE WAXEN POOR AND FALLEN INTO DECAY WITH THEE, THOU SHALT RELIEVE HIM, YEA THOUGH HE BE A STRANGER OR SOJOURNER, THAT HE MAY LIVE WITH THEE.*”

THIS is the admirable injunction of the jewish legislator. He had been stating the law for the institution of the *jubilee*, or year of liberty. This was to take place every fiftieth year. It was a season of national rest, festivity and joy. Care ceased and labor was suspended. The ground remained untilled, and whatever it spontaneously produced belonged to the poor and needy. Slaves were manumitted, captives released, and prisoners set free. All debts were cancelled, all controversies adjusted, all law-suits terminated. Mortgaged and alienated estates reverted back to their original owners; for

these were so entailed that the right heir could never be wholly excluded from his patrimony. This law was intended to preserve a perfect distinction of tribes and families; to fix the Jews in Canaan, and attach them to the country; to cut off the means and suppress the greediness of heaping up wealth; to prevent the rich from oppressing the poor; and to preserve, as much as possible, the equality of their fortunes and condition.*

BUT to guard against the uneasiness such a liquidation of debt and reversion of property might occasion; or rather, to prevent any from the necessity of incumbering or alienating their estates to get a livelihood; it was made a solemn requisition that the more fortunate and opulent should exercise the utmost charity and compassion to their brethren under decay; contribute to their relief by every means in their power; and

* For this end their *genealogical records*, were, of necessity, to be carefully kept, that they might be able to prove their right to the inheritance of their ancestors. By this mean, in after times, the family of the Messiah was readily and fully ascertained, to be, as the prophets had foretold, "of the tribe of Judah and lineage of David."

CUNÆUS, *de Repub. Hebr.* lib. 1. c. 3.

lend them money, if they desired it, to be repaid as they could make it most convenient, and without demanding any thing for its use. They were bidden to extend their assistance even to *strangers* and *sojourners*, as well as neighbors and fellow citizens : for the exercise of benevolence should not be confined to kindred nor limited to place ; every human being who needs, has a claim to its regards.*

SOME of the beforementioned regulations, to be sure, were peculiarly accommodated to the Jewish commonwealth, and are not applicable to any other condition of civil society : but the disinterested and generous principles on which they are founded belong to THE PERPETUAL CODE OF HUMANITY.

ALTHOUGH an equalization of property and a community of goods was attempted among the first Christian converts,† yet it is

* "Charity is a complete and consistent thing. It is not a *segment* but a *circle*. Its affections stream from God, as their *centre* ; all mankind compose their *circumference* : they go forth, not only in one, but in all directions towards the production of others good."

FAWCETT.

† Acts ii. 44, 45 ; and iv. 32.

evident that it was not intended that the circumstances of mankind in after ages should thus be adjusted. Special reasons made it expedient *then*, which would never operate again.

IN fact, a perfect equality of station and possession, however pleasing in theory, is not reducible to practice. Mankind are too corrupt and selfish for such a condition to continue long, were it once introduced. The strong would soon take advantage of the weak, and filch by power a larger share from the common stock. Cupidity would accumulate, and avarice prevent diffusion. And, while the industrious increased their property, the indolent would become poor.

BUT even were this equalization possible, it would not be desirable: for it would be incompatible with improvement and unfavorable to virtue. There would be no stimulus to mental application, and no use for intellectual improvement. Industry and indolence would have the same success. Merit would fail of promotion; and performance, of reward. The chain of mutual

dependence, which renders us according to the expression of St. Peter, "subject one to another," would be broken. There would be no room for a reciprocity of kindnesses, no opportunity for the bestowment of charity, and nothing to call into exercise those benevolent affections and tender sympathies which are the ornament of our species and the prolific causes of individual and social happiness.

INSTEAD, therefore, of making any vain attempt to bring the conditions of mankind to a common standard; or indulging any idle wishes that they were more upon a level; it is much more expedient, commendable, and proper, that the rich and the poor, by a mutual interchange of good offices, should contribute to each other's accommodation and comfort; that the abundance of the one should be freely and generously bestowed to supply the wants of the other; and that *thus*, as Saint Paul enjoins, "there may be in some sort an equality."*

HAVE *we* been fortunate in the labors of industry, or successful in the enterprizes of

* 2 Cor. viii. 14.

business; have our stores been increased by the successive seasons of productive years; have our riches been rolled in with the propitious tide, or wafted home by the favoring gale? This is under the auspices of heaven. "Not our hand, nor our might hath gotten us this wealth." It is bestowed by a blessing we did not deserve, and secured from contingencies we could not control; that in its use we might be happy, and make others so too. It is conferred on us by the supreme Proprietor, not to support our indolence or pamper our luxury, not to be hoarded by our avarice, or squandered by our profligacy; but that we might be made "stewards of the manifold grace of God," and almoners of his bounty to the poor.

BUT, as it cannot be expected, that, while the claims are so repeated and the claimants so numerous, even the best disposed and most liberal individual can satisfy all their wants; it has been found advisable to form an association, which, uniting the means of the provident and the bountiful, might collect their contributions and their "alms into a store house" of supplies for numbers. And

this, my hearers, is one main design of the society whose anniversary festival makes this day the jubilee of humanity.

THOUGH the manner and the measure of our charity be a profound secret, yet it is generally known that our institution establishes a fund for charity, and provides resources for the unfortunate ; and that it superadds to the common law of our nature and the express injunctions of religion another reason for the exercise of benevolence, and another motive to the bestowment of generosity. And you, my brethren, have often felt with what engaging and persuasive emphasis the importance of *BROTHERLY LOVE, RELIEF, AND TRUTH*, are inculcated in our lectures. The first renders us *affectionate*, the second *generous*, the third *just*. To brotherly kindness is added charity ; and both are crowned with fidelity, and secured with justice.

OUR excellent *BOOK OF CONSTITUTIONS* has asserted,* what I am sure your own hearts witness, that, “ to afford succor to the distressed, to divide our bread with the industri-

* Chapter i. Section 3.

ous poor, and to put the misguided traveller into the way, are duties of the craft, suitable to its dignity and expressive of its usefulness. But, though a Mason is never to shut his ear unkindly against the complaints of any of the human race, yet, when a *brother* is oppressed or suffers, he is in a more peculiar manner called upon to open his whole soul in love and compassion to him, and to relieve him, without prejudice, according to his capacity."

THE present occasion, which reminds you of the benevolent purposes of our association, prompts you to inquire if *any brother be waxen poor* through misfortune, or *fallen into decay* through sickness, that you may repair his losses or relieve his distress? If any *stranger or sojourner* from a foreign land need the welcome of your hospitality or the assistance of your bounty, *that he may live with you*? If the desolate widow of some deceased member be in necessitous circumstances, or his helpless orphans require protection or maintenance? These are the tender inquiries of the day. Here are the channels opened for the current of your affection, and the bestowment

of your charity. Here your compassion may operate without restraint, and your benefactions be applied in the worthiest manner. You may have the pleasing reflection that you supply the necessities of those who are allied to you by the most endearing ties, and discharge one of the characteristic duties of the masonic institution.

WHEREFORE, my brethren, do you carry *corn, wine, and oil* in your processions, but to remind you, that, in the pilgrimage of human life you are to impart a portion of your *bread* to feed the hungry, to send a cup of your *wine* to cheer the sorrowful, and to pour the healing *oil* of your consolation into the wounds which sickness hath made in the bodies or affliction rent in the hearts of your fellow travellers?

HASTEN, then, to perform these affectionate services; and “thus fulfil the whole law of love!” “The blessing of those who are ready to perish will come upon you,” accompanied with the approbation and followed by the reward of the DIVINE PHILANTHROPIST. “Then, in that awful day, when the secrets

of all hearts shall be disclosed, the gazing multitude who have curiously inquired *our* secret shall be astonished to know that *the greatest deep of Masonic secrecy was THE UNPUBLISHED ACT OF DOING GOOD!*"* The memorials of your beneficence will prove your passport to the blissful seats of eternity ! You will be received to that glorious society where there will be no necessitous objects to excite compassion ; but where your bounty to such on earth will meet a liberal recompence, and the divine principle of charity forever remain a sacred band to unite us to one another and to THE GOD OF LOVE who is the spring of immortal joy !

* REV. JETHRO INWOOD'S SERMONS, p. 247.

DISCOURSE V.

FREE MASONRY GLORIFIED.

DISCOURSE V.

BEFORE A CHAPTER OF ROYAL-ARCH MASONS.

HE THAT HATH AN EAR TO HEAR, LET HIM HEAR, what the great high Priest of our profession hath promised,

REVELATIONS II. 17.

TO HIM THAT OVERCOMETH WILL I GIVE TO EAT OF THE HIDDEN MANNA, AND I WILL GIVE HIM A WHITE STONE, AND IN THE STONE A NEW NAME, WRITTEN, WHICH NO MAN KNOWETH SAVING HE THAT RECEIVETH IT.

THIS sublime promise has a peculiar significance to those who have been admitted within the veil of the masonic temple.

WITH that caution which becomes me in addressing a mixed audience, I will take the liberty of explaining the passage, for the purpose of pointing out those motives which

it suggests to a patient perseverance in the ways of well doing.

THOUGH this chapter of the Apocalypse, and the one preceding, be particularly addressed to the churches of Asia, yet the threatenings and the promises they contain are introduced with a solemnity which bespeaks them intended for the caution and encouragement of christians in general in all succeeding ages, so long as the vices they reprove and the virtues they commend shall be found in the world.

“EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea the deep things of God.”* These inconceivable glories are described to us in a way conformable to our narrow intellects. Were spiritual and heavenly joys represented as they really are, and defined by their own proper names and qualities, we should be utterly

* 1 Cor. ii. 9, 10.

unable to comprehend them, and therefore very incompetent judges of their value. In condescension, therefore, to our limited faculties, such metaphors are used in the holy scriptures in revealing to us "the hidden mysteries" of the future life, as are within the comprehension of the human mind, and, in some sort, accommodated to the feelings and wishes of the human heart. Among these is the promise of our text, which I shall now proceed to explain.

WITHOUT quoting the various conjectures of commentators and critics into its meaning, all of which I shall take the liberty to reject as contradictory or inapplicable; I shall at once state what I conceive to be the import of the passage.

1. THE first part of the promise has undoubtedly a reference to that miraculous provision made for the children of Israel in the wilderness by the immediate hand of God. The "hidden manna" alludes to that sample of this bread which was laid up before the Lord in the ark of the covenant:* and by it is intended "that meat which endureth

* Compare Exod. xvi. 33. Heb. ix. 4.

unto everlasting life," that spiritual food with which the soul shall be amply supplied in the heavenly state, where all its refined desires shall be fully gratified.

"LORD evermore give us this bread!" When the laborers shall be called from work to refreshment, and the Grand Master shall close the earthly lodge to open upon the first step of eternity, may we be admitted to the privilege and raised to the honor of eating and drinking with him at his table;* and be abundantly satisfied with the goodness of his house, even of his holy temple!†

II. THE other clause of the verse we are considering relates to a particular custom among the antients with which they commenced and perpetuated a refined friendship. For this purpose the contracting parties took a small piece of bone, ivory or stone, and dividing it into equal and similar parts, one of the persons wrote his name upon one of these, and his friend upon the other; and they made a mutual exchange. This little ticket, or "keep-fake," was retained as a sacred pledge and remembrancer of an

* Luke xxii. 30.

† Psal lxx. 4.

attachment the most sacred and inviolable, entire and permanent, that could be formed. Including the *word, sign, and token* of an endeared fraternity, it was the mean of ascertaining the object of the heart's affections after many years absence, and of securing for him a welcome to the privileges and a share in the endearments of hospitality and love. Of course the token was carefully preserved. Though, in itself considered, of smallest worth; yet, as the memorial of a highly esteemed friend, as it renewed those kind emotions of which he was the object, and called up a history on which the heart delighted to dwell, its value became inestimable. And lest some one else should take the advantage of it, the possessor kept it with great privacy, and cautiously concealed from every one the name or mark engraved upon it.

SUPPOSING our text to relate to this custom; what a delightful train of ideas does it suggest!

IN a *spiritual sense*, the promise is to this effect, that *THE MAN OF TRIUMPHANT VIRTUE SHALL BE REWARDED BY THE FAVOR AND FRIEND-*

SHIP OF HIS DIVINE REDEEMER. This truly pleasing assurance is also given or implied in several other passages of the New Testament, “not in the language of mere affirmation only, but in a great variety of figurative, animated expressions, so as to convey to the imagination as well as to the reason and judgment, the liveliest and deepest impressions of its truth and import.”* Here we perceive the affections of the heart directed to the scene of their noblest exercise ; and the virtues of the christian character ripening for a sphere of exalted bliss. And here we are assured that in another and better world the true follower of Jesus shall be admitted to a friendship, the pledges and the privileges, the satisfactions and the glories of which, can be felt, understood, and realized *only by the honored and highly favored receiver.*

To use the words of Doctor *YOUNG*, on a similar subject ; “Is not this almost too much for human modesty to mention, for human frailty to credit ; and oh ! is it not far too much for human gratitude to leave

* Consult John xv. 1, 2. xxii. 30. Rom. viii. 29. 2 Cor. iii. 18. xii. 17. Rev. iii. 20. xix. 9.

unproclaimed, unadored ! O blessed revelation that opens such wonders !” What encouragement and hope are here ! Who would exchange the frame of mind which even the bare anticipation of such happiness produces, if nature could support it, for any other ? Who is there that would not wish to be of the number thus distinguished ? Who but would be glad to have his fidelity thus acknowledged, his virtue thus rewarded, his eternal interests thus secured ? What joy will transport thy heart, *CHRISTIAN*, at this pleasing transaction ! How will the sons of God congratulate thee upon this most honorable testimony to thy integrity and fidelity ! How will thy fellow saints rejoice with thee in mutually sharing the commendation and friendship of the best of beings !

IN this view, how great, how excellent, is the christian profession ; how high and dignifying the work of life ! What can be a nobler object of pursuit than the friendship of Jesus ! What more worthy method of pursuing it than by steadfastness and perseverance in the ways of well doing !

THE mutual operations of sincere and virtuous affection, even in this world, though often weak and intermitting, are accompanied with so much satisfaction, that, next to the consciousness of doing well, assurance of the divine approbation, and the hope of heaven, it is the greatest enjoyment we have. But, sweet and endearing as it may prove, it partakes so much of human imperfection, is so liable to interruption, and may so soon be suspended by death, that we cannot rest in any earthly connection, as completely satisfying, undisturbed, or secure. But the heavenly union has none of this alloy, none of this uncertainty ; it is perfect, indissoluble. "The joy hereafter to be revealed" is substantial and sincere ; large as the capacities of our immortal souls, and lasting as the duration of eternity !

IF there be such a state of future happiness as we have been describing, such a sublime connection with all that is perfect and great in the universe, there is nothing worth a single thought compared with making provision for it. Highly necessary is it to begin to be that which we hope to be forever, and

to enter upon that way of living in which we hope to live to all eternity. "Every man who hath this hope purifieth himself as Christ the Lord is pure."

ASSURED that he acknowledges those only as his *friends* who do whatsoever he commandeth ;* should we not be ready to yield a constant obedience to all his requirements, "and follow all his will?" Knowing that "the secret of the Lord is with them that serve him ;"† should we not *now* cultivate the favor, and secure an interest in the love of that Being, whose future friendship is the ambition of our souls, "the prize of our high calling?" How ought we to maintain, in the whole of our deportment, that purity and dignity which become an expectation so noble ! How desirous should we be of a nearer assimilation with our exalted friend, remembering that "he who is joined with the Lord is of one spirit."‡

MAY GOD teach us more of that hidden wisdom which they only know who are

* Joh. xv. 14.

† Psal. xxv. 14.

‡ 1 Cor. vi. 17.

truly initiated into real christianity ! “ that our hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God the father, and of Christ, in whom are hid all the treasures of wisdom and knowledge.”*

To you, my beloved and venerable companions, who are acquainted with the meaning and uses of the distinguishing symbol of the *MASTER MARK MASON*, the explanation of this passage and the antient custom to which it alludes, will be very instructive and encouraging.

*“ Mark Masters all appear
 Before the chief O’erfeer ;
 View there the stone,
 On which appears the name
 That raises high the fame
 Of all to whom the same
 Is truly known !”*

THE stone which bears “ the mystic word” is legible only by those who have been taught the interpretation : by others it is

* Coloss. ii. 2, 3.

rejected as insignificant, or considered as “ a stone of stumbling and a rock of offence.”

THOUGH, therefore, you say to the inquisitive, as the angel to Manoah, “ Why askest thou after my name, seeing it is secret ?” to you it is known as the symbol of your expected reward. You learn the honor of having “ your names written in heaven.”* You indulge the cheering hope, that, though distance divide or death interrupt the union of virtuous minds, it will be renewed in a more improved form when you shall meet again in *THE MOST HOLY PLACE*, and be *companions* forever.

OFTEN let us think of that glorious society amongst whom we are enrolled as members ; rejoice in the privileges and honors which result from such a relation to it ; and aspire to the dignity and felicity promised to those who shall feast upon “ the heavenly manna,” and be “ called by the new name which the mouth of the Lord shall name !”† Then shall we not only “ have fellowship with one

* Luke x. 30.

† Isai. lxiii. 2.

another," but "our fellowship will be with the Father, and with his Son Jesus Christ."^a

LET the hopes of meeting with this great reward, animate us in all our toils and labors through the wearisome pilgrimage of this life, and encourage us in the practice of those duties and to the acquirement of those virtues that may render us meet to be partakers of it. Let us rise from the love of man to the love of God : and let us so cultivate human friendship as at length to become worthy of the divine !

^a 1 Joh. i. 37.

DISCOURSE VI.

MASONIC EMBLEMS EXPLAINED.

DISCOURSE VI.

DELIVERED BEFORE THE OFFICERS AND MEMBERS OF KING
SOLOMON'S LODGE IN CHARLESTOWN, JUNE 24, 1796,
BEING THE FESTIVAL OF ST. JOHN THE BAPTIST.

MATTHEW x. 16.

*BEHOLD I SEND YOU FORTH AS SHEEP AMONG
WOLVES: BE YE THEREFORE WISE AS SERPENTS
AND HARMLESS AS DOVES.*

IN these words our Saviour addressed his apostles, whom he sent forth into the world to teach and to recommend his religion by their instruction and example. At the same time he very frankly warned them of the dangers to which they would be exposed, and counselled them how to conduct so as to shun, or to bear, the opposition they must expect. Making a strong and expressive allusion to the known qualities of some of the inferior animals, he bid them take a hint of the expediency of patience from the

sheep, a lesson of wisdom from the serpent, a recommendation of harmlessness from the dove. Such allusions to sensible objects was one of the earliest, the easiest, and most engaging methods of instructing mankind in moral and divine truths. Assembling images from nature, it speaks to the understanding by the senses. These pleasing illustrations lead us, by an easy process, to form the most important, and often times the most sublime ideas, from things most familiar and intelligible. Hence the loftiness of style and sentiment, the rich imagery, the animated description, the enchanting grace, which pervade and embellish all the productions of the East. And hence the admirable tissue of allegory and metaphor with which they decorated wisdom and virtue. This method of imparting the most sage and salutary lessons was, by our Lord, repeatedly used with the happiest efficacy. Our text is a pleasing instance. The purport of the advice it contains is, that his disciples should act with prudence, caution, and mildness; and exhibit such traits of inoffensiveness, wisdom, and innocence, as to give no occasion for any thing to be alledged against them or their

doctrine, nor any handle for their being ill used. These admonitions, my hearers, are still important and salutary. No individual person, nor any body of men, can be beyond the necessity of their service. And there is scarcely a day but calls for their exercise and displays their utility. Let me assure myself, then, that this large and respectable assembly will not be displeased if I dwell, a little, upon the important qualities enjoined and recommended in our text : while my beloved brethren of the FREE MASON SOCIETY acknowledge my obedience to their commission, in my public defence and illustration of their primary and favorite principles.

Since he who is "the Mighty Counsellor" hath thought fit to set forth this instruction, to which I would lead you, under the expressive emblems of the SHEEP, the SERPENT and the DOVE, it may be very proper for us to observe what there is in these animals that affords matter for our imitation with reference to our conducting of ourselves in the world;

1. FROM the *sheep* we may learn PATIENCE and SILENCE. These are, on many occasions,

very becoming, discreet, and laudable, but pre-eminently requisite in situations exposed to disingenuous opposition or taunting reproach. In such circumstances the blessed Saviour gave these qualities the expressive recommendation of his own example. "He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth."

II. OUR LORD, designing to join WISDOM and INNOCENCE together, proposes the *serpent* for the one, and the *dove* for the other: to let his disciples know that he allows them so much wisdom as is consistent with innocence, and persuades them to no more simplicity than is consistent with wisdom. A reference is made to the *commendable* qualities of *both*; that what was wanting in one might be supplied from the other; and that from their conjunction might result a perfect wisdom free from all guile, and a well guarded innocence without the least mixture of indiscretion. This would produce a character at once superior to the iniquitous contrivance of fraud and the yielding timorousness of mental imbecility; too generous to

impose upon others, and too cautious to be imposed upon.

WHATEVER skill or prudence we may possess separate from inoffensiveness, our skill is dangerous, and our prudence ineffectual: the former may terminate in destructive mischief, and the latter degenerate into contracted selfishness. Wisdom without innocence turns into craft and cunning, and simplicity without wisdom is mere folly.* So hazardous, also, is our situation amidst the corruptions of the world, that even blamelessness yields not security:† it will only expose us unless it be guarded by discretion. The christian fathers often insist upon both of these, and join them together. “Let no man impose upon you, saith Ignatius,‡ and see that you do not impose upon any one.” Jerom thus recommends;|| “have the sim-

* “Scientia, quæ a justitiâ et honestate sejuncta est, caliditas potius quam sapientia est appellanda.” CICERO de off. l. 1.

† “Prudentia, absque simplicitate, malitia est: et simplicitas, absque ratione, stultitia nominatur.” HIERON. super Oseam.

‡ “Parum tuta per seipsa probitas est.” SALLUST.

§ IGNATIUS, epist. ad Ephes.

|| “Habeto simplicitatem columbæ, ne cuiquam machineris dolos; et serpentis astutiam, ne aliorum supplanteris insidiis.” HIERON. epist. ad Paulin.

plcity of the dove, that thou mayest not contrive to cheat any one ; and the wariness of the serpent that thou mayest not be supplanted by the snares that others lay for thee." Gregory Nazianzen said of his father that " he neither suffered the wisdom of the serpent to degenerate into cunning, nor the innocence of the dove into indiscretion ; but made up one complete kind of virtue from the union of both together."* This union he afterwards describes under the name of " goodness combined with understanding : " by Hilary it is called " wise simplicity."† It is this union of WISDOM and INNOCENCE which perfects the character of man. It gives him all that commands respect and conciliates esteem ; all that is venerable, and all that is lovely. The injunction, then, may bear repeating, that we blend the wisdom of the serpent without its malignity, with the innocence of the dove without its filliness. In short, to designate our wisdom as coming *from above*, it must be " first pure, then peaceable, gentle, easy to be intreated, full of

* GREGOR. NAZIANZ. Orat. 19.

† " Sapiens simplicitas."

mercy and good fruits, without partiality and without hypocrisy.”

THESE hints for the better understanding of the text being premised, let us proceed to consider these things separately ; that is to say, let us instance wherein we may lawfully imitate the wisdom of the serpent, or advantageously display the harmlessness of the dove.

FROM remotest antiquity to the present day the serpent has been remarkable for a peculiar penetration and artfulness,* This rendered him, unhappily, a fit instrument, under the management of the malignant deceiver, to effectuate the fall of man. This natural sagacity was not evil in itself, however the abuse of it, by the devil's means, was unspeakably evil and destructive.†

* See some remarkable stories of the sagacity of serpents, in *PLINY*, Nat. Hist. l. vii. c. 23. 27.

† The character which is given of this animal by the sacred historian, Genesis 3d chapter, may denote rather his gentle, free, and insinuating nature, than any original maliciousness : that, before the fall, the serpent was mild, tractable, and more familiar with man than any other creature ; and strongly intimates that he had won the attention and gained the good liking of our first parents. For when God says he will put enmity between the serpent and woman, the implication must be that there was some sort of kindness and friendship between them before. This was

FROM this disastrous period enmity irreconcilable has subsisted between the serpent and man. It is natural for us to dread even the tool by which we have been wounded, though we cannot predicate guilt of the instrument, or rationally account for our aversion. But this need not prejudice us against the instruction we may hence derive. Let me make the creature which was instrumental in teaching our progenitor evil and misery, instrumental in teaching us, his descendants, good and happiness.*

1. THE first lesson of wisdom we may learn from the serpent is that of PRUDENCE. This animal is said always to endeavor, when assaulted to defend his *head*; he secures *that*, if it be possible, though the body be exposed.†

the sentiment of the ancient and modern Jews, and of several of the Christian Fathers. [See JOSEPHUS, *antiq. lib. 1. c. 2.* Rabbi ISAAC ABARBINEL. R. MAIMONIDES, *more nevochim*, p. xi. c. 30. R. MENACHEM. BASIL, *homil. de paradiso.* DAMASCEN. de fide, l. 2. c. 10.] And it may be well to recollect that the Hebrew word [*gnarum*, whence the Latin word *gnarus*] here translated *subtil* does not signify craft, or insidiousness, but *knowing*; and so the Seventy Interpreters have rendered it: and they employ the same greek word which our Saviour uses in the text we are explaining.

* "Fas est ab hoste doceri."

† "In presentissimo vitæ periculo totum corpus ictibus objiciunt, ut caput occultent atque intactum servent."

PLIN. *nat. Hist.*

It becomes us, in imitation of this, when exposed to danger, to take care to defend and secure the capital, the principal, the chief concern.*

2. WE may learn from the serpent PERSPICACITY and CIRCUMSPECTION. The antients have celebrated all the species for *quickness of sight*.† Hence the poets have placed them as keepers of the garden of the Hesperides,‡ He who has joined *prudence* to his *wisdom* will acquire *these* also. He will look about him : espy both his advantage and his danger ; especially if by discerning the latter he may know how to bring about the former. His watchfulness will either prevent the evil

* " The prudent man foreseeth the evil and hideth himself."

Prov. xxii. 3.

† So the name of the serpent in greek comes from the verb which signifies *to see*.

—————" tam cernis acutum

Quam aut aquila, aut serpens epidaurius."

HOR. lib. 1. sat. 3.

‡ DIOD. 4. OVID, *metam.* iv. 637. ix. 90. HYGIN, *tab.* 30. APOLLOD. iii. c. 5. HESIOD. *theogn.* v. 215.

It is strange that those who have pretended to explain the ancient mythology have not discovered in this fable the lineaments of resemblance to the history which Moses gives of the fall of man. One can surely see here the prohibited apples, the guarded tree, and the serpent.

which is designed against him, or to which he is exposed, or it will enable him to provide against it effectually.

3. WE are taught by the example of the serpent, the advantages of **SECRECY** and **RETIREMENT**. He owes to them his safety and repose. In them *we* may find security, tranquillity, and peace. In the sacred silence of retreat from the world the mind collects its powers and rebraces its energies. There we find leisure, opportunity, and inclination to think and to resolve : and there acquire the ability and the vigor to perform. There, too, we escape from temptation, disembarrafs our perplexities, and get beyond the reach of care. There we acquire the knowledge of ourselves ; hear the “ still small voice ” of reason and of conscience which was drowned in the noise and bustle of life ; and there we find access to the Divinity, “ The eye which seeth in secret ” beholds us with complacency : while the benignity of his love hides us with sheltering safety in the recesses of his pavilion.

4. THE serpent is said to evade the force of the enchanter by laying one ear close to

the ground, and stopping the other by the extreme end of his body.* Let us hence take a hint of caution to shut our ears to the enchantments of pleasure and voluptuousness, the spells of wealth, the delusions of ambition, and the temptations of sin. If we give ear to them we may be seduced from the secure condition of innocence and duty, to the ruinous one of guilt and apostacy.

5. It is observed of serpents that they cast off their old skins in the spring, and a new one succeeds them, and they grow, as it were young again.† It may be proper for us, in imitation of this, to throw aside our rough exterior, and become smooth, pliant, and insinuating. Morosity and austerity are no parts of the wisdom we are recommending. They are “the superfluous matter which must be knocked off.” External embellishment is not to be disregarded. Many people form their opinion at first sight. The out-

* BOCHART. *bieroz. tom. 2. l. 3. c. 6.* CALMET, *dissert. in Psal. lviil. 4, 5.*

† EPIPHANIUS, speaking of this property of the serpent, says, he *puts off his old age.* See also ARISTOT. *hist. an. l. 8.* So the antients represented Æsculapius with a snake in his hand, to signify his skill in renewing men's bodies which had been diseased.

ward deportment should be prepossessing : it should have a polished grace. Then it will prove a kind of letter of introduction to the good opinion of those who have not better means of knowing us. By becoming more agreeable we may render ourselves the more useful. But the man of roughness will be either neglected or despised.

THERE is an inference yet more instructive and important to be derived from this peculiar circumstance in the history of the serpent. We are by it reminded of that MORAL RENOVATION of life our religion enjoins. Would we become "wise unto salvation," we must "put off the old man, be renewed in the spirit of our minds, and put on the new man which is created in righteousness and true holiness,"

AND, then still farther may we extend the metaphor to that more perfect transformation, when our vile bodies shall be changed after the fashion of Christ's most glorious body, and this mortal shall be clothed with immortality.

THESE *three stages* of advance, from unformed roughness to complete perfection,

are understood by my brethren of the lodge in a manner emphatically clear and important. Here they involve some of the sublimest mysteries of Free Masonry. But here a solemn awe pervades my soul : nor would my trembling hand presume to draw aside the veil which hides the bright transcendence of wisdom.

III. LET us turn, my brethren, from ineffable wonders and overdazzling splendors to the contemplation of those mild and lovely graces prefigured to us in the symbol of the *dove*. Thus we cease to gaze at the glorious magnificence of the setting sun, to view the tempered radiance of the starry sky.

WITHOUT dwelling upon particulars, it will be sufficient here to enumerate some of those qualities ascribable to the dove proper for our imitation. At the head of these are HARMLESSNESS, MILDNESS, and INNOCENCE. The bird has always been the emblem of these. Indeed it is so remarkable for being placid and gentle that the ancients supposed it had no gall.* Doves are, also, FAMILIAR,

* PLIN. *nat. hist.* l. 10. c. 34. OVID *metamorp.* l. 7. v. 369. CLEMENS ALEX. *padag.* l. 1. c. 5. TERTUL. *de baptismo*, c. 8. ISIDOR. *orig.* l. 12. CESARIUS, *dial.* 4. ap. 191. HORAPOLLINIS. *hierogl.* l. 2. c. 48.

FRIENDLY, and PEACEABLE. They take injuries rather than offer them. They are likewise signalized for being PURE and CHASTE, very LOVING and very CONSTANT in affection. They seem to have A SOCIAL DISPOSITION, and go in flocks. And they are said to be PITIFUL and COMPASSIONATE.* Such lovely qualities have always insured them the protection and endeared them to the partiality of man. *Lodges* are erected for them near our houses ; and *refreshment* furnished them from our own supplies. And with such pleasing monitors, my friends, before our eyes, shall we not be prompted and allured to every thing amiable, endearing, and kind ? Shall we not soar above each low and sordid scene of vice and wanton folly, and stretch our eager pinions towards the sky ? And, tired with earth and vanity, take to ourselves wings as a dove, and fly away and be at rest !

Thus, my hearers, have I endeavored to convey to you some of the ideas which pre-

* These qualities are alluded to in *Iſai. xxxviii. 14. liz. 12. Nah. ii. 7.*

scated themselves in contemplating our text. I hope the lessons of WISDOM and INNOCENCE, will be allowed a *general application*, although the enumerated qualities of the one and the other are purely Masonic. Not that they are the prevailing features in every Mason's character; for there are bad men among us, as well as amongst christians, and other associations for virtue. These are spots in our, and in their, feasts of charity. But the moralities pointed out are the acknowledged, appropriate, articles of every Mason's creed. In our lodges they are illustrated by the most expressive symbols, recommended by the most engaging examples, and enforced by the most pathetic lectures: while the signet of heavenly TRUTH stamps them, on every yielding, receptive heart, in characters indelible. This solemn declaration I make in the fear of God, as well as love of the brethren. "Let us, therefore, as many as be perfect, be thus minded; and, if in any thing ye be otherwise minded, God shall reveal even this unto you."*

* Philippians iii. 15.

IN conclusion, allow me to observe to you that though you should understand all mysteries and all knowledge, and have not CHARITY, it will profit you nothing. In vain is it, my brethren, that you have been illuminated by a sun more glorious than that which rules the day, if its kindly beams have not warmed and melted your heart to softening of love and generosity. "To do good, then, and to communicate forget not, for with such sacrifices GOD is well pleased." An opportunity is now offered for that liberal bestowment of alms so grateful to the indigent receiver, so honorable to the generous bestower, and so acceptable to the Lord of mercy, who acknowledges the smallest instance of relief done for one of the least of these his brethren as bestowed on himself.

IN pleading for the poor of this town I can use all the emphasis which confraternity in alliance and affection excites. Here are my dearest kindred and friends. Here first I drew the vital air; and with it inhaled a sentiment of partiality for my native place

which has blended itself with all the affections of my heart, and breathed in all my prayers to heaven. Having, with my beloved parents, shared deeply in the distresses and desolations which war occasioned here, most sensibly can I feel for those who yet sink under the accumulated pressure of disappointed expectations and penurious circumstances. And devoutly do I hope that those who share a kindlier fate will now be excited tenderly to commiserate and bountifully to relieve their unfortunate brethren.

PERMIT me, my fellow townsmen, on this day *consecrated to the memory of worth departed*, to tender you the condolences of my sympathy upon the recent death of two most valued members of our community. A RUSSELL and a GORHAM are lost indeed to earth, though gained to heaven. To the circle of private relations and extensive friendship they were deservedly and invaluablely dear: their removal from these is felt with all the poignancy of remediless grief. To the interests of their country, of humanity, and of

virtue, they were patrons whose loss is irreparable. But they have left us the bright legacy of their example. Let us all strive to emulate their never to be forgotten excellences; and our names shall be recorded with theirs in the registry of immortal glory.

DISCOURSE VII.

ON ILLUSTRATING OUR PROFESSION BY

EXAMPLE.

DISCOURSE VII.

DELIVERED AT THE CONSECRATION OF THE *MERIDIAN SUN*
LODGE IN BROOKFIELD, SEPTEMBER 12, 1798.

MATTHEW v. 16.

*“LET YOUR LIGHT SO SHINE BEFORE MEN THAT
THEY MAY SEE YOUR GOOD WORKS, AND
GLORIFY YOUR FATHER WHO IS IN HEAVEN.”*

AS the *SUN*, when he retires from the horizon, is succeeded by the planets and the stars, which irradiate the hemisphere he has quitted with a lustre, though more feeble, yet such as shews they partake of his brightness and supply his place: so when he, who is emphatically styled *THE SUN OF RIGHTEOUSNESS*, was about to leave this earth, he ordained that the faithful should rise in his stead to enlighten the world in the knowl-

edge of his truth, and diffuse its salutary influence through every region and every age.

WHEN, at the first creation, God said, *LET THERE BE LIGHT, AND THERE WAS LIGHT* ; it was to the end that the darkness might be dispersed, and his works become visible and his perfections manifest : and when, at the second creation our Lord Jesus Christ says, *LET YOUR LIGHT SHINE BEFORE MEN* ; he intends that those whom he had just called "*the light of the world*" should endeavor to dissipate the moral darkness of mankind by instructing them in the doctrines of his gospel and by displaying the happy effects of his religion in the purity of their lives and the lustre of their virtues.

THERE is great propriety and beauty in the metaphor which he here used. Nothing is more apt to attract the eyes and enliven the countenance than *light* ; especially that which shines in a dark place : So nothing can more excite the observation, engage the attention, or gladden the hearts of beholders, than a fair, bright, and excellent character,



appearing in the midst of a dissolute, and corrupt generation. And, as all luminous bodies, in proportion to the degree of their own brightness, diffuse their light around them, and at a distance enlighten other bodies ; so, in a moral and religious sense, a good example is a light shining in darkness, spreading its influence every way, diffusing instruction and knowledge, motives to reformation and encouragements to virtue.*

THERE is observable in human nature a peculiar proneness to imitation. Hence some of our earliest habits are formed. In infancy we catch the ideas and conform to the manners of our parents and acquaintance. As we progress forward in life, we learn to follow and to copy those whom we respect as superiors, venerate as instructors, or love as friends. We assimilate to our associates, imbibe their opinions, and imitate their conduct : We even take their mode of speech and tone of voice. Indeed, example has a

* Cicero observes that the reason why we are formed, pleased and able to admire the beauty and regularity in the heavenly bodies, was to admonish us to imitate their constancy and order in the nobler beauty of a worthy behaviour.

kind of fascination or charm which it is almost impossible to resist. It carries with it both instruction and encouragement. Whilst advice or precepts make only a slight impression on the mind, and one which lasts for a very short time, example is a constant and powerful call to imitation.* It works, though gradually and imperceptibly, yet more powerfully and successfully than we are aware of; like light, silent in its operation, but wonderful in its effects. It has an eloquence which reaches the heart. No language is more persuasive or instructive. It admonishes without exciting resentment, and corrects without giving offence, and thus possesses all the utility without the formality of reproof.

As a good picture strikes us more forcibly, and gives a more adequate, lively, and impressive idea of the object represented by it, than any description by words could do; so goodness or excellence of any kind represented by precepts does not so powerfully move the affections as when we see it delineated in

* "*validiora sunt exempla quam verba, et plenius opere docetur quam voce.*"

the life. Nor is there any thing which can so effectually recommend any system, and render it worthy of all acceptance, exclusive of its own intrinsic worth, as its beneficial and happy effects made visible in the characters of its advocates. These carry with them undeniable evidence of the value of those principles from whence they flow; and whose tendency is thus conspicuously good.

IN farther discoursing on the passage under consideration, I propose to shew, *in the first place*, to my hearers in general, the importance of a good example as exhibiting and vindicating the principles of CHRISTIANITY; and, *secondly*, apply the subject to the present occasion, by recommending to my brethren of the *MASONIC* family, a conduct which shall reflect lustre and honor upon the institution to which they belong.

1. It is the peculiar honor and glory of CHRISTIANITY in its first promulgation that the behavior of its professors was agreeable to the heavenly precepts they inculcated; that the integrity of their morals was answerable to the purity of their faith;

and that the goodness of their example and the holiness of their conversation, the irrepugnableness of their conduct, and the amiableness of their manners, adorned the *doctrine* they taught and gave it peculiar lustre in the eyes of the world. Prophecies had foretold its intent, and miracles announced its divinity ; but the life of its author and its followers exhibited the religion in its genuine influence and shew its intrinsic excellency. And it seems to have been the design of our Lord that in every after age it should extend itself by the internal evidence of its admirable precepts and the external display of its benign effects. And, if its professors did but act up to their principles, an appeal might be made to their *lives* for the best recommendation of their faith ; and less would need be written in defence of the gospel : For every doubt and every objection must yield to the loveliness of example and the eloquence of practice. When the graces of christianity adorn the character, and its virtues dignify the conduct, its beauty must attract every eye and its worth gain on every heart. Men from admiring, will insensibly be induced to

imitate such illustrious models ; which, “ be-
ttering all precept, shine before the world the
fairest call to good.” Such bright displays
will not only be seen, but felt ; and may kin-
dle, even in the coldest and most insensible
hearts, a noble emulation. For a good ex-
ample, as has been already intimated, has not
only in itself a tendency to form the temper
and morals of others to an assimilation ; but
it also places religion in a very engaging
light, and naturally begets an esteem, love
and choice of it in every observer.

WITH the utmost propriety, then, did our
Lord recommend to his disciples an exem-
plary conduct, both as befitting the high and
honorable office he had assigned them, and as
eminently conducive to its success in the
world.

WHAT was *their* duty as teachers, is be-
coming us, my hearers, as disciples. Espe-
cially as we live at a period in which infidelity
in opinion and profligacy in manners are
very prevalent. It is, therefore, highly ex-
pedient that we give to our religion all the
authority of our acknowledgment, and all

the recommendation of our example : That by our conversation and conduct we may “ exhibit lucid proof that we are honest in the sacred cause ;” and that it may be apparent in our “ good works,” that christianity produces the happiest effects, contributive to the improvement and felicity of man, and to the honor and glory of God.

BE ye, therefore, shining professors and bright examples of religion in a dark and misguided age ! Thus adorn the *doctrine* of God your saviour, making your lives a faithful commentary upon it, and a high recommendation of it ! Thus win it admirers and gain it profelytes !

LET it be remembered, that our good works may be conspicuous without being ostentatious. The genuine and unaffected appearances resulting from righteousness and piety, may be exhibited without the danger of being even suspected of hypocrisy. We need not *spea*k great things, but *live* them. We should, however, manfully avow what we sincerely believe ; and, by an open and visible attachment to duty, express our re-

gard to the honor of God, and give respect-
ency to the christian name.

IT is true, that many of the good effects of our religion are the private exercises and satisfactions of the heart, and known only to the Deity and our own souls : But yet there are many things which are made visible in the life ; *these* our acquaintance will notice, and from them judge of our real character. *These*, therefore, should be such as will exemplify the excellent principles by which we are governed, such as men may behold with the greatest pleasure and follow with the greatest advantage ; such as may render us friendly luminaries, serving at once both to enlighten the paths and kindle the emulation of all around us. And it may reasonably be expected, that such an experimental representation of goodness as this, will induce a great many to become profelytes to religion.

THE natural tendency of a good example to induce those who observe it to an imitation ; and the great probability there is that it will have this effect, upon some at least, if not upon all who see it, is a very powerful

inducement to the faithful discharge of the duty we are recommending. Because, if it have this effect, we shall do the greatest kindness to our neighbor, obtain the most ample satisfaction and reward for ourselves, and bring glory to God in the diffusion of his truth : Any of which considerations alone is, and therefore, much rather are they altogether, sufficient to stimulate all our endeavors, and to demand our best conduct. Let us not decline, then, giving sufficient outward proofs of being ourselves moved and actuated by a true spirit of godliness ; and let us strive, by all practicable and prudent methods to propagate the same in others. Let us impart freely our knowledge ; and, like the glorious luminaries of heaven, reflect the light we receive ; and not be like those opaque substances which absorb or intercept every ray of brightness, and even cast a shade on each surrounding body. Let us " shine as lights in the world ;" guiding others by the resplendence of our wisdom, and winning them to virtue by the lustre of our example !

THESE observations and counsels, are equally applicable to us all, my respected hearers, both as *Christians* and as *Masons* : And I feel a peculiar pleasure in affirming the intimate connection between the two characters. We are alike “ built upon the foundations of the prophets and apostles, Jesus Christ himself being the chief corner stone ; in whom all the building fitly framed together, groweth into an holy temple in the Lord.” Indulge me, however, while I apply the subject, as I proposed, *in the second place*, by recommending to my brethren of the *MASONIC FAMILY*, in addition to the general duty of exemplariness as *christians*, the exhibition of such a conduct as shall reflect lustre and honor upon their own institution ; displaying its venerable character and illustrating its benevolent designs.

SINCE many of our forms and operations are necessarily secreted from common inspection, the generality of mankind will make up their opinion of the society from the deportment of its members. This ought to serve as a very powerful call to every one of us, uniformly and openly, to display those

qualities and virtues so strongly inculcated and warmly recommended in the lodge. To little purpose shall we commend the institution and boast the excellence of its principles and purposes, if our lives give not corroborative evidence to our assertions and prove not the propriety of our encomiums. If we appear neither wiser nor better than the uninitiated, the world will begin to suspect the efficacy of our tenets ; and if no good effects are apparent, they will doubt whether any are produced. How necessary is it, therefore, my brethren, that ye “ be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world !”*

THE conduct of those on whom so many eyes are fixed, must insensibly have a very considerable influence. As it is justly required that they should live up to the high character they assume, so their defects and ill conduct will disappoint the expectations they have excited, and eventually bring discredit upon their order. “ If the light that is in

* Philip. ii. 15.

them be darkness, how great is that darkness!"*

At the same time there is no propriety in taxing us with every unreasonable prejudice, or making us accountable for every unfounded suspicion. If people will condemn our principles without examination, and decide upon our deeds without candor or justice; we have no resource but in the inward consciousness of integrity and good intentions, and the outward display of such conduct as shall prove their censures unjust. And we will hope "by well doing to put to silence the ignorance of foolish men." Yes, my brethren, be it your care to confute all such illiberal censures as modern *alarmists* have belched out against Free Masonry, by shewing the good influence of the institution upon your tempers and lives. In spite of all their sneers, and all their invectives, it will still infallibly secure public approbation and private esteem, if your conduct elucidate its principles and is modelled by its precepts.

* Matth. vi. 23.

As *light* is not held forth merely to manifest itself, but to shew some other useful thing which, without it, might have remained in obscurity ; so your conspicuous worth will not only shew the brightness of your own characters, but lend a lustre to your society whereby it may be better understood and its nature more advantageously displayed.

WHILST unitedly disposed to defend your order, be unitedly determined to preserve it worthy of defence. Carefully guard against all innovations. "Remove not the old landmarks which your fathers have set." They are rendered *venerable* by antiquity, and *sacred* by religion. Preserve unaltered the dignity of its antient constitutions, and unadulterated the primitive simplicity and pure morality of its laws ; and Masonry will flourish in its pristine honors.

MAY the LODGE this day consecrated, be beautiful as the *Sun* in its brightness, cheering and enlivening as its kindest influences, clear and glorious as its noon-tide beams ! May the OFFICERS fill their spheres with light, and the MEMBERS be radiant orbs around

their centre ! May the BRETHREN be gladdened by their enlightened course, and reflect and diffuse on all around, their splendor !

LONG, bright, and prosperous, be the fair and hopeful day which now shines upon you ! May no mists of prejudice obscure, no envious disk eclipse its glory.

FINALLY. Let us all my hearers, be actively and eminently good. May our example and conduct in life prove a high recommendation and a fair illustration of our principles, and reflect the brightest honor upon our profession and character. May our "light so shine before men, that they may see our good works and glorify our Father who is in heaven ;" and may *we*, (having been *wife*, and happily instrumental in turning many to righteousness) hereafter "shine as the brightness of the firmament and as the stars forever and ever !"

DISCOURSE VIII.

ON PRESERVING THE CREDIT OF THE

INSTITUTION.

DISCOURSE VIII.

DELIVERED AT THE CONSECRATION OF *HIRAM LODGE*, IN
LEXINGTON, OCTOBER 17, 1798.

ROMANS XIV. 16.

LET NOT THEN YOUR GOOD BE EVIL SPOKEN OF.

THE Apostle had been suggesting some advice to the brethren with regard to their behavior in matters of indifference. He asserted the full extent of christian liberty; but at the same time cautioned them not to abuse this liberty so as to give offence or occasion of stumbling to any man. In the words selected as our text, he enjoins it upon them so to order their conduct that their profession might never be reproached as countenancing improper freedoms. He advises them, therefore, to abstain altogether from things, which, if not unlawful, were never-

thelefs inexpedient ; and that what was too good to be given up, in condefcension to popular opinion or prejudice, they muft vindicate from mifrepresentation and guard from abufe.

You perceive, my hearers, that the precept refpects all ages of the world ; and will, unquestionably, be wife counfel, fo long as mifapprehenfions and mistakes, want of candor and want of caution, remain amongft men.

To wifh to be well fpoken of for what we do well, is natural and reasonable. Merit fhould obtain this reward. Exertion needs this encouragement. Neverthelefs, “ if doing well, we yet fuffer reproach, to endure it patiently is acceptable before God.”* At the fame time it is poffible that something in the manner or circumftances of our conduct may take off from its beauty or leffen its credit. Againft this it becomes us to guard.

I WILL mention a few inftances.

1. WE expofe our good to being evil fpoken of, if we are too fond of displaying it ; and

* 1 Pct. ii. 20.

it may suffer from too great reserve. The first will be ridiculed as ostentation ; the last, stigmatized as inexcusable timidity.

2. AUSTERITY of manners, on the one hand; and levity, on the other, may bring reproach upon our virtue. The former is forbidding, and produces averfion ; the latter renders our sincerity suspicious.

3. OUR good may be evil spoken of, if we discover in its defence too much, or too little zeal. " It is, indeed, good to be zealously affected always in a good thing." Yet, if our zeal be without knowledge, or be not duly tempered with prudence and charity, it will grow extravagant and rash, and will really injure the cause it professes to defend. At the same time not to shew any zeal, will appear like indifference.

THERE is a certain medium in these circumstances which is to be aimed at and followed, if we would avoid giving offence.

It would be impossible to point out every particular in which we may expose our good to be evil spoken of. Even small matters may induce suspicions or increase reproaches.

A little inadvertence or neglect, a trifling impropriety or indiscretion, may tarnish the lustre of the highest virtues, and prevent the usefulness of the best of characters.

How prudently, how cautiously, then, should we behave ! How circumspectly should we walk ! How carefully shun whatever wears the resemblance of a fault or may be construed into a crime : Lest our very excellences pass under an ill name, or some flaws be found in our good qualities, which, though candor might be willing to overlook, ill-nature will not know how to spare. So that we must not only avoid evil, but the very appearance of evil : not only take care that our conduct be right, but that what is good in itself be not, through our inadvertence or fault, disadvantageously exhibited to others.

It is true there are some persons of so captious and uncharitable a make, that it would be impossible for the most cautious to avoid their remarks or escape their censures. The exception may lay hold of some unguarded circumstance or other, misrepresent what is good, and by giving it a wrong turn or

appellation, spoil both its credit and effect. While the envious and malicious will be sagacious in discovering the weak side of every character, and dexterous in making the most and the worst of it.

THUS circumstanced, how are we to conduct? How is it possible to steer clear from blame? It may not be. But if we cannot escape reproaches, we may avoid deserving them.

WHILE we exercise every precaution to keep our good actions from any such spots or defects as those who watch for our halting may wish to spy in them; we should, also, more especially, beware lest we give any reasonable persons just cause to censure or condemn us. While we are careful not to furnish our *enemies* with any pretence which might justify their criminations, we should prudently refrain from every thing which would needlessly displease our *friends*.

THE rule we have been illustrating concerns societies, no less than single persons: societies of an order, in particular, who are

more exposed to observation, and whose reputation is of more special importance to themselves and to the public.

At the present day when every thing is suspected which is not fully known ; when the very circumstance of mysteries in christianity is made an excuse for infidelity ; when all antient establishments are become objects of jealousy ; and the very best things in the world are either neglected or contemned ; who, or what, shall be certain of exemption from “ the strife of tongues ? ” and how can we be surprized that the institution of *FREE MASONRY* has met with secret and open enemies ; that the ignorant mistake, and the prejudiced defame it ?

CONVINCED as you are, brethren, of the purity of your principles, conscious of having the warmest wishes for the benefit of mankind, and of exerting yourselves in the cause of charity and virtue ; to meet with calumny instead of commendation, and reproaches instead of thanks, is a mortifying disappointment. Hitherto you have patiently born the insults and the invectives with which the order

has been unjustly loaded ; hoping “ by well doing to put to silence the ignorance of foolish men.” But the “accusers of the brethren” have brought forward new accusations, and attempted to render suspicious your principles, your intentions, and your conduct. To let these criminations circulate unanswered, unrefuted, would ill become you. The noble spirit of conscious innocence rises indignant. And you delegate *me*, your humble advocate, this day, to plead your cause, to vindicate your tenets, and to refute the cavils and expose the absurdity and injustice of the charges brought against our order. I undertake it ; regretting only that it will not be in my power to do justice to the subject, or to your expectations ; but hope that my frankness and sincerity will in some measure compensate for any deficiencies in the execution.

THE MORAL GOOD of Free Masonry is evil spoken of. How unjustly will be evident from the statement I will now give you of its tenets on this subject.

“ To have *faith* and *hope* in GOD, the supreme architect, and *charity* towards *MAN*, the

master-workmanship of his hands," is among its first injunctions.* This is the *key-stone* of the arch, on which every other bears; which unites all to itself, and cements the several parts into one solid, strong, and beautiful whole. But, as every one is accountable only to the DEITY for his religious principles, and, as Masons are collected from various countries where they have been educated under different forms and establishments, only those great essentials and leading truths are insisted on in which all men agree; contests about modes of faith are forbidden in the lodge; and each one is left to his own conscience. At the same time it is well known that in all christianized countries Masons have proved the warm friends, admirers, and advocates of the GOSPEL. But their adversaries have taken exception at this liberality of sentiment and conduct, and have charged the institution with demoralizing principles. Because Masons were neither bigots nor enthusiasts, they have inferred that they must be libertines and atheists.

* See the BOOK OF CONSTITUTIONS, published by the Grand Lodge of Massachusetts, part I. chap. I. § I. "*Of God and Religion.*"

“ To be guided by *temperance* in our personal habits ; to have *fortitude* to resist temptations and to check improper desires ; to let *prudence* be the ruler of our actions, and *justice* instruct us to render to every one his due ;” is another of the moral lessons of Free Masonry. There can be nothing, surely, exceptionable in this. But the warm and frequent inculcations of charity, brotherly-love, and general benevolence, are evil spoken of by those who are disposed to find fault. They ridicule them as “ wire-drawn dissertations on the social duties ;” informing us that “ all declamations on universal philanthropy are dangerous :”^{*} and thus the *SOCIAL GOOD of Free Masonry is evil spoken of*. But what then will be said of Christianity, for teaching the same doctrine of loving our neighbor as ourselves ; which extends this charity so as even to include *enemies* in the sphere of its beneficence ; and which denies the participation of its affections to none ? A pious divine hath remarked, that, “ Philanthropy owes much of its perfection to Revelation, which has enlarged its limits,

^{*} See Mr. ROBISON'S book about conspiracies, &c. page 17, and 345.

extended its views, defined its degrees, and increased its objects. Human benevolence is heightened and finished to the last degree and in the utmost extent in the comprehensive scheme of christian charity.”*

BESIDES; the universal benevolence which Masonry inspires is so far from being inconsistent with the indulgence of the private affections and the observance of the lesser charities, that these are the very materials of which it is composed. “The top of the climax of affection cannot be reached without advancing through each intermediate step; nor is it possible to remain at the top, without resting on the ladder by which we have ascended.”

BECAUSE masons are stiled *free*, and because in the lodge they stand upon a *level*, an imputation is brought against them as favoring the modern notions of “Liberty and Equality.”† Now, the *freedom* which we profess is perfectly consistent with order, with subordination, and with allegiance. And as to

* BIDLAKE'S sermons, vol. 1. p. 37, and more largely p. 194

† See “*La voile retirée*, par M. LE FRANC.”

the *equality* we cultivate, it is only that voluntary and temporary condescension of superiors to inferiors which takes place during the meeting of the lodge ; where it is considered as essential to unanimity and promotive of brotherly love.* When the members depart to mix again with the world, each man resumes his proper place in society, and retains that honor and respect to which he is entitled by his station, his talents, or his virtues. Perhaps this cannot be better expressed than in the words of our constitutions : † “ You are to salute each other in a courteous manner, as you will be instructed, calling each other brother ; freely giving mutual instruction, as shall be thought expedient, without encroaching upon each other, or derogating from that respect which is due to a brother were he not a mason : for though all masons are, as brethren, upon a level, yet masonry divests no man of the honors due to him before, or that may become due after,

* “ Love subsists only by mutual kindnesses and compliances : its basis is that principle of *equality* which ought ever in some degree to reign between man and man, however unequal be their condition in life.”
DR. ENFIELD'S *sermons*, vol. 2, p. 17.

† Chap. iv.

he was made a Mason. On the contrary, it increases respect, teaching us to add to all his other honors, those which as Masons we cheerfully pay to an eminent brother ; distinguishing him above all of his rank and station, and serving him readily according to our ability."

How strangely perverse must that judgment be, which infers from such premises that the institution has an unfavorable aspect upon society, as a levelling system, destructive of the grades and distinctions of civil life, and fatal to the very existence of government and order !!

THIS leads me to observe, in the last place, that, *the POLITICAL GOOD of Free Masonry is, also, evil spoken of.*

IN vain is it proved that the primary and essential laws and regulations of the Fraternity, require of the members allegiance and submission to the government of the country in which they live ; and forbid, in the most positive and solemn manner, their engaging in any plots, conspiracies, or cabals.* In vain

* See the book of Constitutions, chap. 1. Sect. 2. "Of Government and the Civil Magistrate."

is it proved that in all ages and countries the Free Masons have been found to be good and peaceable citizens, the friends of order and public tranquillity. Prejudice rejects all evidence, and is deaf to every plea. Bribery and corruption suborn false witnesses against the institution. Ministerial jealousy commences the prosecution, and a state pension pays the fees.*

NAY, the Free Masons are taxed with the plans and enormities of a German club, with which they had no connection and no acquaintance : and whose principles and practices are diametrically opposite to theirs, and acknowledged to be so even by their most zealous opposer.†

THUS, my hearers, have I briefly enumerated the popular prejudices of the present day against Free Masonry. I need not attempt a

* " See scribblers to the charge by *interest* led,
The fierce North-Briton thundering at their head,
Pour forth invectives, deaf to candor's call,
And, injur'd by one alien, rail at all !"

CHURCHILL.

† See the various passages in Mr. ROBISON's work in which he makes an abatement in favor of *the English Masons* : by which he ingeniously contrives, while criminating *the whole*, to exculpate *a part*.

formal confutation. It must be apparent to every candid examiner that they are illiberal and unjust. Time and experience will shew that they are so ; correct the mistakes that are now entertained, and establish the credit of the institution. Its pretensions will appear to be well founded. Its tendency to social improvement, to moral virtue, and to political tranquillity, will be seen and acknowledged. And it will emerge brighter and fairer from the cloud with which ignorance and prejudice seek to envelop and obscure it.

IN the mean time, my brethren, as the world will have something to say of us, it much concerns us for our own sakes and for the institution's sake that the report should be in our favor. For this purpose let us pursue the good that is essential to the order and which it is eminently calculated to produce.

AND let me recommend to the brethren, at whose request I stand here, that discreet behavior as men and as masons which shall silence the tongue of reproach, remove the suspicions of prejudice, and smooth the frown

of contempt ; which shall not only secure their good from being evil spoken of, but gain it the truest praise.

MAY the lodge this day constituted maintain a high credit in the increasing lists of Masonry ! May its benevolent and peaceful influence diffuse joy and gladness over these plains, made memorable by the massacre of those who fell *victims of tyranny*, but MARTYRS TO LIBERTY ! From the shuddering recollection of that horrid scene, let us turn to the happy contrast this day presents. *Here* are no instruments of destruction ; no clangor of battle ; no groans of slaughter ; no garments rolled in blood : only the emblems of love and the train of peace. A little band of brothers celebrate as a festival of joy the day which *constitutes* them a regular society, and *consecrates* their plans and purposes of charity, social virtue, and happiness. May these plans and purposes produce the most beneficial effects ; evince the good of masonry, redeem its credit with the prejudiced, and establish it with the candid ! And may the society, in every part of the world, be influential in dif-

fusing the light of *wisdom*, aiding the *strength* of reason, and displaying the *beauty* of virtue ; in lessening the aggregate of human *misery* and vice, and in extending the bounties of charity and the blessings of peace !

DISCOURSE IX.

ANSWER TO SOME POPULAR OBJECTIONS TO

FREE MASONRY.

DISCOURSE IX.

DELIVERED AT THE CONSECRATION OF *ST. PAUL'S LODGE* IN
GROTON, AUGUST 9, 1797.

EXODUS, xvi. 15.

*"AND WHEN THE CHILDREN OF ISRAEL SAW IT
THEY SAID ONE TO ANOTHER, IT IS MANNA, FOR
THEY WIST NOT WHAT IT WAS. AND MOSES
SAID UNTO THEM, THIS IS THE BREAD WHICH
THE LORD HATH GIVEN YOU TO EAT."*

THE children of Israel, in their travels through the deserts of Arabia towards the land of Canaan, murmured against Moses and against the Lord because the scanty stores they brought from Egypt were nearly exhausted, and they were ignorant of the means for a new recruit. In particular they wanted *bread*. They were gratified by a miraculous providential supply. Bread was

granted them, BREAD FROM HEAVEN ! mysterious in its origin and character, but highly agreeable in its relish, salutary in its nature and nutritive in its qualities.

THERE are circumstances, connected with its bestowment and reception, deserving our particular notice ; and the subject will lead to some reflections applicable to the society on whose account we assemble. With this view I propose the following method.

1. To consider what notice was taken by the Israelites of the provision and refreshment, divinely furnished them ;

2. SHEW what it really was ; and

3. APPLY the subject to the present occasion, by inquiring what is said of *Free Masonry* by those who know not what it is, and by describing its real nature and character.

WE are, first then to consider what notice was taken by the Israelites of the provision and refreshment furnished them by a special divine providence in the deserts of *Arabia*.

No sooner did they see it than they cried out one to another “ *it is manna, it is manna, for*

they knew not what it was." Whether this was an exclamation of surprize, a question of curiosity, or an expression of contempt, we shall not decide. Critics and commentators seem at a loss how to understand it. One says it is *this* and another *that*, for they know not what it is.* However, it is plain enough that *manna*, let it mean what it will, was not the proper definition nor description of the admirable provision.† And so Moses informed them, by telling them, "this is the bread which the Lord hath given you to eat." Notwithstanding, they persisted in giving their own opinion of it, though they were unacquainted both with its name and nature.‡

* Vide POLI. synopsis. criticorum, in loc.

† The derivation of the word *manna* is variously given by learned men. PHILO JUDÆUS and JOSEPHUS make it to signify *what is this?* and so do the LXX. and R. SOLOMON, R. MENACHEM, and others. Accordingly it is thus translated in MATTHEW's, the GENEVA, and DOWAY versions. It is so rendered, also, by the celebrated Dr. GEDDES. But COVERDALE renders it "*this is man's*;" our translation "*it is manna*," and others, "*it is a portion*." The declaration that "they knew not what it was," and the reply of MOSES, would lead one to suppose that the phrase before was a *question*. Our only surprize is that it should afterwards pass into a descriptive *name*. Thus we use a very vulgar phrase in speaking of something of which we have forgotten the name, and say "*the what do you call it*."

‡ Compare Deut. viii. 3. where Moses expressly asserts *their entire ignorance of it*.

What a strange contradiction ! But not stranger than all are likely to fall into who pretend to decide upon matters which they do not understand. “ They said one to another it is manna ;” and *manna* it has been called ever since. It is no easy matter to alter names. When people misjudge at first, it is very difficult to rectify their opinion. Ignorance is blind and perverse ; prejudice is positive and obstinate. What is misconceived and misapplied seldom afterwards retrieves its real estimation. Men are apt to judge at large, reflect at random and condemn at a venture ; without waiting for a patient examination or satisfactory evidence. Now, nothing can be more contrary both to equity and sound reason than such precipitate judgments. Those who build opinions upon conjectures must often be in the wrong. They may make gross blunders, and do great injustice. The apostle Jude gives such a rebuke : “ These, says he, speak evil of the things they know not.” It has been the practice of vulgar ignorance to abuse what it could not comprehend ; and to assert that there must be

faults, where it had not the sagacity to discover excellence.*

II. BUT I proceed to *inquire what this wonderful provision really was, about which they were so ignorant.*

THAT there should no doubt remain in the minds of those to whom it was sent, Moses informed them that it was *the bread which the Lord had given them to eat.* In like manner David calls it "the corn of heaven," and "angels' food."† The Scripture describes particularly its appearance and properties, and mentions its coming down with the dew; alike the gift of refreshment from above. And it retains still its fame in the East, being called "celestial sweetmeat."‡

* "Trifles light as air," often tried in the balance and found wanting, sink as deeply in unfurnished minds, and make as much impression there, as difficulties of a weightier nature; like feathers descending in a void with a force and velocity equal to that of much more substantial and massy bodies."

SEED.

† Psa. lxxviii. 24, 25. See also its true name in *Nehemiah* ix. 13.

‡ "Les orientaux appellent la manne qui tomba aux Hebreux dans le Desert, la Dragée ou Confiture de la Toute Puissance, ce que les Arabes signifient par Haluat al Kodrat, et les Turcs par Kodret Kalvasi." HERBELOT, *biblioth. Orientale.* The Greeks called it *acromeli, aerial honey.* ATHEN. l. II, and DIOS. lib. 2. cap. 101.

NEE can there be any propriety in denying to the gift its real character and intrinsic value, because its appearance was not prepossessing. It is sufficient that *its origin was divine, and its uses excellent.* If this could not recommend it, we may expect that the best things and richest blessings will be treated with neglect or spurned with contempt.

THAT *it possessed remarkably palatable and nutritive qualities* is evident both from the divine design of its bestowment, and from its use. The author of the book of Wisdom says that it so accommodated itself to every one's taste as to prove agreeable to all. His words are, "thou feddest thine own people with angels food, and didst send them from heaven bread prepared without their labor; able to content every man's delight, and agreeing to every taste. For thy sustenance declared thy sweetness unto thy children, and, serving to the appetite of the eater, tempered itself to every man's liking."*

FROM modern samples of this substance, as it is gathered in the East, we perceive that it

* Wisdom xvi. 20, 21.

has the appearance of condensed honey, and a taste of agreeable sweetness. A late celebrated traveller into Arabia says, "it is used now as sugar in several dishes; it is nourishing, and when newly gathered has no purgative qualities."^{*} Its medicinal effects are probably occasioned by its being left some time; in consequence of which it ferments in a degree, becomes candied, and loses its relishing taste and nutritive properties. To the Israelites, who were obliged to consume, each day, their given portion, it afforded an agreeable, nourishing, wholesome repast; and was their principal aliment during a period of forty years. Though liable to corruption, it did not become bad unless improperly used or unlawfully abused.† And the best things are perverted and debased by ill usage.

It is also worthy of remark that *it had moral tendencies*. It was granted in daily

^{*} NIEBUHR, v. 2. p. 362 of the translation, and Father PINOLO, describing that of California which falls as is supposed with the dew, says, that, without the whiteness of refined sugar, it has all its sweetness.

† Exod. xvi. 20.

showers, that they might be kept in a continual thankful dependence upon divine providence. It was in such small grains, and was so scattered, that they were obliged early and seasonably to begin their work of collecting it, or they would fail of a supply. Thus were they taught *industry*; and learned that their own endeavors were to be united to the assistance and to co-operate with the grace of God. And a double portion on the last day of the week, and its non-appearance on the sabbath, gave them a very striking intimation that the institution of a day of actual rest from labor was to be religiously and devoutly observed.

THE manner too in which it was distributed was admirably calculated to excite and encourage a spirit of *liberality* and *generosity*, a willingness to impart to those whose industry had been less successful, or who were unable to gather for themselves: for in measuring their respective gatherings before they went to their tents, those who had collected a greater quantity than sufficed for their immediate need or use freely gave the overplus to those who had not enough. "So that he

who gathered much had nothing over, and he that gathered little had no lack." In this sense the words are understood by the Apostle. 2 Cor. viii. 14, 15. who uses the passage as an apt illustration of his most excellent argument for that happy *equality*, in the distribution of the good things of this life, which our mutual relation to each other and particular exigencies may require; that he who abounds should willingly impart of his superfluity, so that he who is destitute may obtain a competent supply.

It would be easy to point out the very striking resemblance which FREE MASONRY bears to the *moral qualities and purposes* here enumerated; but it is too obvious to need a more particular reference. I shall, therefore, go on to make one more remark, in which the analogy is also apparent.

AFTER all, *there were some things in the nature of this heavenly provision which could not easily be accounted for.* Where it was prepared, and how it was made, they could not tell. There they were in the dark. Why the same substance which melted and evaporated in the heat of the sun when it was left expos-

ed in the field, should, only upon being brought into the tent, become of so condensed a consistence that it might be beaten to powder in a mortar or ground in a mill, and baked in an oven,* was beyond their comprehension. And why it should be endued with such a religious reference to the observation of the sabbath that none fell on that day, and a double quantity the day before, was a circumstance that excited their surprise. Surprise sometimes degenerates into stupidity. Oftener than once they despised and loathed this miraculous and delicious provision.

SUCH is the pride of the human understanding that it has no great opinion of that which it cannot fully comprehend. Whatever has any thing of mystery in it is very likely to be slighted. Though it possess all the characters of excellence, and all the recommendations of utility, yet if it elude investigation and have some secret qualities "past finding out," doubts will be immediately entertained whether it be "worthy of all acceptance;" and opinions propagated tending

* Numb. xi. 9.

to lessen its character and deny its importance. This was the case with regard to the heavenly refreshment furnished in the wilderness to the Israelites. They valued it not because they lacked "the onions, the leeks, and garlicks of Egypt." Hear their discontented sneers! "But now our soul is dried away; there is nothing at all, besides this manna, before our eyes."* A like spirit of disapprobation and rejection the same nation discovered of God's most precious gift. They murmured at JESUS because he said, "your fathers did eat manna in the wilderness and are dead. I am that bread of life which cometh down from Heaven, of which if a man eat he shall live forever."† They rejected the Messiah before they adverted to the divine authority of his credentials. This, and the former circumstance with which it was compared, could be only from PREJUDICE: for prejudice is a judgment formed before hand without examination. How unreasonable and unjust must such a judg-

* Numb. xvi. 6.

† Joha vi. 41. 51.

ment be !* And how great a bar to all after information ! For, if the mind be warped by prepossessions, free inquiry into the merits of a cause is prevented. Prejudice restrains all candid interpretations of motives or principles. It discolours every object ; or represents it in a false light. It leads to a decision equally ungenerous and unfair ; for it often presumes to consider the most slight and frivolous circumstances as satisfactory materials for confident assertion and decisive sentence. It is the immediate and copious source of evil surmises and unkind suspicions. It gives rise to a caviling censoriousness, mean insinuations, and sarcastic sneers.—Wherever there is a secret bias of mind previously formed, it will catch readily at every little incident and appearance to increase its own propensity : and turn every current of observation into its own corrupt channel. It perverts and misrepresents the very best things : turns honor into disgrace, merit into mischief, christianity into superstition, and virtue into vice.

* " Qui statuit aliquid, parte inaudita altera,
Æquum licet statuerit, haud æquus erit."

Seneca in Medea.

CAUTIONED and instructed by our subject, and the remarks which it has suggested, let us not, MY HEARERS, form our opinion either of persons or things too hastily ; and never proceed upon surmises and precarious conjectures. There is danger in making up a precipitate judgment. Hasty conclusions are the chief cause of all our mistakes and errors. Let us not forget to examine before we judge ; and to understand before we decide. To ridicule things we never took pains to inquire into, would be unfair. To condemn practices, the grounds and foundation of which we never examined and know nothing about, would be unjust and cruel. A discreet person will avoid being preremptory in his remarks, and decline hazarding an opinion upon that of which he is either totally ignorant, or but partially informed. He follows the prudent counsel of the antient wise man ; “ blame not before thou hast examined the truth. Understand first, and then rebuke. Answer not before thou hast heard the cause ; and strive not in a matter that concerneth thee not.” “He that answereth a matter before he heareth it, it is

folly and shame unto him." Upon the same principle of equity is that maxim in common law, "every man is presumed to be innocent till he is proved to be guilty." No one is to be arraigned without evidence, nor condemned before he has made his plea of defence. Verdict is never passed upon a cause unheard.

It is a good rule in all doubtful matters to suspend our opinion, at least till positive proof is obtained on which to found it. Until we have fully ascertained the real state of the case, let us always be willing to put the fairest construction it will admit; and even to hope the best of a thing where appearances are against it. Where *doubt* hesitates, let *candor* prompt; and where *justice* balances, let *mercy* prevail. Even where we find ourselves obliged to blame the principles of a certain sect or party, let us not be so uncharitable as to confound all its adherents and followers under one general indiscriminate censure. Especially let us not charge them with such consequences of their tenets as they disavow.

LASTLY: where we know but in part, and see but in part, we will have the mod-

erty not to presume to decide upon the whole. Carefully will we avoid all prejudice, and all asperity of opinion. We will be kind and liberal both in sentiment and conduct ; encourage in ourselves and approve in others whatever tends to promote the interests of mankind and contribute to the refreshment of life ; and will humbly hope by the exercise of amiable dispositions and beneficent actions towards each other, sanctified and perfected by piety towards God, to become prepared for that glorious society on high, where we shall be permitted to eat of the HIDDEN MANNA, and honored also with the possession of the WHITE STONE in which is the new and mysterious name written which no man knoweth saving he that receiveth it.*

I HAVE dwelt the longer upon this part of the subject because from *prejudice*, as well as from *ignorance*, arise most of the objections against FREE MASONRY, and all the misrepresentations of its principles and practices.† As

* Revelations ii. 17.

† “ Of all societies, antient or modern, the most worthy and respectable is the order of Free Masons, which society has been rendered very famous and spread themselves with inconceivable

the origin of such dislike to our institution is so well known, it might be deemed paying too great respect to its cavils to take any notice of them at all. In general it is best to despise the invectives of calumny and smile at the impotence of malice ; to disdain taking any notice of groundless surmises ; and not to give ourselves the trouble of listening to the queries of the ignorant, or of confuting the opinions of the prejudiced and captious. But lest it should be thought that we are desirous of evading an answer from an inability to vindicate, we shall now condescend, as was proposed,

III. To inquire what is said of FREE MASONRY by those who "know not what it is."

THE opinion of the initiated is well known. They all unite in commending the society with a warmth that borders upon enthusiasm. They discover an attachment to it, at which ignorance wonders and prejudice sneers.

celerity into every corner of the world where arts and learning have found a name. But their worth has also raised them up many enemies, who are the less to be pardoned, as the only motive of their intemperate rancor is their IGNORANCE." See the *Apology for the Free Masons, occasioned by their persecution in the Canton of Berne. Translated from the French.* Frankfort, 1748. 12mo.

ONE of the most frequent objections urged against FREE MASONRY, is “*the profound secrecy observed upon certain parts of the institution.*” It is queried how it is consistent with those principles of good will we profess, to conceal any thing from the world. We answer, that the principles and privileges of the institution are open to all such as are qualified to receive them : but of these qualifications we must reserve the power of judging for ourselves.* To the wise and virtuous the arcana of the craft, under proper functions, are freely communicated. But to reveal them to the ignorant and vicious, would be prostituting their purpose and profaning their sanctity. To divulge them in common, would be to annihilate the society : because they are its distinguishing features, the characteristics of the order, and the means of its preservation.

* “ Φυσικῶν τινῶν οἶμαι ἀνδρῶν καὶ θεολογῶν, πρὸς μὲν τοῖς βεβήλοις τὰς ἐγκατεσπαρμένας τούτοις ἐπινοίας μὴ παραγυμνούστων, ἀλλ’ ἐν εἶδει μυθου προκατηχούστων. Τοῖς δὲ ἐποπτικωτέροις καὶ ἀναητόρων ἐντός, τῆ κυρφοῶ τῶν οὐτῶν λαμπάδι, φανώτερον τελοῦστων. Τὸτό ἴη καὶ ἡμῖν, ἐν μενία μὲν εἶη τῶν εἰρημένων, τὰ μουσικώτερα δὲ “*αὐρήλω σιγῆ τέλιμητῶ.*”

HELIODORUS, *Æthiop. lib. ix. p. 424. edit. 1619.*

Without them, therefore, it could not subsist. Besides, were all men acquainted with them, without regard to selection or desert, *the peculiar obligation to good offices* arising from the institution would revert back to the general duty of all mankind, and be subject to all those deductions it now meets with in the world at large, and against which it is our endeavor to guard.

HOWEVER, to have secrets is not peculiar to FREE MASONRY. Every trade, every art, and every occupation, has its secrets, not to be communicated but to such as have become proficient in the science connected with them, nor then but with proper caution and restriction ; and often times under the guard of heavy penalties. Charters of incorporation are granted by civil governments for their greater security, and patents for their encouragement. Nay every government, every statesman, and every individual, has secrets, which are concealed with prudent care, and confided only in the trusty and true.

WE only claim a like indulgence ; “ that of conducting ourselves by our own rules, and of admitting to a participation of our secrets and privileges such as choose to apply for them upon our own terms. So far from wishing to deprive any one of the light we enjoy, we sincerely wish all the race of men were qualified to receive it ; and if so, our doors shall never be shut against them, but our lodge, our hearts and souls, shall be open to their reception.”*

NOTHING more surely, need be said in apology for the mystery and concealment FREE MASONS profess. I will proceed to another objection allied to the foregoing, which *ignorance* also has furnished and *prejudice* propagated.

It is pretended that “ *all who are initiated must swear to conceal certain secrets before they are communicated to them, or they have it in their power to examine their nature and tendency : and that this practice is unlawful.*” There would be some force in this objection were the obli-

* Rev. J. Mc CONOCHE's sermon before the Fraternity at Penrith, 1796. p. 24.

gation in itself immoral, or the communications and requirements incompatible with the great laws of religion or civil society : the very reverse of which is the case.

WHAT the ignorant call "the oath" is simply an obligation, covenant, and promise, exacted previously to the divulging of the specialties of the order, and our means of recognizing each other ; that they shall be kept from the knowledge of the world, lest their original intent should be thwarted and their benevolent purport prevented. Now pray what harm is there in this ? Do you not all, when you have any thing of a private nature which you are willing to confide in a particular friend *before you tell him what it is*, demand a solemn promise of secrecy ? And, is there not the utmost propriety in knowing whether your friend is determined to conceal your secret *before you presume to reveal it* ? Your answer confutes your cavil.

It is further urged against FREE MASONS that "*Their society is not founded on universal benevolence, because they oblige themselves to be kindest and most generous to their own members.*"

That our first and choicest services are paid to our brethren, is true ; but then we think it would be the greatest injustice if it were otherwise. Certainly a difference ought to be made between those who have a claim upon our assistance and charity, and those who have not. As our benevolence can reach only a few of the infinite number that need comfort and support, some discrimination is necessary : and what more proper than to give a preference to those who are allied to us by the strict bands of brotherhood and affection ? So the apostle exhorts the christians to do good as they have opportunity to all men ; but enjoins their special and distinguishing regards to such as are of the household of faith.*

· YET though we give a decided preference to such as have been tried, and proved, and found to be worthy ; and have, in consequence, been made members of the masonic family ; we are known to profess and practise charity unconfined and liberality unlimited, and to comprehend in the wide circle of our benevolence the whole human race.

* Galat. vi. 10.

IT IS, also, frequently argued against FREE MASONRY that “*some of those who belong to it are intemperate, profligate, and vicious.*” But nothing can be more unfair or unjust than to depreciate or condemn any institution, good in itself, on account of the faults of those who pretend to adhere to it. The abuse of a thing is no valid objection to its inherent goodness. Worthless characters are to be found, occasionally, in the very best institutions upon earth. “If the unworthiness of a professor casts a reflection upon the profession, it may be inferred, by parity of reason, that the misconduct of a christian is an argument against christianity. But this, is a conclusion which, I presume, no man will allow; and yet it is no more than what *he* must subscribe who is so unreasonable as to insist on the other.”* Nor is it any evidence that civil laws and political institutions are hurtful or unserviceable because there are corrupt citizens and disorderly members of a community.

THE fact is, the best things may be abused. The *bread of heaven* grew corrupt when used

* See the excellent sermon of the Rev. Brother BROCKWELL, preached at Boston, 1749.

Indiscreetly. The common blessings of life are turned into curses if misapplied.

WHEN you see base and unworthy men among the FREE MASONS, depend upon it, the fault is not in the institution, but in themselves. They have deviated from the principles of the craft. They have counteracted their profession, and are as bad masons as men.

THE greatest precautions are used to prevent the admission of unworthy characters. If from want of proper information, or from too charitable constructions, such are introduced, we deeply regret the mistake, and use every proper method to remedy the evil.

NOR do we pretend to say that those only in whom we were deceived bring discredit on the institution. There may be in masonry, as there has been in christianity, a falling away, or a fading in the once famed goodness of many of its members.* Some there are who have been admitted with the best proofs of a good, a faithful, and a well sub-

* Rev. J. Inwood's serm. at Dartford, G. B. 1796.

stantiated character. Their name was beauty, and their actions praise. Their families were happy, their neighborhood satisfied, and the community honored, by their virtues and their worth : and masonry itself boasted the uprightness, constancy, and integrity with which they were distinguished. But now, alas ! all, perhaps, have reason to lament, “ that the fine gold is become dim, and the most pure gold changed.”

Such defection, you must be sensible, are not unfrequent in all societies : for, in this fallen world, societies are formed of men ; and men are fallible, imperfect, frail. But whether such disasters, such apostacy, should reasonably disgrace the institution, or be thought proofs of its immorality, judge ye : but “ judge righteous judgment.”

WE do not hesitate to appeal to the world in justification of the purity of our moral system. Our *constitutions* are well known. We have submitted them freely to general investigation. We solemnly avouch them as the principles by which we are governed, the

foundation on which we build, and the rules by which we work. We challenge the most severe critic, the most precise moralist, the most perfect christian, to point out any thing in them inconsistent with good manners, fair morals, or pure religion. We feel assured that every one who will take pains to consult the book must be convinced that the institution is friendly to the best interests of mankind, well calculated to meliorate the disposition and improve the character, and to adorn its faithful adherents with every natural, social and moral virtue.

IV. THIS remark leads me to shew as I proposed, in the last place, *what* FREE MASONRY *really is,*

IT is a *moral order* of enlightened men, founded on a sublime, rational, and manly PIETY, and pure and active VIRTUE; with the praise-worthy design of recalling to our remembrance the most interesting truths in the midst of the most sociable and innocent pleasures,* and of promoting, without osten-

* ——" *miscuit utile dulci,
—delectando, pariterque monendo.*"

Horac.

tation, or hope of reward, the most diffusive BENEVOLENCE, the most generous and extensive PHILANTHROPY, and the most warm and affectionate BROTHERLY LOVE. The members are united together by particular obligations, and acquainted by certain *signs* and *tokens* preserved with inviolable secrecy, from remotest ages. These were originally adopted in order to distinguish one another with ease and certainty from the rest of the world; that impostors might not intrude upon their confidence and brotherly affection, nor intercept the fruits of their beneficence. They become *an universal language*, which, “notwithstanding the confusion of foreign tongues, and the forbidding alienation of custom, draws from the heart of a stranger the acknowledgment of a brother, with all its attendant endearments.”

THE *decorations* and *symbols* of the craft which are those of a very common and useful art,* and the *phraseology*, which is borrowed from its higher orders, serve to characterize an institution which might justly claim more noble devices; and at the same

* ARCHITECTURE.

time are used either as emblems or indications of the simplest and most important MORAL TRUTHS.

IT collects men of all nations and opinions into one amiable and permanent association, and binds them by new and irrefragable obligations to the discharge of every relative and moral duty : and thus becomes the most effectual support and brightest ornament of social life, and opens a wider channel for the current of benevolent affections, and a new source to human happiness.

ITS laws are REASON, and EQUITY ; its *principles*, BENEVOLENCE, and LOVE ; and its *religion*, PURITY and TRUTH. Its *intention* is PEACE ON EARTH ; and its *disposition*, GOOD WILL TOWARDS MEN.

“ I THINK (says a fine writer*) we are warranted in concluding that a society thus constituted, and which may be rendered so admirable an engine of improvement, far from meriting any reproachful or contumelious treatment, deserves highly of the

* Rev. Dr. MILNE, Grand Chaplain, in a sermon before the Grand Lodge of England, 1788.

community; and that the ridicule and affected contempt which it has sometimes experienced can proceed only from ignorance or from arrogance; from those, in fine, whose opposition does it honor, whose censure is panegyric, and praise would be censure."

ASSUREDLY then, my hearers, you will with me congratulate the members of ST. PAUL'S lodge on the agreeable event of this day.

RIGHT WORSHIPFUL MASTER, WORSHIPFUL WARDENS, RESPECTED OFFICERS, AND BELOVED BRETHREN.

ACCEPT my affectionate salutations; accept the felicitations of all the friends of masonry. We are pleased with your harmony and zeal, and rejoice in your establishment and prosperity. Your success is connected with the best interests of humanity. May the social virtues you cultivate and the heart-felt pleasures you experience in the lodge, be your companions through life! Their mild influence, their benignant spirit, will animate

every scene of duty, alleviate every corrosion of care, heighten every sensation of joy; and in the hour of dissolution shed divine transport on your souls.

LET *all my brethren present* be willing I should remind them that in vain do we attempt the vindication of our most excellent society, or the commendatory description of its purposes and requirements, if our conduct contradict our profession. Let us then be cautious to avoid all those improprieties and vices which might tarnish the lustre of our jewels, or diminish the credit of the craft. Masonry will rise to the zenith of its glory if our lives do justice to its noble principles, and the world see that our actions hold an uniform and entire correspondence with the incomparable tenets we profess. Thus we shall "obtain a good report of them that are without:" "and those who speak evil of us will be ashamed, seeing they falsely accuse our good conversation" and misrepresent our generous purpose. "For so is the will of God that with well doing ye may put to silence the ignorance of foolish men."

REMEMBER that we are THE ASSOCIATED FRIENDS OF HUMANITY ; that our sacred union embraces in its philanthropy the amities of the gospel ; and that charity in its kindest exercise and largest extent is our distinguishing characteristic. Others wear the warmth of summer in their face, and the coldness of winter in their heart ; but a Mason's *disposition* should be mild as the breeze, open as the air, and genial as the sun ; cheering and blessing all around him : and his *deeds* pleasant as the clear shining after the rain ; and refreshing, as the dewy cloud in a harvest day.*

MAY *the assembly at large* be convinced that prejudices against FREE MASONRY are ill founded, and that the Society is worthy of high encouragement and warm commendation.

FINALLY ; let us all pray that the privileges of equal right may be widely extended, and all men become *free* : that wars and contentions may be forever terminated : that peace and happiness may be the uninterrupted enjoyment of all mankind : and to God ascend the universal, united, unceasing ascription of love and joy and praise !

* Isaiah xviii. 4.

DISCOURSE X.

EXAMINATION OF THE MODERN PREJUDICES AGAINST

FREE-MASONRY.

DISCOURSE X.

DELIVERED AT THE CONSECRATION OF *KING DAVID'S LODGE,*
IN TAUNTON, AUGUST 28, 1799.

ROMANS x. 3.

WE BE SLANDEROUSLY REPORTED, AND SOME AFFIRM THAT WE SAY, LET US DO EVIL THAT GOOD MAY COME.

WHEN partiality is so busily endeavoring to render suspicious the best actions, and prejudice so artful in throwing out insinuations to the disadvantage of the worthiest characters, who can expect to escape "the strife of tongues?" Especially as the ignorant and the evil minded are ever ready to adopt the surmise, however improbable; and to give currency to the imputation, however unjust.

EVEN our blessed Lord, the holy and immaculate Jesus, "was despised and rejected of men." Not all the wonderful works that distinguished his ministry, not the divinity of his preaching, the disinterestedness of his conduct, nor the sanctity of his morals, could secure him from the opposition of party and the rage of malignity. He forewarned his disciples of a similar treatment; and told them that they must expect to meet with unkind usage, bitter reproach, and violent persecution, as well as he.* Accordingly "in every city they had trial of cruel mockings, and scourgings, yea moreover of bonds, and imprisonments, and tortures.† They were "a sect every where spoken against." The apostles were reproached as being pestilent, factious, turbulent, and seditious fellows.‡ They were not only accused of conspiring against the government of their nation and the peace of the world;|| but also, of aiming to overthrow the religious establishment of their own country, and of all others.§

* Matth. x. 24—26. † Heb. xi. 36. ‡ Acts xxiv. 5, 6.

|| Acts xvii. 6. § Acts vi. 13, 14. xviii. 13.

Not only were there imputed to them *practices* that were dangerous, but *principles* that were unjust. So St. Paul intimates, in the passage selected as a text, that there were those who charged him and his fellow laborers in the propagation of the gospel, with holding tenets that he detested. He says no more in confutation of the vile imputation than that those who profess and practise upon such a principle deserve and will receive the highest condemnation : but to attribute to him and his associates such a motive, was a false and insidious charge.

Thus we see that the best men and the worthiest conduct may be misrepresented and slanderously reported : and that the purest purposes and the noblest exertions in behalf of virtue, humanity, and peace, have been stigmatized by some, and opposed by others.

THE most unfair and disingenuous, need I add the most successful mode of attack, is to insinuate that the design, however plausible, is mischievous ; or, that the *end*, however

commendable, is effected by *means* reprehensible and unjust.

THE base and vile doctrine of "doing evil that good may come," or, in other words, that "the end justifies the means," has also been alledged against the *FREE MASONS*. Or, rather, it is expressly asserted of the *Jesuits* and *Illuminees** by authors who designedly implicate and involve our society with those corrupt associations : declaring it to be formed upon the same plan, founded on the same principles, and furthering the same designs.† To be sure they make some reserves and abatements in favor of Free Masonry ; but still assert it to be the fatal source to which all these bitter and destructive streams are to be traced.‡

* See *Abbe BARRUEL's history of Jacobinism*, v. 3. *New York edition*, p. 61, 93, and 189. *Professor ROBISON, Proofs of a conspiracy against the Religions and Governments of Europe, carried on in the secret meetings of Free Masons, Illuminati, &c.*"

† *BARRUEL*, vol. 3, p. 12, *note*, 91, 136, &c. *Professor ROBISON, Philadelphia edit.* p. 83, 42, 72, 75, 342, &c.

‡ *BARRUEL*, vol. 3. p. 11, 38, 41, 52, 87, 152, &c. *Professor ROBISON*, p. 15, 165, 343, &c. *M. Le FRANC*, "*la voile retiree.*"

I doubt not, *my brethren*, but it will strike your minds with surprize and astonishment, not unmixed with indignation and horror, to be informed that our venerable and antient Fraternity is implicated with the infidels, atheists, and disorganizers of the present day in a charge of no less atrocity, than a premeditated design, a long preconcerted plan, to destroy the religion of Christ, to subvert every established government upon earth, and to overthrow every system of civil society which the virtuous ingenuity of man has been able to invent, with a view to improve and secure the happiness of the world !*

* *The Abbe BARRUEL* has this assertion : " Irreligion and unqualified Liberty and Equality are the genuine and original secrets of Free Masonry, and the ultimatum of a regular progress through all its degrees." And *Professor ROBISON* declares, that " the Mason Lodges in France were the hot-beds, where the seeds were sown and tenderly reared of all the pernicious doctrines which soon after choaked every moral or religious cultivation, and have made the Society worse than a waste, have made it a noisome marsh of human corruption, filled with every rank and poisonous weed." And again ; " Germany has experienced the same gradual progress from Religion to Atheism, from decency to dissoluteness, and from loyalty to rebellion, which has had its course in France. And I must now add, that this progress has been effected in the same manner, and by the same means ; and that one of the chief means of seduction has been the Lodges of Free Masons."

LOOKING into yourselves, my brethren, and feeling conscious of the purity of your own intentions; referring, too, to the principles of our antient and hitherto respected institution you are at a loss even to conjecture the motive for fabricating an allegation so unfounded, and bringing forward an imputation so undeserved and so unjust.

By artful insinuations, forced constructions, and palpable misrepresentations, modern alarmists have ascribed to the Freemasons *principles* which they hold in detestation, *motives* to which they are strangers, and *actions* of which they were not authors. They blend them with societies to which they have no affinity; mere *political clubs* whose intentions and pursuits are diametrically opposite to our's, and altogether inconsistent both with our rules and dispositions.

FOR those excesses, those moral and political evils which have of late not only spread war and confusion, and every evil work through the kingdoms of Europe, but

endangered the security and peace of the world: the advocate for Free Masonry has no apology to offer. He contends only that they are not the fruits of his system, and cannot with any truth or justice be ascribed to it: but must be attributed solely to the corrupt schemes and wicked devices of those designing and bad men who were their *real* authors or abettors.

It is possible that the artful and daring heads of "the antichristian, the antimonarchical, and the antisocial conspiracy," about whom so much has been written and said, may have assumed the name of Masons and professed to shelter their secret meetings for plots and cabals under the pretence of holding a lodge. But, God forbid! that the innocent should be confounded with the guilty, or that Free Masonry should be accountable for projects or condemned for practices which it could never countenance. Long and deeply shall we have to regret that the opinion which the public had entertained of a peaceable and undesigning society should be thus abused. But the candid

observer will do us the justice to acknowledge that the harmless fold are not accountable for the mean duplicity, the base designs, or the bloody ravages of the wolves in sheep's clothing.*

THE visionary fancies which modern philosophers † may have annexed to Free Masonry, the absurd and extravagant errors they have attempted to father upon it, are foreign and illegitimate. We disavow and disown them. They bring discredit upon those who would incorporate such vanities with our system: but they debase not the purity of our original constitution. They can be urged only to shew the arts and wickedness of intriguing men; and impeach

* "It is sufficiently in proof that the founders of different conspiracies, aware of the secrecy permitted to the proceedings of the fraternity of Masons, have assumed that character, and availed themselves of the credit given to that institution, in order to render unsuspected the tendency, and undetected the progress of their own abominable machinations. From what we have heard and read, we are persuaded, that the fundamental principles and general practices of Free Masonry are as opposite to those of the Illuminees, of the Propaganda, or of any other sect in hostility to good order and government, as light to darkness, or good to evil."

LONDON REVIEW, Aug. 1797.

† The Martinists, Eclectics, Cagliostro's, &c.

not the natural tendency of an establishment, whose every precept, form, and ceremony, inculcates virtue, assists order, and disposes to peace. And no one supposes it an argument against CHRISTIANITY, or that impeaches its *divinity*, that the corruptions of popery or the scandals of mahometanism have been engrafted upon it : nor is it a reproach to its *truth*, that false professors and false doctrines have abused the sanction of its name. Such impostures were predicted by the highest authority ; and, while they have faded away, the permanency of that sublime and rational system has been a strong proof of its divine origin and superior excellence. And we are assured that genuine *FREE MASONRY* will long survive the imitations of imposture and the attacks of misrepresentation.

WE cannot too often repeat, that, while our institution is known to require a firm belief in the existence, a devout reverence for the character, and a cheerful obedience to the laws of the SUPREME ARCHITECT OF THE UNIVERSE, THE ETERNAL GOD ;

while it is evidently built upon, and venerates **THE HOLY SCRIPTURES**;* that construction must be a forced one, indeed, which imputes to it principles and plans of irreligious tendency! If it were an immoral or antichristian association, how happens it that so many of the clergy are not only members, but zealously attached to it; not only its apologists, but its patrons? For myself, I declare that such is my high reverence for **CHRISTIANITY**, and my devotedness to its cause, that, did I believe **FREE MASONRY**, as it is known and cultivated among us, and as I have been acquainted with it, had a tendency to weaken or destroy the faith of the gospel, I would openly and immediately renounce the order, and spurn with indignation its badges and its bonds! †

* See the Book of Constitutions, Chapter I. Section 1. of God and religion.

† " I have had the honor (said the Rev. CHARLES BROCKWELL) of being a member of this ancient and honorable society many years, have sustained many of its offices, and can, and do aver in this sacred place, and before the GRAND ARCHITECT of the world, that I never could observe ought therein, but what was justifiable and commendable according to the strictest rules of society; this being founded on the precepts of the gospel, the doing the will of God, and the subduing the passions, and highly conducing to

It is equally incredible to suppose it calculated to effect any change of *political* opinion, much less to promote a revolution in any *government* under which it may be permitted to operate. For one of the most positive injunctions imposed on a candidate for our order, and, one of the admonitions most frequently repeated in our assemblies, is "to fulfil all civil duties in the most distinguished manner and from the purest motives." This, it is well known, is among our most positive and binding regulations ;

every sacred and social virtue. But, not to insist on my own experience, the very *antiquity* of our constitutions furnishes a sufficient ground to confute all gainsayers. For no combination of wicked men, for a wicked purpose, ever lasted long. The want of virtue, on which mutual trust and confidence is founded, soon divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honor, undoubted veracity and good sense, (though they might be trepanned into a foolish or ridiculous society, which could pretend to nothing valuable,) ever continue in it, or contribute towards supporting and propagating it to posterity." *Serm. before the Grand Lodge at Boston, 1750, page 16.*

It were easy to quote other testimonies. Were not this note already too lengthy, I would have added *that* of the Rev. CHARLES LEXLIE ; a man eminent for his piety, and famous for his masterly writings in defence of Christianity against the Deists, &c. but must refer to his discourse entitled "A vindication of Masonry and its excellency demonstrated : " delivered before the Lodge of Vernon Kilwinning.

yet it seems as if our ancestors, fearful of not sufficiently guarding the fraternity against the possibility of being suspected of disloyalty, had judged it necessary, in their general laws, positively to prohibit the uttering of a single sentence in our meetings on any political subject whatever. In the "*antient charges collected from old records*" is the following: "No private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations, or state policy: being of all nations, tongues, kindreds, and languages, we are resolved against all politics, as what never yet conducted to the welfare of the lodge, nor ever will." Again; "as political affairs have occasioned discord amongst the nearest relations and most intimate friends, Masons are enjoined never to speak of, or discuss them in the lodge."

How far Free Masonry interferes with the affairs of government will be best ascertained by one or two extracts from the book of constitutions. Such an appeal "to the law and to the testimony" is the more necessary, because this has lately become a subject of

ferious alarm; and because our institutes and rules, orders and ceremonies, though printed and published, are seldom consulted but by the brethren. Others *do* not read them from indifference; our enemies *will* not, from contempt; or else they fear to bring their assertions to this light, lest they should be reprov'd, or confuted. This volume, curious for its articles of remote antiquity, and interesting for its instructive documents, contains the following principles: "Whoever would be a true Mason is to know, that, by the privileges of his order, his obligations as a subject and citizen will not be relaxed, but enforced. He is to be a lover of peace, and obedient to the civil powers which yield him protection, and are set over him where he resides, or works. Nor can a real craftsman ever be concerned in conspiracies against the state, or be disrespectful to the magistrate; because the welfare of his country is his most happy object."* No man can be invested with the

* Constitutions, chap. 1. sect. 2. of government and the civil magistrate.

office of master of a lodge until he has signified his assent to those charges and regulations which point out the duty of that station, and promise to submit and support them, "as masters have done in all ages." Among other particulars are these: "You agree to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside." "You promise not to be concerned in plots or conspiracies against government; but patiently to submit to the decisions of the supreme legislature." "You agree to pay a proper respect to the civil magistrate; to work diligently, live in credit, and act honorably with all men."^{*} Lastly, every candidate, upon admission, is thus charged; "In the state you are to be a quiet and peaceable subject. You are never to countenance disloyalty or rebellion; but yield yourself, and encourage in others, a cheerful conformity to the government under which you live."[†]

^{*} Constitutions, Part II. *Ceremony of constituting and consecrating a lodge, installing the officers, &c.* page 84.

[†] Constitutions, Part III. *Charge at initiating into the first degree,* page 126.

How strange is it, my hearers, that an institution, thus guarded and fenced against political disobedience, should be suspected of being "the hot-bed of sedition!" Or that any one should think of imputing to men bound by these ties, governed by these laws, and under these restrictions, "plans of disorganization and rebellion!" Do these principles lead to conspiracy? Are they not diametrically opposite to all disaffection towards "the powers that be; whether it be to the king as supreme, or unto governors?" Do they not more resemble the good old loyal doctrine of *passive obedience and non-resistance*?* We blush for the ignorance, and wonder at the perversity of those who

* An aged and orthodox divine, in a sermon at the consecration of a lodge at Ramsgate in Kent, Sept. 3, 1798, makes this solemn protestation; "As an advocate both zealous and determined, as an advocate for this order, from the strongest conviction of its excellency, both in politics and patriotism; I scruple not to challenge our bitterest reviler to fix upon one single Mason who dare affirm that in any of our transactions, whether public or private, there is a single trait either sentimental or practical, in all our masonic order which bears not even the very enthusiasm of loyalty." INWOOD, p. 266.

declare that they “view the brotherhood as a hoard of conspirators, who have long waited only for the baleful genius of a Weishaupt to launch out into all the crimes of a revolution.”*

THAT an institution which is founded on love to GOD and love to *man*; whose glory is to reward in its members those peaceful virtues which are most friendly to their own internal tranquillity, and most beneficent and happy to the world; which declares and repeats to all its candidates and in all its lodges, that it can never countenance any thing contrary to *MORALS, RELIGION, OR THE STATE*; which expects and requires the highest reverence to the *SUPREME BEING*, obedience to rulers, respect to superiors, kindness to equals, and condescension to inferiors; I say, that such an institution should be declared, or even suspected to militate with religion, peace, and social order, is matter of astonishment. It must require the prejudices of an ex-jesuit to draw so strange an inference from such

* BARRUEL, *vol. 4th, of the 2d. English edition.* p. 162.

opposing premises ; or the faculty of Scotch second light to see things thus awry.*

ARE not Masons, as well as other men, members of civil society ; equally interested in preserving its order and peace ? Do they not owe their personal and their associate security to the laws ; their protection to the magistrate ? What possible inducement could they have for endangering that security, or forfeiting that protection ?

WHATEVER interferes with the prosperity of any nation, persuasion, or individual, forms no part of the masonic theme. While the real Mason acts within his sphere he is a friend to every government which affords him protection ; and particularly attached to that country wherein he first drew breath.

* " Nor less avails this optic sleight,
And Scottish gift of *second sight* :
Which sees not only all that was,
But much that never came to pass.
And optics sharp it needs, I ween,
To see what is not to be seen."

TRUMBULL'S *M'Fingal*.

That is the centre of his circle ; the point where his affections are warmest. His *philanthropy* is by no means incompatible with *patriotism* ; and when he speaks of being *free*, and of standing *on a level* with his brethren, he advances no sentiment in militancy with social or political grades and dignities. He admits, and is familiar with, the principle of due subordination. He finds its expediency in his own institution ; and he knows it essential to good government and order in the community. “ To be *free* is one of the characteristics of his profession ; but it is that steady freedom which prudence feels and wisdom dictates :” a freedom which reason honors and virtue sanctions : a freedom from the dominion of passion and the slavery of vice.

Appeal we to fact, to the history of all nations ; and we shall find that Free Masons have always been peaceable and orderly members of society.* Submissive, even under governments the most intolerant and

* See “ *An apology for the Free and Accepted Masons, occasioned*

oppressive, they silently cultivated their benevolent plan, and secured it confidence and protection by exhibiting in their conduct its mild, pacific, and charitable tendencies. They excited no factious resistance to established authorities, conspired in no turbulent and seditious schemes, exaggerated no grievances, nor even joined in the clamors of popular discontent. Making it a rule never to speak evil of dignities, nor interfere with the claims of lawful authority, they, at all times and in all places, supported the character and obtained the praise of liege subjects, and good citizens.

RECUR we to the American history. Were Price, Oxnard, Tomlinson, Gridley, leaders in rebellion? Was Warren a seditious

by the persecution of them in the Canton of Berne." Printed at Frankfurt, 1748. 12mo.

And "*An impartial examination of the act of the associate Synod at Stirling :*" by the Rev. CHARLES LESLIE.

In a late British publication is the following observation: "Were there even no other testimony in favor of Free Masonry, the public would not be easily persuaded to look upon *that* to be big with secret mischief, which is openly espoused by *Earl MOIRA.*"

Public Characters, of 1798 and 1799, vol. 1, p. 24.

person ? Or does Washington countenance conspiracy against government ? Are not the members of the fraternity known ? Are they such as are generally thought to harbor inimical designs against the civil or ecclesiastical establishment ? Are the lodges principally composed of, or governed by, men suspected of disorganizing projects or demoralizing views ? You will unite in answering No ! Scarcely an individual can be found in our order who can be thought to favor such principles.

BUT enough, surely has been said to convince every candid and unprejudiced mind that the members of the antient Fraternity of Free and Accepted Masons are incapable of a design so base and villanous as “ a conspiracy against religion, government, and social order.”

AND we, *my brethren*, know, and it is our boast, that a profound veneration for the christian verity ; and a dignified respect for the government and a patriotic zeal for the

welfare of our country, are among our sacred duties and our dearest interests. In this character and conduct may we still be known and respected ; continuing to “ walk by the same rule, and to mind the same thing.”

THE officers and members of *King David's Lodge*, this day to be installed and consecrated, will permit me, ere I retire, to congratulate their establishment, and tender them my best wishes.

WHILE your attachment to Free Masonry and zeal in its cause demand the approbation of all its friends, may your lives and virtues confute the slanderous reports of all its enemies.

MAY your lodge be beautiful as the temple, peaceful as its ark, and sacred as its most holy place ! May your oblations of *piety* and *praise* be grateful as the incense, your *love* warm as its flame, and your *charity* diffusive as its fragrance ! May your *hearts* be pure as the altar, and your *whole conduct* acceptable as the offering ! May the approbation of

Heaven be your encouragement ; and may that benignant Being, “ who seeth in secret, reward you openly !”

Finally : May we all be accepted of God ; workmen that need not to be ashamed, rightly discharging the duties of life. May we abhor that which is evil, and cleave to that which is good ; approving ourselves to every man’s conscience in the sight of God : and be continually making approaches to that state where the credit of virtue is established and secure, and its satisfactions perfect and eternal !

DISCOURSE XI.

ON THE BEST WAY OF DEFENDING

FREE-MASONRY.

DISCOURSE XI.

I PETER, II. 15, 16.

— *“ WITH WELL DOING YE MAY PUT TO SILENCE
THE IGNORANCE OF FOOLISH MEN. AS FREE,
AND NOT USING YOUR LIBERTY FOR A CLOAK OF
MALICIOUSNESS, BUT AS THE SERVANTS OF GOD.”*

I SHALL use these words, my brethren, as the motto to a discourse, wherein I propose, after adverting to the injustice of those imputations which are brought forward against Free Masonry, briefly to consider the way in which we can best preserve it from misrepresentations, and best defend it against censures.

WHILST we feel our minds enlarged by its discoveries, our hearts expanded by its charities, and our satisfactions increased by

its influence, we cannot grow indifferent to its interests, nor hear the reproaches repeated against it with the coldness of unconcerned auditors, without emotion and without reply. With honest zeal we come forward; not to contest the subject in "a war of words;" not to discuss, but to demonstrate; not to defend opinions against those whom no reasons will satisfy and no arguments convince; but to vindicate our principles by referring to their *effects* on our temper and our conduct.

MODESTY, which retires from observation; diffidence, which always entertains an humble opinion of its own merit, and avoids ostentation as it does censure; have hitherto restrained us from such a plea: but our enemies impel us to this issue.

I. FREE MASONRY, you know, is, at the present day, viewed in an unfavorable light: and we are considered by some as covenanting on principles and associated for purposes destructive of civil subordination, and tending to dissoluteness and infidelity; to the

disavowal of all that is venerable in virtue or sacred in religion. In vain have we repeatedly unfolded our sentiments to public examination, in the most honest, ingenuous, and explicit manner. Our protestations are disregarded: and while every paltry pamphlet or paragraph written in opposition to us is eagerly read and implicitly believed; what *we* publish, particularly the *BOOK OF CONSTITUTIONS*, which contains our *laws* and *ceremonies*, is never inquired after, never consulted.

My brethren, our inexorable accusers arraign us at the tribunal of the public, to defend ourselves, not against what they *know*, but what they *suspect*; to answer, not for what they have *experienced*, but what they *fear*. This is taking us at great disadvantage: and the unfairness, as well as injustice, of such an allegation, will excuse our passing it by in silent contempt. We challenge them to point out the instances in which we have appeared the advocates or the abettors of immorality or rebellion! We submit our actions to their prying investigation; hoping,

before, some allowance for the frailties and imperfections incident to humanity; arrogating to ourselves no immaculate purity nor indefectible virtue; but neither needing nor asking apology for any thing that is peculiar to us as *MASONS*.

ASSURED that whatever follies or imprudencies may have injured our credit as *men*, and that whatever vices have wounded our character as *christians*, it never justified the former nor allowed the latter, let us exculpate our institution; and frankly declare that our errors and crimes are from another source, the weakness and depravity of human nature, the incitements to evil and the corruptions of the world, to which all alike are exposed.

A DISTINCTION must be made between what is attributive to Free Masonry, and what is not; between what is within its influence, and what is beyond its sphere. For though we may safely declare that it is impracticable to ascend into these regions without improvement of the heart and enlargement of the understanding, and without carrying along with

us into the world we are obliged to act in, something to purify our conduct and meliorate our condition : yet we do not pretend that Free Masonry was instituted for the express purposes of teaching morals. And though all its rites, ceremonies and charges, imply the necessity and express the importance of piety and virtue, and with impressive solemnity inculcate their observance ; yet it never professed to be a substitute for natural or revealed religion, nor to prescribe the faith, regulate the conscience, or control the judgment of any. It has enough liberality to allow each man to be " free," but so much restraint as to prevent him from using his liberty for " a cloak of licentiousness."

WE are the more particular in making this discrimination, because some late writers have suggested that Masonry professes to supersede all religions, and to introduce a moral code of its own in their stead.

2. MANY are so uncharitable as to lay the blame of every thing erroneous in the

sentiments or reprehensible in the conduct of a Mason, to the regulations or principles of the institution to which he belongs; falsely arguing, or obliquely insinuating that because *he* was reproachable, *that* must have base and immoral tendencies.

Now, this mode of reasoning is not perfectly just. It is not fair to predicate worthlessness of that profession which may have some unworthy professors.

BUT if Free Masonry has not made us *better*, is it certain it has made us *worse*? Are we more loose in our principles, more unjust in our actions, more niggardly in our dispositions, or more parsimonious in our charity, than before we entered the lodge? Are we more so than those who are not of the fraternity? Are the most thorough Masons conspicuous as the most notorious villains, the most daring infidels, or the most insidious jacobins? Or are the base, the atheistical, and the factious always Masons?

WE confess, with sorrow, that there are some of our order who deserve not its pro-

tection and dishonor its name. But would our opposers wish to conclude from that that all Masons are similar to them? Is it right to argue thus? Are such inferences admitted in estimating other professions? Doth the perfidy of a single Judas give grounds to conclude that all the other disciples were faithless and traitors? Why, then, is a mode of reasoning which is never justified in any other cases, only supportable when directed against Free Masonry?

BUT if we have been disgraced by some, who have walked unworthy of their profession; so likewise have we been honored by others, who would reflect lustre on any society. Admitting that there may be seen among us some whose conduct deserves the odium of all the wise and good; are there not others, whose actions even prejudice cannot censure, and whose virtues even malignity dare not impeach? If Masonry be made responsible for the ill conduct of *the few*; ought it not, in all reason, to have credit for the good conduct of *the many*?

The greatest characters in the world have laid aside their dignities, and put themselves on a level with us. Not that I would have it imagined that Free Masonry can derive any authenticity or importance from the celebrity of those who belong to the society : it being rather calculated to confer respectability, than necessitated to borrow it. Yet, when we find in every period of its history some of the first rate characters in every estimable respect, belonging to it and glorying in it, the conclusion cannot be considered extremely arrogant, that the institution has some real excellence ; at least, that it is not so "frivolous" or "dangerous" a combination as some would fain represent it. It is not to be supposed that the great, the wise, and the good, of all ages, would have given it their decided support, had they found it containing any intrinsic principles repugnant to the interests of society, or hostile to their religious principles. Would they not, rather, have been the first to have proclaimed the evil of its tendency, and to have avowed their condemnation of its spirit and design ?

SUFFER me now, in conclusion, my brethren, briefly to point out what I consider the best, I might say the only effectual method of vindicating the principles and re-establishing the credit of the order.

To remove the veil which misinformation and prejudice have thrown over the eyes of our enemies, it remains for us to convince them by our lives of the truth of our declarations ; and to let our conduct be a letter of recommendation, “ seen and read of all men.”

THIS is a kind of conviction which must at length prevail over the most obstinate and unyielding prepossessions.

A GOOD life is an unanswerable refutation of every charge.

By a life and conversation regulated by wisdom and sanctioned by virtue ; by discharging every duty with integrity and fidelity ; and by exercising to all around us every friendly and tender office of charity ; we

shall demonstratively prove that our institution does not train us up in demoralizing principles ; and that they are either ignorant or foolish men who have said that it did.

By piety towards GOD and faith in the LORD JESUS CHRIST ; by a veneration for the *gospel*, an exemplary obedience to its precepts, and a regular observance of its institutions ; we shall get clear of the charge of being “ Antichristian Conspirators.”

LASTLY : By our zeal for the interests of our country ; by maintaining, supporting, and defending its civil and religious rights and liberties ; by paying all due allegiance, honor, and submission to its magistrates, supreme and subordinate ; by leading peaceable lives in all godliness and honesty ; and by endeavoring to promote harmony and good will, condescension and subordination among all orders of men ; we shall put to silence the opprobrious allegations of those who strive to prejudice the public against Free Masonry by insinuating that it is “ the

hot-bed of sedition," and fraught with purposes for the subversion of all government and rule, all thrones, principalities and powers.

THUS, my brethren,

"We'll dissipate each dark and threatening cloud
That prejudice and calumny can raise,
By radiant probity of heart and life,
And persevering deeds of love and peace."

DEFENDED and illustrated by an edifying example, Free Masonry will yet triumph in its influence, and be respected in its effects.

WHILE we evince in *practice* those principles we profess in *theory*, our institution will "have a good report of all men, and of the truth itself;" and those who "speak evil of us as evil doers, will be ashamed," seeing they falsely accuse and misrepresent us.

REGULATED by the precepts of *wisdom*, supported by the *strength* of virtue, and adorned with the *beauty* of beneficence, our actions will escape censure, if they meet not praise. If we live within compass, act upon

the square, subdue the passions, keep a tongue of good report, maintain truth and practise charity ; we shall not only display the principles, but honor the cause we have espoused. Such an exemplification of its tendencies, will do more to wipe away the unfavorable impressions which any have received against the institution, and will more effectually conciliate their esteem of it, than all the reasoning of labored argument, or all the eloquence of verbal panegyric.

THEN, as we honor our profession, our profession will be an honor to us.

REMEMBER, brethren, that the interests of Free Masonry are in your hands. Be careful then, not to blend with it your weaknesses, nor to stain it with your vices. Consider how much the world expects of you ; and how unwilling to make you any abatements. Consider with what dignity, fidelity, and respectability you ought to support the character you bear : and render the name of *Free Mason* illustrious, as designating worth and virtue of superior stamp.

It is highly incumbent on you to “walk in wisdom towards them that are without ;” doing nothing that should render your principles suspicious, or disgrace your institution in their eyes, nothing that should give them new occasion of dislike, or increase their former prejudices. For, “be assured that, if in your conduct you forget that you are *MEN* ; the world, with its usual severity will remember that you are *Masons*.”

WHILE ambitious of obtaining the favorable opinion of men, let us not be regardless of the honor that cometh from God. *His* approbation will make us ample amends for all we may suffer from *their* evil surmising and unjust reproaches. Let us, therefore, seek to please God rather than *men*. Remembering that we are his servants ; let us be fervent in spirit, serving him with fidelity, constancy, and zeal. Let the sense of his adorable preference never, for a moment, be estranged from our minds. May all our conduct be strictly and invariably directed by his will and word, May we “walk worthy of the Lord unto all

pleasing :” and “ when a man’s ways please the Lord, he maketh even his enemies to be at peace with him.”

TO CONCLUDE :

IF, Brethren, we have any true love for Masonry ; if we have at heart the honor and the interest of this most antient and venerable institution ; we shall be careful, not only to rule and govern our faith, but to square our actions by the holy word of God : and, while with each other we literally walk upon the level, may we keep within due bounds with all mankind. Thus shall we merit and obtain the reputation, not only of “ good men and true,” but of wise and skilful, Free and accepted Masons.* And when he who is “ the first born among many brethren,” shall again appear “ to be glorified in his saints and admired in all them that believe,” may he pronounce our commendation and designate our reward by this declaration, “ these shall walk with me in white, for they are worthy !”

* *Bro. BENJAMIN GREEN’S Oration before the Philanthropic Lodge, June 24, 1797, page 22.*

DISCOURSE XII.

VALEDICTORY.

DISCOURSE XII.

ON RESIGNING THE OFFICE OF *CHAPLAIN* TO THE GRAND
LODGE OF MASSACHUSETTS, DECEMBER 27, 1799.

AS the time has now arrived, my brethren, when I am to retire from the office with which I have for several years been honored, and I shall not again address you in public; I am desirous of leaving with you, now, my last counsels and my best wishes.

As *Chaplain to the GRAND LODGE*, I have been repeatedly called upon, both to lead the devotional exercises, and to perform the preceptive duties on public consecrations and festivals. During the course of this service I have endeavored, to the best of my abilities, to illustrate the genius and to vindicate the principles of our institution; and, while inculcating upon the members a regard to its duties, to impress the community at large

with a favorable opinion of its design and tendency. And you have not only listened to my instructions with attention, but have expressed, in the most flattering terms, your acknowledgment of my fidelity and your approbation of my zeal. To have acquitted myself, in any degree, to your satisfaction, in my addresses to you, and in my public vindication of the Fraternity, is a circumstance upon which I shall reflect with grateful sensibility so long as I live.

DESIROUS of improving the interest I have obtained in your regards for the purpose of animating you to a spirit and conduct becoming the antient and honorable institution to which you belong, I beg your attention to a few parting counsels upon several topics of great importance to your credit and your happiness as *MASONS*.

WITH this view I have, according to clerical custom, selected a text for my discourse from the sacred scriptures. As pertinent to my situation and my design, I shall make use of that passage inserted in the

2 COR. XIII. 11.

FINALLY, BRETHREN, FAREWELL. BE PERFECT. BE OF GOOD COMFORT. BE OF ONE MIND. LIVE IN PEACE; AND THE GOD OF LOVE AND PEACE SHALL BE WITH YOU.

THIS is the affectionate farewell which the Apostle Paul took of his christian friends at Corinth. Its import is this: May all joy and happiness ever attend you! That this may be the case, make it your care to amend whatever is amiss among you, and rise to the greatest perfection in virtue. Support and help one another in affliction: and may you be yourselves comforted with those strong consolations which true christianity suggests. Cultivate for each other an endeared attachment, and retain an intire unanimity. And let me urge it upon you that ye be peaceable in your demeanor, and charitable in your sentiments; for then the God of love and peace will graciously own and bless you, and be your present helper and everlasting portion.

IN like terms, and with like cordiality, would I apply this pathetic counsel to you,

my most valued friends, and echo these pious wishes on your behalf. But, as your *christian duties* are inculcated on other occasions, there is no propriety in my dwelling particularly on them *now* ; I shall confine myself principally to those that are *masonic*.

IN the knowledge and observance of these also, Brethren, BE PERFECT.

I. To be thoroughly instructed in the *lectures*, well acquainted with the *ceremonies*, and complete in the *degrees* of FREE MASONRY, is the ambition of all. But by this very inclination, laudable as it undoubtedly is, some are prompted to a more rapid progress through its *forms* than is consistent with a clear and adequate comprehension of its *principles*. Hence they gain but a superficial, or at best only a theoretical and speculative knowledge of its sublime arcana; and, not applying to *practice* its symbols and its rules, they do not live in its influence nor exhibit its effects. They mistake the process for the result ; and rest in the *means*, without attaining the *end*.

MASONRY is an art of great compass and extent. A knowledge of its mysteries is not attained at once, but by degrees. By much instruction and assiduous application, advances are made. Every step is progressive, and opens new light and information. "According to the progress we make we limit or extend our inquiries; and, in proportion to our capacity, we attain to a less or a greater degree of perfection."*

HE who knows the names and understands the application of the various tools and implements of the craft, is, to be sure, thereby thoroughly furnished to every good work; but he, only, who uses and applies them to intellectual, moral, and social edification, is the workman that needeth not to be ashamed.

THEREFORE, in exhorting you to be *perfect in MASONRY*, I intend, not merely that you should be expert in the lectures, or eager to rise through its degrees; but that

* PRESTON.

you should enter into the spirit of its solemn rites, and learn the full import of its interesting symbols; that you should be perfect in the knowledge and in the application of its principles, in the possession of the virtues it expects, and in the discharge of the duties it enjoins.

2. MOREOVER, my brethren, BE OF GOOD COMFORT.

THERE are, indeed, many troubles in the lot of humanity; and you, like others, are exposed to them. But be not dismayed. By our excellent institution you are furnished with preventives or remedies against most of them, and with supports and solace under all. You have a retreat, over which the changes of the world have not the least power. They reach not its peaceful recesses: they intrude not on its sacred quiet. Your cares, perplexities, and misfortunes, follow you not into the lodge: You leave them behind you, with the agitated scene of which they are a part; and come hither to

partake the sweet comfort of brotherly love, the bland alleviations of sympathy, or the effectual relief of charity and beneficence, when that is wanted also.

HERE you are introduced to associates whose warm and generous souls, whose enlightened and elevated minds, are drawn towards each other by wishes the most virtuous and sentiments the most sublime. Here you enter into a faithful, tender, and refined *FRIENDSHIP*. In this intimate and endeared connection, the inclinations are free, the feelings genuine, the sentiments unbiassed. And the undisguised communication of thoughts and wishes, of pleasures and pains, shews that the confidence is mutual, sincere, and intire. Advice, consolation, succour, are reciprocally given and received, under all the accidents and misfortunes of life. And what sorrow can resist the consolation that flows from an intercourse so tender and so kind? The pains and troubles of a wounded heart will soon be alleviated or cured! The clouds which overshadowed the prospect

will quickly fade away. Light will break in upon the view, and hope and joy gild and decorate the scene.

Yes, my brethren, in coming hither you gather restoration from the past, refreshment for the present, and resources against the future: and you return back to the world, with a calm, resolute, and well fortified mind, better fitted to meet the trials, and better enabled to bear the burdens of life.

In fact, in the very course of passing through the several grades, you acquire *a firm and steady resolution of mind*, prepared for every reverse, superior to every shock. You learn the discipline of virtue; you listen to the instructions of wisdom; and, following a faithful and unerring guide, you *put your trust in GOD, and fear nothing*.

“WHEREFORE, we beseech you brethren, comfort yourselves together and edify one another, even as also you do:” and be particularly attentive to the circumstances of the afflicted and the wants of the destitute, “that their hearts may also be comforted by

being knit together in love" with those who have dispositions to sympathize with their sorrows and willingness to supply their need!*

ON another score, too, I would exhort you to *be of good comfort* ; and that is, with respect to the reflections lately cast upon the order to which you belong.

THOUGH the ignorant suspect, and the prejudiced stigmatize your views and labors, "fear ye not their reproaches, neither be afraid of their revilings." Notwithstanding all their united attacks and pertinacious opposition, Masonry will still retain its influence and its credit ; and, like its own well compacted arch, will even be rendered more firm and strong by the pressure and the weight it bears.

* "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 sooth the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we establish our friendships and form our connections." PRESTON'S *Illustrations of Masonry*, p. 54.

It is rendered still more secure if the members grow more and more united in judgment and affection to each other, and in their attachment to the antient constitutions, privileges and principles of the craft. This is the more necessary at the present day, because one of our most formidable opponents commences the deduction of his "Proofs" with an account of "the schisms in Masonry."

LET me, therefore, *in the third place*, enjoin it upon you to BE OF ONE MIND.

AMONG the variety of duties incumbent upon you, remember that there is none more essential to the preservation, none more efficacious to the welfare of our institution than *UNANIMITY*. This makes the *cement*, the great principle of cohesion, which gives compactness to all the parts and members; forms them into a regular structure, into one uniform building; and adds harmony and beauty, firmness and stability to the whole. Or, it may be likened to the *key-stone* which compacts and strengthens the arch on which the edifice is supported and upheld.

A **CORDIAL** affection is the life and soul of all societies, and must be much more so of those who pretend to associate together upon the noblest maxims of charity and friendship.

UNITY is the golden chain which binds our willing hearts, and holds together our happy society : the principle on which depends its internal harmony and its outward prosperity.

JARS and discords among the brethren will not only loosen the cement of the well joined fabric, but sap its very foundation. “ Need I mention, says a Rev. Brother, need I mention the malicious triumph which any schism or contest among us would give to the enemies of our antient Craft ? A factious spirit would soon check the progress of true Masonry, and strengthen every vulgar prejudice against us.”*

As in the erecting of *the temple of SOLOMON* every thing was so prepared that “ there was neither hammer, nor axe, nor any iron tool heard in the house while it was building ;”

* **DR. JAMES GRANT'S Sermon at Greenwich, June 24, 1774.**

so of *Free Masons* it has always been the boast that they perfect the work of edification by quiet and orderly methods, "without the hammer of contention, the axe of division, or any tool of mischief."

I SPEAK then a language harmonious in your ears and congenial to your hearts, when I say that you are "kindly affectioned one to another." and "perfectly joined together in the same mind and the same judgment;" walking by one rule and following the same thing.

HAVING but one interest and one object; the benefit and the advancement of the whole; be persuaded to pursue it with concurring harmony and joint agreement. While particularly interested in the welfare of the lodge to which you individually belong, be regardful of the general welfare. And let there be no other contest among you than that most honorable of all contests, *who shall do the most good.*

"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 garments. 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 forevermore !”

To bind you more firmly together in the bonds of *unity*, and to strengthen the ties of *brotherly love*, has been an aim ever kept in view in my discourses before the fraternity ; and, in this my final address, “ I beseech you, brethren, that ye all speak the same thing, and that there be no divisions among you !” “ Fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of one mind.”

I have but one direction more.

LIVE IN PEACE,

THIS is a natural effect, and will be the certain result of that unanimity and concord of which I have just spoken.

So often have I, on former occasions, expatiated upon the pacific genius of Free Masonry, and on the necessity and beauty of a correspondent conduct in its members, that I need now only repeat my earnest desires that you would invariably, unitedly, and affectionately “follow after peace,” and “study the things that make for peace” and are conducive to mutual edification.

It has been well observed that, “no splendor of talents, no endowment of body or mind, can be put in competition with those humble but lovely virtues which serve to make us endearing and endeared. Abilities alone may excite *admiration*, the tribute of the *UNDERSTANDING* ; but, joined with amenity of manners, they never fail to conciliate *affection*, the better tribute of the *HEART*.”

LET it always be known that *WE* belong to a society, cemented by *union*, and edified with *peace* : where all the members are inviolably attached to the general good, and harmoniously conspire in its promotion ; where unfeigned affection prevails ; where

every man is the sincere friend of every man ; in a word, where all vigorously and cheerfully exert themselves in acts of kindness and labors of love. Such principles, surely, will advance and establish the happiness of the whole, and the welfare of each individual : and upon such principles our society hath bidden defiance to opposition, and been secured from dissolution or decay.

GLORY to GOD in the highest, peace on earth, and good will towards men, is the disposition and the desire of every Free and Accepted Mason. With such a temper, brethren, you will enjoy the satisfaction of your own hearts, the approbation and concurrence of all the wise and good, and THE GOD OF LOVE AND PEACE WILL BE WITH YOU. That divine Being, who is the author of peace and the lover of concord, will render your endeavors successful, and reward them with the blessings of time and the glories of eternity !

FINALLY, BRETHREN, FAREWELL ! Accept the best wishes, as you share in the best affections of my heart !

Q

THE special relation in which I have stood to you will now cease ; but the affection connected with it, and the gratitude arising from it, will ever remain.

My particular thanks are due to the *officers and members of the GRAND LODGE* for the honors and the patronage with which they have distinguished me. And I intreat them, *WITH MY BRETHREN ALL*, to accept my warmest acknowledgments for their assistance and kindness. Their attentions have been so flattering, their benevolence so disinterested, their bounty so liberal, their sympathy so tender, that I must be inexcusably insensible not to feel ; and feeling, criminally ungrateful not to express, my many obligations.

THE affecting adieu I am now taking, brings forcibly to mind *the last solemn parting*, when DEATH shall separate me from those whom I have cordially loved ; whose society made the charm of my most privileged moments ; and to whom, under Providence, I owe most of my earthly prosperity.

TENDER and faithful friends ! Death is hastening to interrupt, it cannot dissolve, our union. No ! Virtuous attachments are eternal. They are renewed in Heaven. We meet again there, *TO PART NO MORE !*

A

MASONIC EULOGY.

DELIVERED AT WORCESTER, JUNE 24, A. L. 1794, ON THE
FESTIVAL OF ST. JOHN THE BAPTIST, BEFORE THE
OFFICERS AND BRETHREN OF THE *MORNING*
STAR LODGE, IN THAT TOWN, JOINED BY
TRINITY LODGE FROM LANCASTER.

RESPECTED HEARERS,

YOU see before you A BAND OF BROTHERS, connected with each other by the firmest engagements and most affectionate ties. Warmed with the most general philanthropy, they profess to unite their endeavors in the benevolent design of assisting the perfection of the human character, and the harmony and happiness of society. Their institution boasts its origin in the earliest ages of

the world ; and it retains its antient *laws* uncorrupted, its venerable *rites* and expressive *symbols* unchanged, and its primeval *ceremonies* intire. The stupendous pyramids which were raised, the lofty obelisks inscribed, and the magnificent temples built, *by masonic hands*, have yielded to the ravages of time ; but the institution itself has survived their overthrow, and outlived their glory. It will continue still, and flourish, till

————— “ The great globe itself,
And all which it inherit, be destroyed,
And, like the baseless fabric of a vision,
Leave not a wreck behind.”

HAD we leisure, it would be an interesting and entertaining research to trace its progress through the various stages of society it has successively improved and adorned : To see its early honors in Egypt ;* its CONSE-

* Those who have most minutely investigated antient history, will have reason to date the origin of the Egyptian mysteries at the times of JOSEPH ; who, not being able to subvert the idolatry and superstition of the country, and introduce his own purer faith, communicated to select friends, under suitable cautions, the knowledge of the Divine unity and spirituality, of the immortality of the soul, and some leading truths in the patriarchal re-

CRATION at Jerufalem ; its fubfequent glory ; and its prefervation, and extenfion “ in ages long gone by.” It is true that in recurring to fource periods of its remote hiftory, we fhould have occafion to lament that the unfounded and illiberal prejudices of too many which it could not foften, and their corrupt paffions which it could not fubdue, at times denied the craft its merited honors, oppofed its caufe, and impeded its progrefs.*

ligion. Thefe dogmas were tranfmitted down ; but, through the lapfe of ages, became fomewhat obfcured and corrupted.

The Eleufinian and Gentile myfteries were probably branches of this more antient eftablifhment ; and not diftin& institutions. For an account of thefe, confult ÆLIAN, Var. Hift. xii. c. 24. PAUSANIAS, x. c. 31. and MEURSI Eleufinia : In tom. 7. GRONOV. Antiq. Gr.

“ Nor did the priefts of the myfteries neglect to recommend to the brethren a fpirit of *friendfhip* and the love of *virtue* ; fo pleafing even to the moft corrupt minds, and fo requifite to render any fociety refpectable in its own eyes.”

GIBSON’S obf. on the viith book of the Æneid, p. 7.

* Prepoffeffion hurries people to condemn what they will not have patience to underftand.

Happily at the prefent day thefe prejudices lofe much of their priftine obftinacy. “ Time has allayed the violence of party, and checked with a cool difcretion the tumults of oppofition. Mankind, fuperior to national predile&ion or the barriers of policy or prieftcraft, begin to follow the genuine dictates of reafon, and honor the wife and the good whatever be their country or their creed.”

Q 2

Like the SUN, its emblem, it has at times been obscured. Clouds and darkness have overshadowed its lustre : The clouds of error and the darkness of ignorance. But from the temporary penumbra it always emerged with increased splendor. And though from low minds mists of prejudice may still arise, and dim the clearness of its horizon, before the meridian light of *reason, truth* and *wisdom*, they will quickly disappear.

IN the DARK AGES Masonry yielded only a faint and glimmering radiance : “ A light that shined in a dark place.” But, when the gloom of ignorance and barbarism was dispelled, it revived in its pristine consequence and glory.

THOSE who enter minutely into the history of this society, will find it eventful and interesting. Various have been the efforts wantonly used, even in later times, to disturb its tranquillity and diminish its importance. Dissatisfaction has, however, been obliged to yield to conviction ; and the groundless imputations of enmity, have been

silenced by a display of the virtues the institution recommends and excites, and the laudable effects it produces. Among all nations, at last, its salutary influence is felt, and its beneficial tendency acknowledged. And, (though, like the common blessing of light, unheeded in its silent operation,) men are ignorantly indebted to it, as a principle, for some of the most disinterested exertions of generosity, and some of the sweetest intimacies of endearing friendship and social life.

FREE MASONS have always considered liberality as a virtue of the most general obligation and diffusive nature. To administer relief to the needy, and consolation to the distressed, is their most constant wish, and their highest pride; establishing friendship and forming connections not by receiving but conferring benefits; and diffusing the conveniences and comforts of life with that cheerful readiness and benevolent impartiality which heightens their value and sweetens their possession. Their bounty is not dissipated among those who can return the obligation; but is frequently conveyed to

distant lands and foreign cities, to the naked and the hungry who see not the hand that reaches out the kind supply, and can make no acknowledgment to their unknown benefactors but the ardent benediction of gratitude.

To communicate the blessings of which we are partakers; to contribute to the successful propagation of knowledge, virtue and peace, of the sciences and the arts, and of whatever cultivates and adorns social life; and to assist the advancement of human happiness; have ever been the great objects of this venerable association. Impressed with a due sense of their obligation to the discharge of these duties, the members of it have steadily pursued such means as were apparently most conducive to the accomplishment of so desirable an end: And they hope to surmount the obstacles and discouragements which retard its more general propagation.

To reflect on the rapid progress and present general diffusion of the ROYAL

ART* through almost every part of the habitable world,† must be particularly agreeable to all its friends, to every one sincerely interested in the cause of humanity; the happiness of his species.

AT the present, as in every former age over which it hath spread its principles, Masonry constitutes the affectionate and indissoluble alliance which unites man in warm cordiality with man. It forms the most liberal and extensive connections. No private pre-

* "This art was called *royal* not only because it was originally practised by Kings and Princes, who were its first professors and warmest patrons, but likewise on account of the superiority which so sublime a science gave its disciples over the rest of mankind."

SMITH, p. 27.

† EUMENIUS, speaking of the number of Masons that went over to the continent, about the beginning of the fourth century, says "even your city Autun, most devoted to your service, and in whose name I am especially to congratulate you, has been well stored with architects and Masons, since your victory over the Britons whose provinces abounded with them; so that it now rises in splendor, by the rebuilding of ancient houses, erecting public works, and the instauration of temples. Thus the ancient name of a Roman *Brotherhood*, which they long since enjoyed, is again restored, by having your Imperial Majesty for their second founder." Paneg. Emp. Maximian, Aug. dict.

See "Notices of the history of Free Masonry, in all parts of the world." 8vo. Boston, 1798.

possession nor national predilection, no civil policy nor ecclesiastical tyranny, no party spirit nor dissocial passion, is suffered to prevent the engagement, or interfere with the free exercise of that *brotherly love, relief and fidelity*, it fails not to produce. It has for ages been lamented, that petty distinctions and partial considerations, irrational prejudices and contracted sentiments, should so much obstruct the friendly intercourse of mankind. Masonry breaks down these formidable barriers. In its solemn assembly, around its social altar, meet the inhabitants of different countries with benignant looks of esteem and sentiments of unfeigned friendship. Around distant lands it casts Philanthropy's connecting zone, and binds together in the same sympathies the whole family on earth.

By the use of the *universal language of Masons*, members of the fraternity of all nations communicate easily and freely with each other.* On every quarter of the globe they

* "Free Masons possess what the learned have sought in vain, as invariable cypher for general communication."

See FREE MASON'S MAG. Vol. I. p. 11.

Mr. LOCKE'S notes to the MS. Bodl.

can make known their wishes, and be sure of finding an attentive friend, a hospitable asylum, and liberal assistance.

WITH RELIGION, whose sublime *doctrines* it cannot increase, whose noble *precepts* it cannot improve, and whose *sanctions* it dare not adjudge, Masonry does not interfere. The duties of *piety* must be the voluntary and spiritual intercourse of man with heaven. Over them it usurps no control and claims no jurisdiction. It is satisfied with teaching all the brethren to remember that "THE EYE WHICH SEETH IN SECRET" observes all their conduct; that they must therefore "live as seeing him who is invisible," and have their souls raised superior to the gross indulgences of vice, and their affections refined by the sublime energies of virtue; that they must be alive to all the engaging duties of benevolence, and be attached to their fellow men by all those tender ties of friendship and good will which hold the heart in the most permanent captivity.

SUCH, my hearers, is the genius, the design, and tendency, of this institution.

BUT faint and imperfect is the representation I have given. Yet I cannot but hope that, though it be but as the sun painted in the dew drop, it will be found to have the merit of reflecting something of the splendor of its original.

AT the door of Masonry I stand with my taper. Would you view the glories of the temple, enter in, and dwell there.

THE ingenuoufness of nature, my brethren, kindles a blush at the praise which comes so near to ourselves. Yet, who, but one of its own members, can speak the eulogy of an establishment, all of whose regulations, and most of whose effects, are not open to general inspection, but designedly concealed from all but the initiated? Determined by his conviction, and in the cause of TRUTH, REASON and PHILANTHROPY, indifferent alike to ridicule and censure, the speaker asserts the high utility and value of this society, for the encouragement and cultivation of those attainments and qualities which are of vital consequence to *moral* and *social* man. He

honors from his soul its laws : Those laws which softening nature by humanity melt nations into brotherhood. Happy would it be for the peace of the world were they more univerfally acknowledged. They would give quiet to the nations. They would annihilate the fpirit of martial glory, and utterly debase the pomp of war. They would be inftrumental in meliorating the difpofitions of men ; in awakening and exercifing their virtues ; in exalting their condition and their happinefs.

SEEK ye a pure fource of joys to enliven your profperity ? Ask ye for confolation in adverfity ? Want ye relief from poverty ? Enter our temple and fhare our bleffings. FRIENDSHIP will conduct your faltering ftep, VIRTUE will *ftrengthen* your refolutions, and WISDOM enlighten your mind. There, alfo, PITY and CHARITY will direct your benevolence, and give value to the exercife of your kindnefs. There HOPE will brighten your profpects, and GLORY crown your deeds.

To this commendation of our fociety, my beloved brethren, your knowledge and your

hearts will bear willing testimony. Let the actions of your lives afford corroborative evidence. Answer the raised expectations of the world. While ambitious of extending the influence, neglect not to support the credit of this antient and venerable society. May the amiable simplicity and goodness of your manners produce sentiments of esteem in others for the principles from which they arise ! Disgrace not your profession by any unworthy action.* Masonry may indeed suffer awhile from the suspicions of the ignorant and the censure of its enemies, but it can be lastingly injured only by the imprudences and ill conduct of its members and friends. Let me therefore enjoin it upon you, while you treat with just indifference the insinuations and surmises of the disingenuous and the perverse, to silence the tongue of reproach by the rectitude of your conduct, and the brilliance of your virtues. Let it be seen in you that our institution produces the good effects we have so openly boasted, and

* In the antient Masonic charges is this injunction : " Ye shall do no villainie whereby the craft may be slandered."

the virtues we have so frequently recommended and warmly approved. Fix your eyes steadily on *the important object* of your association. Let it open the affectionate embrace of large philanthropy, and lift up the hands of rational devotion ! Let it exalt the capacity of the mind, refine the social sympathies, and form you for the noblest purposes of reasonable life !

RIGHT WORSHIPFUL MASTERS,

RESPECTED OFFICERS, AND BELOVED BRETHREN !

You this day assemble to celebrate the increased reputation and usefulness of Masonry ; and to pay the tribute of affectionate remembrance to its departed patrons and brethren. Let hilarity therefore be tempered with thoughtfulness. Forget not in the cheerfulness of the day to retain decorum in festivity, and innocence in mirth. Let virtue chasten your pleasures, and it will give them a higher relish.

WHILE you commemorate the wisdom and glory of SOLOMON, the fidelity of HIRAM, and the virtues of ST. JOHN, you will join

also in celebrating the valor of WARREN and the wisdom of FRANKLIN. While you praise departed worth, neglect not to honor *living* virtue. And add to all your songs the chorus of acknowledgment and affectionate respect to our *surviving* patron and brother, WASHINGTON, "the friend of Masonry, of his country, and of man."

AROUND the altar of friendship do we thus yearly assemble, and bring our votive incense to that temple which our predecessors founded on the firm basis of *virtue*, and supported by the pillars of *wisdom*, *strength* and *beauty*. We meet not to drain the bowl of intemperance, nor to indulge the excesses of gluttony: But to renew the cordialities of friendship, the resolutions of love and good will. We assemble not to disturb the peace of mankind by the busier plans of ambition, nor to fabricate those arts of luxury which but augment the miseries of life: Our object is to enliven the kindly sensibilities of human nature, and all the sweet civilities of social intercourse.

CHILDREN OF LIGHT !

THE duties of your profession are interesting and important. The duties of *society* and of *religion* are also binding upon you. May you discharge them *all* with fidelity and honour ! Then, when the events of time shall be ended, and the retributions of eternity begin, when the MORNING STARS shall again sing together and the sons of GOD shout for joy, YE shall join the animating chorus and share the glorious triumph. Ye shall be deemed worthy to enter the doors of the celestial temple, to be adorned with jewels beautified with immortality, and advanced to glories incomparably more resplendent than any here below.

SO MOTE IT BE!

R,

CHARGE.

DELIVERED BEFORE THE GRAND LODGE OF MASSACHUSETTS, JUNE 24th, A. L. 5795.

IN submission to the appointment, and in compliance with the request of the venerable officers and beloved brethren of this GRAND LODGE, I rise to give the customary masonic CHARGE. To make apologies *now*, would be ineffectual. And to intreat *indulgence* in behalf of what it is expected I should enforce by *authority*, would but diminish the dignity of the precepts to be inculcated, and weaken the influence of the caution to be impressed. I cannot doubt the candor of the liberal ; and need not fear the censure of the prejudiced. It will suffice if

this respected audience be but convinced, from my honest developement of the character and simple statement of the duties of Free Masonry, that the *principles* upon which the institution is founded are salutary, and that the *morals* it enjoins are pure.

To give to these principles and these morals their proper force, recollect, my beloved brethren, that I stand in the place, and speak by the authority of that Divine Mason whose anniversary, you celebrate. On this occasion you are to regard me as his representative. To his counsels you are invited to listen. “*THE SAME CAME FOR A WITNESS, TO BEAR WITNESS OF THE LIGHT, THAT ALL MEN THROUGH HIM MIGHT BELIEVE.*” As the herald, commissioned to awaken attention to the glories of the brightest scene that ever dawned upon the earth, he calls for the reformation of those prejudices which preclude acknowledgment of the doctrines of heavenly truth, and those corruptions which prevent diffusion of the system of unbounded love.

LET your minds be open to conviction. Examine with the utmost freedom. Be will-

ing to adopt what you find to be excellent ; and in the best of causes be the warmest of advocates.

THE duties of PIETY claim your first and chiefest attention. Their sacred spirit should sanctify, pervade, and influence all your thoughts and actions, ennoble all your pursuits, and be both the beginning and the end of whatever deserves the name of *wisdom*.

DEMONSTRATE by devout reverence and habitual goodness, your homage, fidelity and love to the ALMIGHTY ARCHITECT. Ever act as under the inspection of that " Eye which seeth in secret." Neglect not to implore the assistance of the Deity in your building ; work by his perfect plans : and consecrate the edifice you finish to his glory and praise.

WEIGH well the powers of simple PIETY !
 Make it the *key-stone* in your arch of virtue ;
 And it will keep that graceful fabric firm,
 Though all the storms of fortune burst upon it.

FORGET not that you have professed yourselves " members of the great temple of the

universe, ready to obey the laws of the Grand Master of all, in whose presence you seek to be approved.”

NEXT cultivate and exercise the principles of generous philanthropy and munificent benevolence. Your liberalities and affections must not be limited to kindred and neighbors; nor circumscribed within the narrow confines of self-interest or personal obligation; but, uniformly directed to the general welfare, must be dilated into an exercise wide and extensive as human kind. “You must assuredly know that in all the bonds by which we are united; in all the lectures we receive; and in all the exercises by which we endeavor either to amuse, instruct, or benefit each other; strict justice and universal charity form the principle, the sentiment, and the labor of the Free and Accepted Mason.”*

IN the endeared and sublime friendship you have formed, you are to consider, more especially, the interests of a brother as inseparable from your own. And your's is the

* INWOOD'S sermons, p. 75.

sweet satisfaction of alliance with those, to whose bosoms you may confide the most important and secret thoughts, without distrust or fear; and in whose hearts you may always be sure to find an unfailing willingness to be interested for you, to solace your griefs, calm your inquietudes, relieve your necessities and lighten the burden of your labors. Every member of this society is happy in the enjoyment of that reciprocal confidence and esteem which amply provides for the mutual interchange of affectionate services and assistance.

REVERENCE the laws, and conform to the usages of our venerable constitution. Discountenance every deviation from its principles, and carefully avoid any innovation in its long established practices. In retaining their primeval simplicity, you approach nearest to their original purity, and best answer their original intent.

THESE are some of your leading duties. Such is the excellent nature of our institution; which, as it honors itself by its lessons, so may we honor it by our virtues.

Let us on all occasions support its dignity and maintain its credit. May our whole conduct prove our conviction of its excellency, and bear evidence to its happy effect.

PROCEED, brethren, with firmness in the lucid path pointed out for your steps.

BE the animating spirit of our association the incitement to your noblest employment, and the enlivener of your most exalted delights!

STILL may your bosoms glow with the ardor of kindness, and still possess the unsuspecting security and undiminished tenderness of friendliness and love!

SUFFER no consideration to induce you to act unworthy the respectable character you bear. But ever display the discretion, the virtue, the dignity and the harmony, which become you as the SONS OF REASON, the DISCIPLES OF WISDOM, and the BRETHREN OF HUMANITY! Thus will your conduct lend distinguished lustre to your profession, and contradict the scoffs of those who contemptuously overlook or studiously depreciate in a

Mason even the most eminent instances of merit.

O YE, whom curiosity, or the pursuit of amusement hath drawn into this assembly, Would to GOD that such smiles of good humor as suffuse your cheeks, and such beams of joy as irradiate your eyes, glowed on the cheeks and brightened in the eyes, of every son and daughter of Adam ! And that all might, like you, participate the happiness which results from the privileges of freedom, is refined by knowledge, and perfected in the reign of virtue and peace !

BUT consent to look abroad into the world. It may interrupt, indeed, for one painful moment, the cheerful flow of your spirits : But it will teach you some most important lessons. See the members of a most extensive family engaging in perpetual contests. Man, who ought to be the friend, the *brother*, becomes the enemy of man. The lust of power and domination, every mean propensity, every turbulent passion, excites variance and leads to outrage. The crimson standard of war is erected. Nations furiously

press around it. And the most populous and flourishing countries exhibit the most sanguinary scenes of desolation. You shudder at the painful view. You tremble for the distresses of mankind, and anxiously inquire, What can mitigate the sufferings these occasion? What project for reconciliation can be devised? Who will communicate a plan, easy to be adopted and effectual in its exercise, which will restore its rights to violated nature, and its supremacy to depressed humanity: Which will banish entirely every unsocial passion, and establish perpetually universal peace? With what animated pleasure would we listen to the proposal which promised such desirable effects! How would we all rejoice in its ready adoption and general diffusion!

ASSUREDLY, then, you will observe with pleasure the increasing progress of *Masonry*. At least you will not withhold your encouragement from an institution which has the most manifest tendency to annihilate all party spirit, to conciliate all private opinions, and by the sweet and powerful attractions of love

to draw into one harmonious fraternity men of all nations and all opinions. Who can remain unmoved and cold at the idea of the manifold good that may and will be effected by such an institution ! What generous citizen will hesitate at making it his duty and joy to contribute what he can to the accomplishment of such delightful hopes !

LET us all join in the fervent wish for success to all such motives as enforce, and all such societies as encourage philanthropy and virtue. And may the whole brotherhood of mankind be united in the harmony of love, and blessed with the tranquillity of peace !

FIRST DEGREE.

“Entered Apprentices, at their making, are charged that they should travel honestly, love their fellows as themselves, and be faithful to the Lodge.”

Antient MS. in the reign of Edw. III.

ADDRESS to a BROTHER at his reception.

BROTHER.

I SALUTE you cheerily and affectionately by this endearing appellation. The communications made on our part, and the engagements entered into on your's, are mutual pledges of confidential trust and agreement, and tokens of an attachment sacred and inviolable.

FROM this moment we shall feel a special claim upon your friendship, and a special interest in your welfare : and we hope you will cultivate a warm attachment to that family of love into which you are now adopted ; the pleasures and advantages of

which you are beginning to realize. And we are certain that the better you understand, the more you will admire our principles and practices.

OUR good opinion of you induced us to receive with pleasure your application ; and vote, unanimously, to admit you into our society. We have always wished to bring into our alliance the wise and the good ; that, while we attach them to us, by the light we convey, we may borrow lustre for our institution from their talents and their virtues. Let our expectations of *you* be all accomplished. Retain, we entreat you, that goodness of heart, that fair fame, that purity of intention, and love of virtue, of which we believe you now possessed ; and of which *the spotless vestment* wherewith you are now girded, is at once the emblem, the badge, and the reward.

BE just to yourself and to us, to your profession and engagements ; and it will be apparent to all that, in becoming a Mason, you become a better man.

Now look around you ! Those, whose eyes, sparkling with joy, and countenances, dressed in smiles, are directed towards you, *are your BRETHREN*. Ready to discharge all the offices of that intimate relation, they now bid you welcome to their number and fellowship, to their affections and assistance, to their privileges and joys : and through me they promise to protect you by their influence and authority, to advise you by their abilities and skill, to assist you in exigence by their liberality and bounty, and to cheer you at all times with their kindness and love. And you will have the happiness of experiencing the truth of this antient remark that “ *Masons being brethren, there exist no invidious distinctions among them :*”* and that they “ *love each other mightily, as hath been said ; which indeed may not otherwise be, for good men and true, knowing each other to be such, do always love the more as they be the more good.*”†

THIS, *BROTHER*, is the *beginning* of our art. How successful is its *progress*, and how happy

* Antient Masonic MS.

† See the Bodlean MS. with the notes and explanations of the celebrated JOHN LOCKE, Esq.

is its end, you may fully know if you are but attentive, faithful and wise. Your diligence and activity in work, your skill in acquiring the instructions of your degree, and your zeal in the cause of Free Masonry, will lead you forwards to higher grades, to clearer views, and to nobler privileges.*

* "Masonry is a progressive science, and not to be attained in any degree of perfection but by time, patience, and a considerable degree of application and industry; for no one is admitted to the profoundest secrets, or the highest honors of this fraternity, till by time we are assured he has learned secrecy and morality."

See a sermon entitled "*Masonry founded on Scripture*," by the Rev. W. WILLIAMS. 1752.

SECOND DEGREE.

"THEY THAT BE LABORING MEN, OR CRAFTSMEN, DO IT TRULY."
ANTIEN'T CHARGES, MS.

ADDRESS to a BROTHER, on his being crafted.

WE have now endeavored, *BROTHER*, to reward your diligence by conferring on you a higher rank in the scale of Masonry; making to you new and interesting discoveries; and assigning you work in an elevated apartment of the temple.

IN behalf of the brethren, I congratulate your preferment. I assure you that the step you have taken is a safe one; and with a single eye you may see that your stagings are firm, your situation secure, and your prospects brightened.

You will now be instructed in the use of tools of a more artful and ingenious con-

struction. Be not regardless of their symbolic application. By them you will learn to reduce rude matter into form, and rude manners into the more polished shape of moral and religious rectitude; becoming thereby, yourself, a more symmetrical part of the structure of human society. By the *square* of justice, learn to measure your actions. To the *level* of humility and condescension, reduce your disposition and demeanor: And by the *plumb line* of rectitude regulate all your moral conduct.

. THE grade to which you are now advanced has its appropriate services and duties. It demands the exercise of *strength*, intellectual and moral; and it calls for the extension of *relief* to your brethren, according to your ability and their exigence.

WHILE invincible as a Mason, and brave as a man; be sure to display the benignity of the friend, and the kindness of the brother.

You are to learn, now, to encounter trials with unyielding stability; and to endure tribulation with submissive patience. And

you will find that Mafonry prevents the pusillanimity of dejection, and filences the murmurs of difcontent, by encouragements and fupports peculiar to itfelf.* But fhould a lot be your's in life, as we fervently hope, exempt from the pains of affliction and the preffure of adverfity, let the leffons you are now acquiring teach you to help and relieve all your deftitute and diftressed brethren to the beft of your power. Be willing to diftribute to the neceffitous a portion of thofe bounties your profperity can fpare; and ready to communicate to the afflicted fome of thofe precious confolations which fympathy prepares and kindnefs adminifters. And your's be all the bleffings promifed the merciful by the God of mercy!

BROTHER,

WE have feen with pleafure your improvement in our art; and are convinced that your induftry and perfeverance will foon lead you to the acquirement of greater knowledge and entitle you to greater honors.

* "Maconnes teach the fkylle of becommynge gude and parfyghte, withoughten the holpynges of fere and hope." MS. BODL.

THIRD DEGREE.

*“ Every one shall answer these three questions ; How hast thou entered ?
How hast thou wrought ? How hast thou lived ? And if he can assaile
these, and both laud therein, he may be raised and honoured and reward-
ed.”*

ANTIEN MS.

ADDRESS to a BROTHER at his raising.

BROTHER,

THE arcana of our craft are imparted gradually to its members, according to their improvement. As you have acquitted yourself well as an expert and ingenious craftsman, in reward for your diligence and ingenuity we now admit you to our most confidential communications, and exalt you to the *sublime degree of MASTER MASON.*

THIS, brother, is a privilege which but few obtain : and must be the more grateful to you as the badges with which you are

now invested, are conferred only on the worthy and the wife.

THE affecting scene through which you have just passed must have deeply impressed your mind. Let the solemn cautions with which it was accompanied, and the excellent lessons it inculcates, be always remembered and invariably observed.

SUPPORT with dignity the respectable character you now bear.

BE just to your profession, and true to your engagements. Hold fast your integrity; and let no offers bribe and no threats intimidate you to betray your trust or violate your vow. Be faithful unto the death, and the acacia fragrance of a good report will embalm your memory. At the SUPREME GRAND MASTER'S *word* your body will be raised in honor, and your reward be glorious in the region of light and life eternal !

A

CHARGE,

AT THE OPENING OF A LODGE.

BRETHREN,

I BEHOLD you again assembling together, with those complacent emotions of affection which animate the meeting of dearest friends that have been some time separated.

AFTER this interval you must have acquired an increased relish for the interesting exercises of this retreat ; and you undoubtedly return with new alacrity to your labors of love.

AND now, brethren, with that closing door, the busy world is shut out : and with it, all its perplexities, and cares, and sorrows. None of them are suffered to intrude upon our happy privacy. Here nothing enters

but "innocent pleasures, pure joys, and rational gaities."

COME, then, ye who are emulous to excel in the *true*, the *good*, or the *great* ! Enjoying the bright auspices and emanations of *that* glorious SUN, which now sheds around you the clearest, the most cheering rays, your understandings will become more enlightened with *WISDOM*, your hearts more warmed with *BENEFICENCE*. Come, you are welcome guests at the feast of *CHARITY* and the refreshment of *LOVE* !

YE, Brethren, are not in darkness. Walk as children of the light. Observe the strictest decorum. Carefully attend to every instruction here offered, and readily comply with every requirement here enjoined. Be diligent in the duties of your respective stations : and may the joys of *UNITY* and *PEACE* prevail !

CHARGE,

AT THE CLOSING OF A LODGE.

BRETHREN,

YOU are now to quit this sacred retreat of *friendship* and *virtue*, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated, and forcibly recommended in this Lodge. Be, therefore, diligent, prudent, temperate, discreet. Remember also, that around this altar you have solemnly and repeatedly promised to befriend and relieve, with unhesitating cordiality, so far as shall be in your power, every brother who shall need your assistance: That you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character when wrongfully traduced. Suggest in his behalf the most candid, favorable, and paliating

circumstances, when his conduct is justly reprehended. That the world may observe how Masons love one another.

THESE generous principles are to extend farther. Every human being has a claim upon your kind offices. So that we enjoin it upon you to “to do good unto ALL,” while we recommend it more “especially to the household of the *faithful*.”

By diligence in the duties of your respective callings, by liberal benevolence, and diffusive charity, by constancy and fidelity in your friendships, by uniformly just, amiable, and virtuous deportment, discover the beneficial and happy effects of this antient and honorable institution.

LET it not be supposed that you have here *labored* in vain, and spent your *strength* for nought ; for your *work* is with the LORD, and your *recompense* with your GOD.

FINALLY, brethren, farewell. Be ye all of one mind. Live in peace. And may the GOD of love and peace delight to dwell with and to bless you !

AN
ADDRESS,

AT THE INTERMENT (WITH MASONIC HONORS) OF BROTHER
SAMUEL PIERCE, JUN.
OF DORCHESTER ;
WHO WAS UNFORTUNATELY DROWNED NEAR LONG-ISLAND,
OCTOBER 16, 1796. M. 30.

DEAR is estimated the name of friend. Lovely is the relation which cements congenial souls. But dearer still the amity, more intimate the connection, my brethren, which unites our hands and hearts. How painful then the catastrophe in which is dissolved an alliance so close and so affectionate ! Alas ! how forcibly do we feel this now ! Death, regardless of those sweet engagements, those pleasing intercourses, and those improving joys, which Masons know, has suddenly summoned away, in the midst of his days and usefulness the valued brother whose

remains we have just lodged in the silent tomb. We beheld his sun in its meridian, and rejoiced in its brightness. It is now set; and the evening shades of existence have closed around. Blessed be his rest, and soft and safe to him the mortal bed! Sweet be the opening flowers we plant around: fragrant the *cassia* sprig that here shall flourish!* While we his memory cherish, his virtues imitate, his death improve!

WITH bleeding hearts we sympathize with the disconsolate widow, the bereaved parents, the afflicted friends. Their griefs are our's, for our's the loss they feel. But let us look forward, enlightened by religion, to the brighter scene, when our brother, who is now levelled by the stroke of death, shall be raised from his prostrate state, at the SUPREME GRAND MASTER'S *word*, and be admitted to the privileges of the *Lodge Celestial*. Let us comfort one another, with these words. With these prospects let us console the widow and the mourners. And permit

* Alluding to the *flowers* and *twigs* the brethren had strewed around the entrance to the tomb.

me, brethren, in their behalf to tender you a tribute of lively acknowledgment for the respect you shew the deceased. Your kindness, attention, and sympathy are peculiarly grateful and soothing to their agonized hearts. Their tears, their looks thank you, though sorrow denies their lips an utterance.

“THESE last offices we pay the dead ought to be improved as useful instructions to the living.” Let us all remember that, “the generations of men are like the waves of the sea.” In quick succession they follow each other to the coasts of death. Another and another still succeeds, and presses on the shore; then ebbs and dies, to give place to the following wave. Thus are *we* wafted forward. Now buoyed, perhaps by hope; now sinking in despair: rising on the tide of prosperity; or overwhelmed with the billows of misfortune. Sometimes, when least expected, the storms gather, the winds arise, “and life’s frail bubble bursts.” Be cautioned then, nor trust to cloudless skies, to placid seas, or sleeping winds. Forget not there are

hidden rocks. Guard, too, against the sudden blast. Be *FAITH* your pilot; you will then be safely guided to the haven of eternal bliss.

“ There may you bathe your weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across your peaceful breast ! ”

AN
ADDRESS.

DELIVERED AT THE REQUEST OF THE OFFICERS AND MEMBERS
OF COLUMBIAN LODGE, ON THE DEDICATION OF
THEIR NEW HALL, JUNE 24, 1800.

BRETHREN,

THE ceremonies we are about to perform are not unmeaning rites, nor the amusing pageants of an idle hour; but have a solemn and instructive import. Suffer me to point it out to you, and to prepare your minds for those important sentiments they are so well adapted to convey.

THIS Hall, designed and built by *wisdom*, supported by strength, and adorned in *beauty*, we are first to consecrate IN THE NAME OF THE GREAT JEHOVAH.* Which teaches us

* See the ceremony of dedication, in the Book of Constitutions.

in all our works begun and finished to acknowledge, adore, and magnify him. It reminds us, also, in his fear to enter the door of the lodge, to put our trust in him while passing its trials, and to hope in him for the reward of its labors.

LET, then, its altar be devoted to his service, and its lofty arch resound with his praise ! May *THE EYE WHICH SEETH IN SECRET* witness here the sincere and unaffected *piety*, which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

OUR march round the lodge reminds us of the travels of human life, in which Masonry is an enlightened, a safe, and a pleasant path. Its *tassalated pavement of Mosaic work* intimates to us the chequered diversity and uncertainty of human affairs. Our step is time ; our progression, eternity.

FOLLOWING our antient constitutions, with mystic rites, we *dedicate* this Hall TO THE HONOR OF MASONRY.

OUR best attachments are due to the craft. In its prosperity we find our joy ; and, in paying it honor, we honor ourselves. But its worth transcends our encomiums, and its glory will out-found our praise.

BRETHREN, it is our pride that we have our names on the records of Masonry : may it be our high ambition that they should shed a lustre on the immortal page !

THE Hall is also to be *dedicated* TO VIRTUE.

THIS worthy appropriation will always be duly regarded while the *moral duties* which our sublime lectures inculcate with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Free Masonry aims to enliven the spirit of philanthropy, and promote the cause of charity, so we *dedicate* this Hall TO UNIVERSAL BENEVOLENCE ; in the assurance that every brother will dedicate his affections and his abilities to the same generous purpose : that while he displays a warm and cordial affection to those who are of the Fraternity,

he will extend his benevolent regards and good wishes to the whole family of mankind.

SUCH, my brethren, is the significant meaning of the solemn rites we are now to perform, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor shew how they diverge, as rays from a centre, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise may you fulfil the high purposes of the masonic institution !

How many pleasing considerations, my brethren, attend the present interview. Whilst in almost every other part of the world political animosities, contentions, and wars, interrupt the progress of humanity and the cause of benevolence, it is our distinguished privilege, in this happy region of liberty and peace, to engage in the plans and to perfect the designs of individual and social happiness. Whilst in other nations

our order is viewed by politicians with suspicion, and by the ignorant with apprehension ; in this country, its members are too much respected and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested ; and our public celebrations attract a more general approbation of the Fraternity. Indeed, its importance, its credit, and we trust its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends ; and this noble apartment, fitted up in a style of elegance and convenience which far exceed any we have among us, does honor to Masonry, as well as the highest credit to the respectable Lodge for whose accommodation and at whose expense it is erected.

WE offer our best congratulations to the *worshipful* MASTER, WARDENS, OFFICERS and MEMBERS of the *COLUMBIAN LODGE*. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy resort of PIETY, VIRTUE,

and BENEVOLENCE ! May it be protected from accident, and long remain a monument of their attachment to Masonry ! May their Lodge continue to flourish ; their union to strengthen ; and their happiness to abound ! And when they, and we all, shall be removed from the labors of the earthly lodge, may we be admitted to the brotherhood of the perfect, in the building of GOD, the hall not made with hands, eternal in the heavens !

T

INVOCATION.

SUPREME ARCHITECT of all worlds!
vouchsafe to accept the solemn *dedication* of
this Hall, TO THE GLORY OF THY HOLY NAME!
Make its walls salvation, and its arch praise!
May the brethren who shall here assemble,
meet in unity, work in love, and part in har-
mony! May *Fidelity* keep the door, *Faith*
prompt the duties, *Hope* animate the labors,
and *Charity* diffuse the blessings of the Lodge!
May wisdom and virtue distinguish the Fra-
ternity, and Masonry become glorious in all
the earth!

So mote it be!

AMEN!

THE
FRATERNAL TRIBUTE
OF
R E S P E C T
PAID TO THE
MASONIC CHARACTER
OF
WASHINGTON,
IN THE
UNION LODGE,
IN
D O R C H E S T E R,

JANUARY 7th, A. L. 5800.

INFORMATION.

AS soon as the members could conveniently be called together after the mournful intelligence arrived of the death of their illustrious Brother GEORGE WASHINGTON, they assembled to pay their funeral honors to his memory.

THE hall, the furniture of the lodge, and the brethren were all dressed in the badges of mourning : and the apartment but dimly lighted.

THE following address was delivered : an occasional dirge was sung and a well adapted anthem chanted, by the choir.

APPROPRIATE testimonials of respect closed the solemnities.

ADDRESS.

AH, my brethren, what a change do we perceive! Our lodge, the lightsome abode of joy, how darkened with the gloom of sorrow! Instead of the gay splendor with which it was irradiated, a pale sepulchral light dimly gleams in its recesses. The cheerful salutation with which we were wont to hail the beloved member or welcome the accepted visitant, is now exchanged for the look of sadness and the condolence of sympathy. We forego the sprightly song for the solemn dirge, and the cup of pleasure for the chalice of woe. The regalia are all veiled in black, and every thing about us bears the tokens of the loss we have sustained in the death of WASHINGTON, the patron, the ornament, the pride of our Fraternity. We assemble to dwell in pensive recollection on his sublime virtues, to record his social worth, and to

give vent in privacy to our unaffected sorrows at his decease.

His modest and unambitious spirit, which shrunk from the pomp of life, and delighted rather in the silent satisfaction of doing well, than in the loud applauses of the world for having done so, would not disdain the humble honors we pay : though artless, yet cordial ; though unostentatious, yet sincere.

It is not in *our* power to make a parade of funeral obsequies, nor to erect a pompous cenotaph to his fame ; but what we can, we do ; we inscribe his worth on our memories, and inshrine his virtues in our hearts.

WHEN we consider him as a General and a Statesman, we are filled with admiration. When we recognize in him the defender, deliverer, and father of his country, our bosoms glow with gratitude. But when we behold him in the less majestic but more engaging character of a *brother*, his memory is endeared to our affections and has a peculiar claim upon our love.

POSSESSING dispositions congenial with the genuine spirit of *Free Masonry*, he early became a member of the society. Habitually desirous of enlarging the sphere of social happiness and of promoting the cause of philanthropy, he discovered in our order means eminently conducive to these important purposes.* It gave a nobler expansion to his charity, a wider range to his benevolence. Accordingly, he engaged in the plans and assisted the labors of the lodge, with a high satisfaction which those only can feel whose hearts are warmed with the same disinterested love, and enlarged with the same good will.

WHEN harassed by the fatigues of war or the concerns of public life, he was fond of seeking the *refreshment* and enjoying the *serenity* always to be found within the peaceful walls of the lodge. There every perplexing anxiety subsided, and every tumultuous thought was calmed. There he obtained

* See this most beautifully alluded to, and most happily expressed in his answer to the address of the Grand Lodge of Massachusetts on their presenting him a copy of the Book of Constitutions.

relief from his cares, or *strength* to rise above them. There his spirit was enlivened and his joys restored; every cloud dispersed, and a bright sunshine illuminated his prospects.

HE passed the various grades and filled the several offices of the lodge; and was *tried*, *proved*, and *accepted* in them all. And whether we contemplate him as exalted to the chair of Solomon, to instruct and govern; or returning to the level of his brethren, to partake their toils and share their duties; we have equal occasion to admire the dignity and humility of his character, the noble elevation and amiable condescension of his manners.* So, when raised to the highest military and civil honors his grateful country could bestow, even when filling the rank of PRESIDENT OF THE UNITED STATES he deemed it no derogation of his distinguished eminence and station to be considered as a *Mason*.†

* In the course of the revolutionary war, this exalted hero frequently visited a Lodge where a *Serjeant* presided as *Master*.

† This is proved by his answers to the various complimentary addresses of most of the Grand Lodges in America. His reply to one from *King David's Lodge* in Newport (R. I.) contains this dec-

IN short, his love for the order, his zeal in promoting its interests, and his testimonials in its favor, have not only revived its pristine credit, but given it new consequence and reputation in the world.

THE honor thus conferred upon us has been peculiarly serviceable at the present day, when the most unfounded prejudices have been harbored against *Free Masonry*, and the most calumnious impeachment brought forward to destroy it. But our opposers blushed for their censures when we reminded them that WASHINGTON loved and patronized the institution.

WHEN the order was persecuted by religious fanaticism and political jealousy, his unfulfilled virtue was its apology, and his irreproachable life its pledge. He advocated its *principles*, because he had found them to be pure ; and commended its *designs*, because he knew them to be generous.

laration : " 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."

WHAT an irreparable loss, to be deprived of such a patron at such a time ! Ages, perhaps, will pass away, before our Fraternity may boast at its head a character so great.

YET let not our enemies suppose they may triumph now that he lives not to confute their aspersions. The superior lustre of his name will out-shine the flashes of their repentment, and reflect a glory upon *Masonry* which can never fade.

HAPPY in its original value and grateful for its augmented fame, let us resolve never to forfeit nor lessen the present high respectability of the craft. Let our lives be adorned with those social and moral virtues which become us as the *sons of light*, and the brothers of WASHINGTON. We shall honor him by honoring the institution of his early attachment, and latest veneration. His virtues illustrated its principles, and his benevolence explained its tendencies. O might our virtuous actions and benevolent purposes, formed by the same discipline and excited by the same motives, emulate his !

And, though they fall, at last, far, far behind in merit and effect; it will be to their praise that they were modelled after those that were sublime and perfect.

ILLUSTRIOUS WASHINGTON! We lament thee as mortal by nature, but we celebrate thee as immortal by virtue! We mourn thy departure from earth, but rejoice at thy arrival in heaven! Having been faithful in all thy course, thou art now raised to the sublime degree of LIGHT INEFFABLE. Taught by thy example worthily to pass the probationary grades of time, we will hope to follow thee to the Grand Lodge of kindred spirits.

FAREWELL, till the grand summons: then, brother, we will rise and meet thee!

THE
EXTEMPORANEOUS DIRGE

WHICH WAS SUNG ON THE OCCASION.

WHILE all our nation, wheml'd in grief,
Lament their General, Patriot, Chief,
Let us, his brethren, long revere
A name to Mafonry fo dear !

In myftic rites our Lodge displays
Its forrows and its patron's praife ;
And freads fresh garlands round the tomb,
Where the sweet caffia long fhall bloom.

Look to the Eaft ; its splendors fail !
The leffer lights grow dim and pale !
—The glory once reflected here
Now dawns upon a higher fphere !

MASONIC DIRGE.

COMPOSED AT THE REQUEST OF THE
GRAND LODGE OF MASSACHUSETTS.

[Set to music by the R. W. Brother HOLDEN, and sung on the 11th of Feb. 3800, the day set apart by the Grand Lodge to pay their funeral honors to their Brother GEORGE WASHINGTON.]

WHILE every Orator and Bard displays
The HERO's glory and the PATRIOT's fame ;
And ALL the GUARDIAN OF THEIR COUNTRY praise,
Revere his greatness and his worth proclaim—

WE mourn the MAN, made *our's* by tenderest ties,
Their honor'd CHIEFTAIN, *our* lov'd BROTHER dies !

Come then, the mystic rites no more delay ;
Deep silence reigns, the tapers dimly burn :
WISDOM and FORTITUDE the requiem pay,
And BEAUTY strews fresh garlands round the urn.

A MASON, brothers ; a GRAND MASTER dies !
The cassia sprig designates where he lies.

AS LOVE FRATERNAL leads our footsteps there,
Again to weep, again to bid adieu,
FAITH views the soul, releas'd from mortal care,
Through spheres empyreal its blest course pursue,
Till it the LODGE OF PERFECT LIGHT attain ;
There may we meet our WASHINGTON again.

A

HYMN,

SUNG AT THE CONSECRATION OF *UNION LODGE*, IN
DORCHESTER, JUNE 24, 1797.

I.

GREAT source of light and love,
To thee our songs we raise !
O in thy Temple Lord above,
Hear and accept our praise !

II.

Shine on this festive day,
Succeed its hop'd design :
And may our charity display
A love resembling thine.

III.

May this fraternal band,
Now consecrated, blefs'd,
In *UNION* all distinguish'd stand,
In *PURITY* be dress'd !

IV.

May all the sons of peace
Their every grace improve ;
'Till discord through the nations cease,
AND ALL THE WORLD BE LOVE !

TRANSLATION OF THE NOTES.

PAGE 17.

THIS is genuine and indissoluble FRATERNITY, growing out of the virtue and perfection of minds ! whose once formed league neither the diversity of desires nor contrariety of wills can disannul : whose principles lead to venerate the worthy and rebuke the dissolute member ; to be obliging to the brother when present, and not to speak ill of him when absent ; to congratulate him in health, and not to desert him when infirm ; to rejoice with him if rich, and to assist him if poor.

PAGE 21.

For a brother not to desert his brother, is also a rare honor to *that* near relationship.

A true companion loves at all times : he is a brother born for adversity.

PAGE 24.

As when the Sun breaks forth with splendors gay,
The shadow follows his all-guiding ray ;
But soon as clouds o'ercast his happier light,
Follower no more ! She takes her faithless flight :
The world's vain friends, ungenerous, thus recede,
When Fortune's glooms to brighter days succeed.

In misfortunes the friend deserts his friend.

PAGE 29.

Dear Brother of the choice ! A band more sacred
Than Nature's brittle tie ! —

PAGE 36.

Companions, cherished with fraternal love !

PAGE 40.

Now came the Orator, and audience ask'd ;
 Bearing the peaceful OLIVE BRANCH —

PAGE 65.

Among other good things which render men amiable to their neighbors and pleasing to God, we believe *that* to be most acceptable which infuses charity in the heart and operates as a bond of union to different minds. This good is PEACE, by which hatred is dispelled, rancor allayed, envy driven away, and anger repressed ; which pacifies the mind, conciliates the heart, assuages the breast, and renders concordant the affections. This is what we seek to plant, to propagate, and to nourish among the sons of the church : this is what we wish to bring to fruit among kings, princes, and great men.*

PAGE 171.

These men, skilled in divine and human knowledge, do not disclose to the vulgar the hidden significations contained under the natural appearances, but veil them under figures and emblems. Yet they are ready to reveal them, in a proper place, and with due ceremonies to those who are desirous and worthy of being initiated. So far I may be permitted to say with respect ; preserving a reverential silence as to what farther relates to these mystic rites. [*This note is extracted from a work of HELIODORUS, Bishop of Tricca, who flourished in the 17th century.*]

Most of the other Latin notes are explained in the passages to which they are annexed.

* I have taken the liberty to translate two or three sentences more of this fine paragraph than what I had transcribed for a note.

A
DISSERTATION

ON THE
TESSERA HOSPITALIS

OF THE
ANTIEN ROMANS ;

WITH A DESIGN TO ILLUSTRATE REV. II. 17.

TO WHICH IS ADDED,

AN ACCOUNT OF THE ROMAN *ARRHA HOSPITALE* ;

AND

OF THE *BACILLUS*, MENTIONED

BY

OLAUS WORMIUS.

“ USE HOSPITALITY ONE TO ANOTHER.” I PET. IV. 9.

PRINTED,
1801.

PROLOGUS.

“ IN *THEOLOGO* accuratum illud antiquitatis studium, si abest, fortasse non requiram ; si adest, vehementer amplectar. Nec solum quasi ornamentum, sed etiam, fas si dicere, adjumentum. Nam in historia sacra multa esse, quorum penitior intelligentia pendeat a moribus et literis antiquis, nemo negabit.”

J. LIPSIVS, Epist. l. 3. Ep. 10.

INTRODUCTION.

IN the following dissertation I have frequently used the term FRIENDSHIP for the latin HOSPITALITAS. In justification of which I prefix the following authorities.

“ HOSPES proprie dicitur qui privatim et amicitia causâ, vel recipit, vel recipitur. Unde et pro externo amico capitur, et *hospitium* pro amicitia. Hinc HOSPITALITAS, *facilitas, vel benignitas in recipiendo*; et HOSPITALITER, *adv. benigne, et faciliter.*”*

“ VIRTUS unde hoc proficiscitur, nobilissima præstantissimaque est; qua nimirum peregrinos et advenas, quocunque possumus, humanitatis, benignitatis, benevolentiaque genere perfequimur, illis ædes domosque nostros patefacimus, cibum potumque liberaliter præbemus.”†

“ *IN hospitium venire;*” id est, inviolabilem *amicitiam* introire.

* LANGIUS. † STUCKIUS, *antiq. convivales*, p. 67.

“HOSPITALITY was that tie among the antients which was ratified by particular ceremonies, and considered as the most sacred of all engagements; nor dissolved, except with certain solemn forms, and for weighty reasons.”

“HOSPITALITY was universally practised in the earliest times. It was almost the only thing that attached nations to each other. It was the source of the most antient, the most lasting, and the most respected *friendship*, contracted between families who were separated by immense regions.”*

* *Abbe RAYNAL, Hist. of the Indies.*

CHAP. I.

OF THE TESSERA HOSPITALIS.

SECTION I.

Method of contracting Friendship.

THOSE persons among the Greeks and Romans who were desirous of perpetuating their attachment, of rendering its union more sacred, and of insuring to it privileges more extensive, used the following method. They took a small piece of bone, ivory, or stone, and dividing it into equal and similar parts, one of them wrote his name upon one of these, and his friend upon the other: they then made a mutual exchange; promising to consider and retain the little tally as a pledge of inviolable friendship.

“VETERES, quoniam non poterant omnes suos hospites noscere, *tesseram* illis dabant, quam illi ad hospitia reversi ostendebant præposito hospitii; unde intelligebantur hospites.”*

* LUCIATIVS in Stat. Theb. vii. 237.

THE Scholiast of Euripides* describes this custom as it was used amongst the *Greeks*.

“Οἱ μὲν ξενόμενοι τισὶν ἀστραγάλον καλατεμνοντες, θατερον μὲν καλαλιμπκινον ἀποδεξαμένοις, ἵνα εἰ δέοι παλιν αὐτοῖς, ἢ τῶς ἐκείνων ἐκίξῃσαι, πρὸς ἀλλήλους ἐπαγομενοι τὸ ἥμισυ ἀστραγάλιον ἀνευενλο τῆν ξενίαν.” That is ; “They had a custom, when a friendship had commenced, to take a white stone and engrave thereon any word upon which the parties had mutually agreed. Then they brake the stone in the midst, dividing the word, and one half was kept by one friend, and the remaining half by the other, as a constant memorial of their friendship.”

KÆMPFER mentions the use of the tessera in contracting friendships in Persia.†

THE particular shape and figure of the token, was such as was agreed upon by the contractors.

OF this kind of tessera several are preserved to this day in the cabinets of Antiquarians.

* *In Medea*, v. 613. † *Amenit. Exot.* p. 736.

Some of them, as described by Thomafinus, may be feen delineated in the Frontifpiece of this volume, A, a. B, b. C, c. reduced to about one fourth of their fize.

SECTION II.

THE ufe and facred nature of this Contract.

THE producing of the teffera was a recognition of the covenant of friendship. And with it the traveller was fure to be received with diftinguifhed marks of civility, and to obtain a hearty welcome at the houfe of his friend.

So highly was this alliance efteemed, that it was preferred even to relationship. To exprefs, in the moft forcible terms, their veneration for it, and their fenfe of its facred nature, the antient Romans gave to their Sovereign of the Gods the title of JUPITER HOSPITALIS.*

* VIRG. *Æn.* lib. I. v. 735. So the Greeks ftiled him HOSPITABLE Jove, See HOMER'S *Odys.* lib. ix. v. 469. and lib. xiv. v. 55.

THIS excellent usage established friendship even between individuals of different nations.

CICERO recommended several persons, and promoted their interest from this consideration. Thus, in his letter to Sulpitius, the governor of Achaia, he introduces Lyfo to his favor, by saying, “Cum Lyfone Patrenfi est mihi quidem hospitium vetus, quam ego neceffitudinem fancte colendum puto.”*

EVEN war between their respective nations did not difannul the union. Historians have recorded several instances of combatants laying down their arms in the heat of battle, out of a pious regard to the alliance of hospitality which had been entered into by their progenitors.

LEST any one, besides the person to whom it rightfully belonged, should claim its privileges, the little pledge was preserved with the utmost care and secrecy: and no one knew the name inscribed on it but the possessor.

* *Epist. ad Famil.* 19. lib. III.

SECTION III.

THE connection was indissoluble except by a public disavowal.

THE engagement thus entered into could not be dispensed with, unless publicly disavowed in a juridical manner. One of the ceremonies practised in this solemn act of renunciation, was to break the mark or symbol of hospitality. By this act, he who came to this open rupture, authentically declared, he would for the future have no more commerce with him who had broken his faith with him,

“ABI, quære ubi jurejurando tuo fatis sit subsidii ! Hic, apud nos, jam, Alfesimarche, confregisti tesseram.”*

SEE, also, an instance recorded by Livy,† where Badius Campanus renounces the friendship of Q. Crispinus.

ISIDORUS declares, “Veteres quando sibi promittebant, stipulam tenentes frangebant, quam iterum jungentes sponsones suas agnoscebant.”‡

* PLAUT. *Cistern.* Act ii. Sc. I. v. 27. † *Decad.* iii. lib. 5. ‡ *Lib.* v

SEC. IV.

Disgrace of violation.

THIS connection was founded upon all that was honorable in character, virtuous in principle, and generous and affectionate in disposition. Nothing, therefore, was considered so base as a violation of it. “ Non defuere tamen, qui ferarum more, non hominum, ab omni humanitate alieni erant, ut non benigne hospites ad mensam admitterent, sed mensæ apponerent.”*

PLUTARCH informs us that those who violated these bonds, were looked upon as wicked and abominable both among Greeks and Romans : and the most injurious thing that could be said of a man was to charge him with having disregarded the laws of hospitality. “ The vengeance of Jupiter, the patron of hospitality and friendship, visited Philip (says he) for his breach of both, and pursued him through life. For he was beaten by the Romans, and forced to yield himself to their

* CÆSARIUS, dial. 2.

discretion. In consequence of which he was stripped of all the provinces he had conquered; gave up all his ships, except five; obliged himself to pay a thousand talents, and deliver his son as a hostage. He even held Macedonia and its dependencies only at the mercy of the conquerors. Amidst all these misfortunes, he was possessed only of one blessing, a son of superior virtue; and him he put to death, in his envy and jealousy of the honors the Romans paid him.”*

HORACE, speaking of a degenerate person, to complete his character, declares him

“ et penetralia
Sparfisse nocturno cruore
Hospitis.”

CICERO, in his invectives against Verres, among other crimes, charges him with having been a frequent violator of the rights of hospitality. “ Num te ejus lachrymæ, num senectus, num hospitii jus atque nomen, a scelere, aliquam ad partem humanitatis revocare potuit? Sed quid ego hospitii jura in hac tam immani bellua commemoro, qui

* PLUTARCH'S *lives* V. 6. p. 196. Langhorne's translation.

Sthenium Termitanum, hospitem suum, cujus domum per hospitium exhaustit et exinanivit, absentem in reos retulerit, causa indicta, capite damnarit ; ab eo nunc hospitiorum jura atque officia quæramus ?”

“ Unpitied may he die
Who to a friend assistance can deny ;
Nor, to afflicted virtue kind,
Unlocks the treasures of his mind !”*

SECTION V.

THE privileges of this Friendship might be claimed by the descendants of the contracting parties.

WHEN this Friendship was contracted it became perpetual. The memorials of it were transmitted from father to son.

“ Eo presente homini extemplo ostendit symbolum, Quem tute dederas ad eum, ut ferret filio.”†

* EURIPID. *Medea*. Potter's translation.

† PLAUT. *Bacchid.* Act. II. Sc. 3.

PLAUTUS, in his comedy entitled *Pœnulus*, plainly intimates that the descendants of those who formed the friendly compact, might challenge its rights. In the second scene of Act v, he, who had made "the brotherly covenant" with Antidamus, comes to his son, not doubting of an affectionate welcome ; for, saith he,

"Deum hospitalem, ac tesseram mecum fero."

THE interview which succeeds, is a pleasing illustration of many of the preceding remarks. *Pœnulus* is introduced inquiring for *Agorastocles*, who thus replies,

"Siquidemæ tu Antidam hic quæris adoptatitium,
Ego sum ipfus, quem tu quæris.

PCEN. Hem ! quid audio ?

AG. Antidamæ gnatum me esse.

PCEN. Si ita est, tesseram conferre si vis hospitalem,
Eccam attuli.

AG. Age dum huc ostende ! Est par ? Probe.
Nam habeo domi.

PCEN. O mi hospes, salve multum † Nam mihi tuus
pater,

Pater tuus ergo mihi Antidamas fuit.

Hæc mihi hospitalis tessera cum illo olim fuit.

AG. Ergo hic apud me hospitium tibi præbebitur.

PCEN. Dii dent tibi omnia quæ velis !”

THE antient Greeks, also, deposited these tokens among their treasures, to keep up the memory of their friendships to succeeding generations ; as we are informed by the comment of Eustathius on that passage of Homer where Diomedes recounts to Glaucus the gifts which their ancestors Oeneus and Bellerophon had presented each other.

SECTION VI.

A PRACTICE of this kind seems to have been in use among the early christians.

TERTULLIAN has these words : “ Sic omnes probant unitatem ; dum est illis communicatio pacis, et appellatio fraternitatis, et contefferatio hospitalitatis : quæ jura non alia ratio regit quam ejusdem sacramenti una traditio.”*

THE tessera was carried by them in their travels as an introduction to the friendship and brotherly kindness of their fellow christians.† Afterwards, heretics, to enjoy those privileges, counterfeited the tessera. The christians then altered the inscription. This was frequently done, till the Nicene council gave *their* sanction to those marked with the initials of the words Πατηρ, Υιος, Αγιον Πνευμα. These B. Hildebrand calls “ tessera canonica.”‡

THE impostor Peregrinus, as we learn from the particulars stated by Lucian,§ feigned

* *De Praescrip.* cap. 20. See also S. AMBROS. lib. ii. offic. cap. 21, and lib. iii. cap. 7. CHRYSOSTOM. *concione 2, de Lazaro.* AUGUSTIN. *serm. 70, de temp.* CONCIL. TRIDENT. *sess. xiv. c. 8.*

† C. CORN A LAPIDE, *Comment. in Pauli Apost. epist. Hæbr. cap. xiii.*

‡ *Col. in Alma Julia.*

§ LUCIANI *opera, tom. III. lib. 9. p. 325. edit. Anst. 1743.*

himself a christian, that he might not only be clothed and fed by them, but assisted on his travels and enriched by their generosity. But his artifice was detected and exposed.

“ **PEREGRINUS**, philosophus gentilis, lucri causa religionis christianæ stimulator, etiam carcerem toleravit ; sed collecta non parva pecunia ex eleemosynis Sanctorum, descivit, satis sibi aiens in hospitalitate christianorum.*

THE procuring a tessera, as a testimony of evangelization, answered all the purposes, and saved the trouble of formal written certificates, and introductory letters of recommendation. The danger of its being used by impostors, as in the case of Peregrinus, made it necessary to preserve the token with great care, and never to produce it but upon special occasions. Notwithstanding the simplicity of this method, it continued in use until the time of D. Burchardus, Abp. of Worms, who flourished A. D. 1020, who mentions it in a visitation charge.

* **EUSEB.** *cbres. anno xti.* 78. See also the testimonies of **AULUS GELLIUS**, **AMMIANUS MARCELLINUS**, **ATHENAGORAS**, and **TER-TULLIAN**.

SECTION VII.

Application.

WE find from the foregoing sections that the tessera was the testimonial and pledge of the most perfect friendship ; the obligations of which were mutual, sacred, and indissoluble, and the benefits perpetual. The little token was carefully and privately kept, that no one might claim and enjoy its privileges, but he for whom they were intended. And this custom, I have thought, gives the most natural explication of the following passage in *REVELATIONS* ii. 17. *To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.* Allowing the verse to refer to the beforementioned method of commencing and perpetuating a special Friendship, the promise will be to this effect : To him that overcometh will I give a *pledge* of my affection which shall constitute him *my FRIEND*, and entitle him to privileges and

W

honors, of which none else can know the value of extent.*

THE following apostrophe in *Dr. WATTS'* lxxviii hymn of the 1st book, is a happy illustration of this passage. It represents the Saint entreating his beloved Lord.

“ O let my name engraven stand
Both on thy heart and on thy hand,
Seal me upon thine arm, and wear
That pledge of love forever there !

Stronger than death thy love is known,
Which floods of wrath could never drown ;
And hell and earth in vain combine
To quench a flame so much divine.

But I am jealous of my heart,
Lest it should once from thee depart ;
Then let thy name be well imprest
As a fair signet on my breast !”

* See more particularly *DISCOURSE v.*

SEC. VIII.

Objections removed.

THE opinion of learned commentators upon this verse in the Apocalypse, so far as they differ from this explanation, will be considered as lessening its consequence ; the object of this section, therefore, is to make some remarks upon the most plausible constructions of this passage. The explications which have been generally adopted, are the following.

1. THE text has been considered as alluding to the black and white stones with which the judges, among the antients, condemned or acquitted the criminal.

“ Mos erat antiquis, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.”*

BUT the latter part of the verse convinces us that it could not intend this practice ; for on these tesserae there was *no name* written.

* *Ovid.*

2. OTHERS have supposed it an allusion to the stone given to servants when they were liberated by their masters, accompanied by the name of *Freedman*. Yet the benefit, the honor, and the privileges of this emancipation must be conferred in vain, or rather could not be given at all, unless *known* to others besides him who received them.

3. It has again been supposed to allude to the token or ticket given to the conqueror in the olympic games, expressing his name and signifying the reward he was to receive for his achievements: but here the name must be *known* or the reward could not be procured.

CHAP. II.

OF THE ARRHA HOSPITALE.

THIS name was given to the pocket-pieces, or keep-fakes, formed by breaking a piece of money in two. Such broken coins are frequently found at Rome. On one side are the heads of AUG. CÆSAR and M. AGRIPPA; on the other a crocodile chained to a tree, with the words COL. NEM. [COLONIA NEMAUŠUS] a province of Gaul, with which those Princes were rewarded after the conquest of Egypt. *See in the Frontispiece, E, c.*

PLAUTUS introduces Palæstrio, in his comedy entitled "Miles Gloriosus," presenting a token of this name.

"HUNC arrabonem amoris primum a me recipe."* The Romans, probably, obtained both the *word* and the custom from the antient Hebrews. The word is used, 1 Samu-

* Act. IV. Scen. 1.

uel, xvii. 18. where David is sent to the camp to see how his brethren fared, and to take their ערבות [arrabon] *pledge*. The Greek word ἀρραβών, *a pledge, or surety*, occurs 2 Cor. i. 22. v. 5. and Ephes. i. 14. It is, also, used in the Septuagint version of Gen. xxxvii. 17, 18, 20, where it answers to the Hebrew ערבות.

In the Frontispiece D, d. is copied, from a plate of curious articles, an antique, which from its form, and the clasped hands engraved upon it, will be readily understood to belong to this class of tesserae: and may be considered as corroborative proof that the custom we are elucidating came originally from the Hebrews.

CHAP. III.

OF THE BACILLUS.

THE *bacillus* was a love-token entirely resembling the *tessera hospitalis*. It is thus described by Olaus Wormius : “ Bacillus est quadratus trium pollicum longitudine ; latitudine tertia parte pollicis ; latera quatuor characteribus insignita habens ; expruno sylvestri, ut videtur, fabricatus.”*

A FIGURE of one he has given may be seen in the plate, F, f. He supposes the letters to be amatorial, and so written as to convey in an intricate, or anagrammatic, manner the *name* of the lover, in a sentiment of attachment intelligible to all.

THE words on the *tessera amatoria* or *bacillus*, which he has described are :

Bynaffa vuet kiereftæ mina aff
Thenkeftol inde Landum.

“ Nomen meum novit amicissima mea
Ex amoris hac tessera Landum.”

* *Monumenta Danicorum lib. xvii.*

“ Bleft be the pledge, whose kind enchantment gives
To wounded love the food on which it lives !
Rich in this gift, though cruel ocean bear
The youth to exile from his faithful fair,
He in fond dreams hangs o'er her glowing cheek,
Still owns her present, and still hears her speak.”

HATLEY.



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TO the respected OFFICERS and MEMBERS of the GRAND LODGE, and to my beloved BRETHREN of the several lodges throughout the Commonwealth, my grateful acknowledgments are due for the kind encouragement and liberal patronage they have given to this work. This instance of their benevolent attention, added to the various other favors they have heaped upon me, affects me sensibly. I wish I could better express and better repay my obligations. I hope they will not be altogether disappointed in the volume ; and that it may prove *A MONUMENT OF MY GRATITUDE TO THEM, AND OF MY ATTACHMENT TO MASONRY.*

I REGRET that, subscription papers not having been returned in season, the list of Subscribers is so very imperfect. It comprises but about half the lodges. I have heard repeatedly of the encouragement this

work has met in lodges whose returns have not reached me, and from brethren whose names would do honor to my list.

As a change of Officers has taken place since the papers were subscribed, I found myself not a little embarrassed in affixing proper titles ; but, from the returns of lodges at the quarterly communications of the Grand Lodge, endeavoured to make the necessary alterations.

For reasons, which will be apparent to the Brethren, civil titles are omitted altogether.

For any error or misnomer in transcribing the lists I must beg pardon. The texture of the subscription paper was such that the ink spread so as to render some of the names scarcely legible.

T. M. HARRIS.

DORCHESTER, MOUNT-POTOSI,

July 7, 1801.

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 W. David Goodwin, jun. *Senior Warden.*
 W. Amariah Childs, *Junior Warden.*
 Br. Melzar Holmes, *Treasurer.*
 Br. William M. English, *Secretary.*

MEMBERS AND BRETHREN.

Nathan Adams.	◆ Samuel Jaques.
William Bentley.	● Peter Jones.
Amariah Childs.	● Thomas O. Larkin, P. S. W.
David Devens.	● Lot Meriam.
John Edmonds.	● William Newhall.
W. M. English.	● William Pratt.
Edward Goodwin.	● Andrew Radplace.
John Goodwin.	● Thomas Robbins.
Benjamin Gorham.	● F. Siffon.
John Gorham.	● Ammi R. Tufts.
Joshua Hooper.	● Isaac Williams.
Francis Hyde.	◆

ESSEX LODGE, (Salem.)

R. W. Benjamin Hodges, *Master.* 2
 W. James King, *Senior Warden.*
 W. Abel Lawrence, *Junior Warden.*
 Br. Stephen Abbot, *Treasurer.*
 Br. Edward Lang, *Secretary.*

R. W. Joseph Hiller, P. M. 2

MEMBERS AND BRETHREN.

John Albree.	◆	John Jenks.
John Becket.	●	Samuel Masbury.
Cornelius Briggs.	●	Jonathan Mafon.
Thomas Bowditch.	●	James Odell.
Benjamin Carpenter.	●	Josiah Orne.
John Dabney.	●	John Page.
Samuel Derby.	●	Samuel Page.
James Devereux.	●	David Patten, R. A.
Edward Dorr, K. T.	●	William Patterfon.
H. Elkins.	●	Jonathan Perce.
Joseph Eveleth.	●	Daniel Sage.
Robert Foster.	●	Enoch Swett.
William Godshall.	●	M. Townsend.
Joshua Goodale.	●	Robert Tucker.
Thomas Hartthorne.	●	Iaac Very.
Daniel Hathorne.	●	Joseph Vincent.
Hugh Irwin.	◆	John Weston.

 LINCOLN LODGE, (*Wiscasset.*)

R. W. Abiel Wood, <i>Master,</i>	↑
W. Jacob Brown, <i>Senior Warden.</i>	2
W. Joseph Stevens, <i>Junior Warden.</i>	
Br. Thomas W. Crate, <i>Treasurer.</i>	
Br. Joseph Tinkham, <i>Secretary.</i>	

 R. W. Silas Lee, P. M.

2

MEMBERS AND BRETHREN.

Samuel Adams.	◆	Ebenezer Gove.
Roylance Childs,	3	William Hodge.
J. Choate.	●	Jeremiah W. Noyes.
Ezekiel Cutler, S. D.	●	Michael Osborn.
John Duhon,	2	Mariner Pearson.
John Farley.	●	Alexander Troupe, J. D.
John S. Faye.	●	

MORNING STAR LODGE, (*Worcester.*)

R. W. James Wilton, *Master*, 2
 M. Benjamin Andrews, *Senior Warden*.
 W. Jedediah Healey, *Junior Warden*.
 Br. Jesse Craig, *Treasurer*.
 Br. John Green, *Secretary*.

R. W. William Caldwell, P. M. 2
 R. W. Nathaniel Paine, P. M., 2

MEMBERS AND BRETHREN.

Joseph Allen, jun.	♦	Daniel Goulding.
Daniel Boyter,	●	John Johnson.
Thomas Chandler.	●	George Merriam.
Zenas Crane.	●	Ephraim Mower.
Samuel Flagg.	●	William White.

FRANKLIN LODGE, (*Cheshire.*)

R. W. Robert Walker, *Master*.
 W. Chad Brown, *Senior Warden*.

R. W. Joseph Jarvis, P. M.

MEMBERS AND BRETHREN.

Melancthon W. Wells,	♦	Barney J. Read.
R. A.	●	Jotham Cushman.

REPUBLICAN LODGE, (*Greenfield.*)

R. W. John Stone, *Master*.
 W. Amos Cornwell, *Senior Warden*.
 W. William Wait, *Junior Warden*.
 Br. Calvin Munn, *Treasurer*.
 Br. Caleb Alvord, *Secretary*.

R. W. John Long, P. M.,

MEMBERS AND BRETHREN.

Elijah Alvord.	◆ Joseph Henry.
Elijah Alvord, 2d.	● Robert Henry.
Daniel Ashcraft.	● Elijah Lamb.
Joseph Babcock 2d.	● Samuel Pickett, jun.
John W. Blake.	● John Pinks.
Moses Bondwell.	● Samuel Rofs.
Dudley Fisk.	● Stephen Taylor.
Samuel Flagg.	● David Wait.
Lemuel Foster.	● Stephen Webster, 2d.
Eli Graves.	● Elisha Wells.
Calvin Hall.	◆

COLUMBIAN LODGE, (*Boston.*)

R. W. John W. Folsom, *Master*,
 W. Amasa Stetson, *Senior Warden*.
 W. Daniel Baxter, *Junior Warden*.
 Br. Samuel Stetson, *Treasurer*.
 Br. William J. Mc. Donell, *Secretary*.

2

R. W. Joseph Churchill, P. M.

MEMBERS AND BRETHREN.

Samuel Albree.	◆ Samuel Johns.
Edward Atkins.	● Peter Kennedy.
John G. Coffin.	● John Perkins.
Ammi Cutter, jun.	● Thomas Pons.
Mefor Davidson.	● J. F. Sleeper.
William Farmer.	● John Somes.
Thomas Fessendon.	● Benjamin Stetson.
John B. Green.	● Elisha Tower.
John B. Hammatt.	● John J. Volentine.
William Ingalls.	◆ William Whittington.

2

CINCINNATUS LODGE, (*New Marlborough.*)

R. W. Dan Chappell, *Master.*
 Br. John Budd.
 Br. Benjamin Rogers.

WASHINGTON LODGE, (*Roxbury.*)

R. W. John Ward, *Master.*
 W. Phineas Withington, *Senior Warden.*
 W. Samuel Barry, *Junior Warden.*
 Br. Joseph Ruggles, *Treasurer.*
 Br. John Bowen, *Secretary.*

R. W. Ebenezer Seaver, P. M.
 R. W. Simeon Pratt, P. M.
 R. W. Nathaniel Ruggles, P. M.

2

MEMBERS AND BRETHREN.

David Dana.
 Ebenezer Davis.
 Charles Durant.
 Samuel Gore.



Moses Harriman.
 Thomas Williams, jun.
 Enos Withington.

KING HIRAM LODGE, (*Truro.*)

R. W. Jonathan Cook, *Master.*
 W. Joshua Atkins Mayo, *Senior Warden.*
 W. Jonathan Nickerson, *Junior Warden.*
 Br. Solomon Cook, *Treasurer.*
 Br. Samuel Cook, *Secretary.*

MEMBERS AND BRETHREN.

Stephen Atkins, jun.
 Edward Cook.



S. Coxmate.
 Freeman Gozer.

HARMONY LODGE, (Northfield.)

R. W. Solomon Vose, *Past Master.*
 Br. Edward Houghton, *Treasurer.*
 Br. Samuel Whiting, jun. *Secretary.*
 Br. Obadiah Dickinson.
 Br. Elisha Hollister.
 Br. Moses Howe.

2

UNION LODGE, (Dorchester.)

R. W. James Davenport, *Master.*
 W. Edward W. Baxter, *Senior Warden.*
 W. Samuel B. Lyon, *Junior Warden.*
 Br. Thomas Williams, *Treasurer.*
 Br. Nathaniel Minot, *Secretary.*

R. W. Ebenezer Withington, *gd. R. A. P. M.* 2
 R. W. Edmund Baker, *R. A. P. M.* 4

MEMBERS AND BRETHREN.

Samuel Capen.	◆	John Holmes.
Henry Cox.	●	Samuel How.
Samuel Crehore, <i>R. A.</i>	●	Benjamin Jacobs.
Ebenezer Davenport, jun.	●	Lewis Leach.
Josiah Davenport.	●	George Manning.
Joseph Foster.	●	John Mellish.
Amasa Fuller,	2 ●	Samuel Richards.
Samuel Glover.	●	John Sullivan.
Jesse Goodenow.	●	Edward Withington.
John Hawes.	●	Joseph W. Withington.
Bela Hearsey.	◆	Lemuel Withington.

THOMAS' LODGE, (Monson.)

R. W. Samuel Guthrie, *Master.*
 W. Ozem Blashfield, *Senior Warden.*
 W. Ede Whitaker, *Junior Warden.*
 Br. Isaac Holmes *Treasurer.*
 Br. Joel Norcross, *Secretary.*

MEMBERS AND BRETHERN.

Gideon Abbot.	✦	Alfred Munn.
Calvin Eaton.	●	Amos Norcross.
Hezekiah Fisk.	●	Clement Trowbridge.
John Hoar.	●	Edward Turner.
Comfort Johnson.	●	Samuel D. Ward.

FELLOWSHIP LODGE, (*Bridgewater.*)

R. W. Simeon Dunbar, *Master.*
 W. Isaac Lazell, *Senior Warden.*
 Br. Nathan Lazell, *Treasurer.*
 Br. Daniel Howard, *Secretary.*
 R. W. Hector Orr, P. M.

MEMBERS AND BRETHERN.

Seth Alden.	✦	Sylvanus Lazell.
John Ames, jun.	●	Nathan Mitchel.
Elias Dunbar.	●	Daniel Ripley.
Noah Fearing.	●	Zenas Walhburn.
Daniel Howard,	3 ●	

CORINTHIAN LODGE, (*Concord.*)

R. W. Thomas Heald, *Master.*
 W. Reuben Bryant, *Senior Warden.*
 W. Andrew Adams, *Junior Warden.*
 Br. John Richardson, *Treasurer.*

MEMBERS AND BRETHERN.

Nathaniel Adams.	✦	S. P. P. Fay.
Theodore Babson.	●	John Hartwell, P. S. W.
Abel Barrett, P. J. W.	●	Jonathan Hildreth.
Samuel Barrett.	●	Jonathan Hoar.
Daniel Brooks.	●	Cyrus Hofmer.

Subscribers' Names.

Joshua Brooks.	◆	Francis Jarvis.
Roger Brown.	●	Henry Jones.
Horatio J. Buttrick.	●	Thomas Mercer.
Jonathan Curtis.	●	Samuel Tuttle.

ST. PAUL'S LODGE, (Groton.)

R. W. Oliver Preccott, jun. *Master.*
 W. Timothy Bigelow, *Senior Warden.*
 W. James Preccott, *Junior Warden.*
 Br. Thomas Gardner, *Treasurer.*
 Br. John Walton, *Secretary.*

R. W. James Brazer, *Past Master.*
 R. W. Thomas Whitney, *Past Master.*

MEMBERS AND BRETHREN.

Shobal C. Allen.	◆	Wallis Little.
Abel Boynton.	●	Abel Moore.
Tilly Buttrick.	●	Samson Woods.
Joseph Cummings, jun.	●	

OLIVE BRANCH LODGE, (Oxford.)

R. W. Jonathan Learned, *Master.*
 W. Jeremiah Kingsbury, jun. *Senior Warden.*
 W. Reuben Barton, *Junior Warden.*
 Br. Sylvanus Town, *Treasurer.*
 Br. Peter Butler, S. D.
 Br. William Robinfon, J. D.
 Br. Jonathan Davis.

MERIDIAN SUN LODGE, (Brookfield.)

R. W. Cheney Reed, *Master.*
 W. Benjamin Drury, *Senior Warden.*
 W. Francis Clark, *Junior Warden.*
 Br. John Cutter, *Treasurer.*
 Br. Liberty Bannister, *Secretary.*

Subscribers' Names.

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MEMBERS AND BRETHREN.

Robert Cutler.	↑	Moses Hitchcock.
Simeon Draper.	●	Daniel Morse.
Pearley Hale.	●	Thomas Rice.
Enos Hitchcock.	●	Tilly Rice, jun.

MERIDIAN LODGE, (*Watertown.*)

R. W. Nathaniel Weld, *Master.*
W. Joseph Pierce, *Senior Warden.*
W. William Bond, *Junior Warden.*

R. W. William Hull, P. M.

MEMBERS AND BRETHREN.

Jonathan Alden.	↑	Walter Hunnewell.
Daniel Coolidge.	●	R. Richardson.
Nathan Fuller	●	Jonas Wood.

MOUNT MORIAH LODGE, (*Reading.*)

R. W. John Hart, *Master.*
W. Oliver Pope, *Senior Warden.*
W. James Gould, *Junior Warden.*
Br. David Smith, *Treasurer.*
Br. Thomas Swain, *Secretary.*

MEMBERS AND BRETHREN.

Thomas Emerson.	↑	Oliver Swain.
Stephen Hale.	●	Nathaniel Wiley.

Y

EASTERN STAR LODGE, (*Rehoboth.*)

R. W. Isaac Fowler, R. A. *Master.*
 W. Lewis Wheaton, R. A. *Senior Warden.*
 W. James Ellis, R. A. *Junior Warden.*
 Br. Joseph Wheaton, *Treasurer.*
 Br. Ebenezer Short, *Secretary.*

MEMBERS AND BRETHREN.

Benajah Barney.	◆	Israel Nichols.
Philip Bowers.	●	Nathaniel M. Pidge.
Gardner Mafon.	●	Barnard Wheeler, S. D.
Gardner Mafon, 2d.	●	Daniel Wheeler.
Jacob Miller.	◆	

KING DAVID'S LODGE, (*Taunton.*)

R. W. John W. Smith, *Master.*
 W. William Seaver, *Senior Warden.*
 W. Foster Swift, *Junior Warden.*

R. W. Seth Paddleford, R. A. P. M.

MEMBERS AND BRETHREN.

Samuel Crocker.	◆	Leonard Porter.
Samuel Fales.	●	James Sproat.

NAMES interspersed in the preceding Lists.

Br. Joseph Gleason, of St. Andrew's Lodge, (*Boston.*)
 Br. J. D. Hopkins, J. D. of Portland Lodge.
 Br. Isaac Story, J. W. of Hancock Lodge.
 Br. Caleb Allen, of Mount Vernon Lodge.

**GRAND ROYAL ARCH CHAPTER
OF MASSACHUSETTS.**

BENJAMIN HURD, JUN. G. H. P. 2
JOSHUA GREENLEAF, D. G. H. P.
WILLIAM Mc. KEAN, G. K.
CHARLES JACKSON, G. Scribe.
SETH SWEETSER, G. Secretary.
HENRY PURKITT, G. Marshal.
HEZEKIAH HUDSON, }
AMOS TAPPAN, } G. Stewards.
DAVID STANWOOD, }
ANGIER MARCH, }
ROBERT NEWMAN, Gr. Inside Centinel.
WILLIAM TARBOX, Gr. Outside Tyler.

**OFFICERS OF ST. ANDREW'S ROYAL ARCH
CHAPTER, (*Boston.*)**

M. E. James Harrison, H. P.
E. Henry Fowle, K.
E. John Lamson, S.
C. Elisha Sigourney, T.
C. Samuel Billings, P. S.
C. Andrew Sigourney, R. A. C.
C. Hezekiah Hudson, C. Host.
Companions, Henry Purkitt, }
Joseph Tucker, } G. M. V.
Benjamin Smith, }
John Raymond, K. T.

**OFFICERS OF KING CYRUS' ROYAL ARCH
CHAPTER, (*Newbury Port.*)**

M. E. Jonathan Gage, H. P.
 E. Gilman White, K.
 E. Nathaniel Knap, jun. S.
 C. Samuel A. Otis, T.
 C. Edward Dorr, P. S.
 C. Charles Jackson, C. H.
 Companions, David Coffin, }
 Amos Tappan, } G. M. V.
 Angier March, }
 E. Dudley Atkins Tyng, P. G. K. & K. T. 4
 E. William Woart, P. G. Secretary.

