

cognize no sectarian shibboleths or party creeds. We follow the religion of truth and virtue, which all theology inculcates, and this is the common centre, around which we are congregated, in one holy indivisible bond of brotherhood; men of every tribe and nation and kindred and tongue under heaven. For the sake of civil society, and the reputation of the Fraternity, to preserve the one from anarchy, and the other from a sullied name, we recommend to inferiors, obedience and submission; to equals, courtesy and affability; to superiors, the constant exercise of kindness and condescension. Thus we are enabled to cultivate the practice of brotherly love and friendship, the true principles of a divine charity, not the contracted and bigoted feeling which would circumscribe its operations to the limits of a particular party in the state or a particular sect in the Church, but charity in the abstract, that meek, forgiving, long suffering, Christian, Masonic charity, which is as broad as the mantle of heaven, and co-extensive with the boundaries of the world. In our dealings with our neighbors we are taught, and we are supposed to work, on the square, thus making our communication and intercourse a blessing to the generation in which we live, doing to all men as we would they should do unto us; building a moral foundation, and raising thereupon a spiritual superstructure, which shall stand in the fiery day of trial when every man's work shall be made manifest, and the secrets of every heart shall be revealed, a temple of the living God meet for the glories of heaven. But to ourselves pertains the practice and performance of the highest duties, the cultivation of the noblest affections, our nature is capable of—to know ourselves, and govern ourselves, to avoid all irregularity and intemperance, everything in short, that debases the intellect and degrades the soul, and mars in us the image of God. To shun every object which has a tendency to impair our God-

given and God-like faculties, and brutalize the dignity of our nature and the honor of our profession. To familiarize our minds by frequent meditation on the great Books of nature and grace (the two revelations of the being and attributes of God) and with the wisdom, benevolence and power of our great Creator, and drawing from thence lessons of humility, fervency, faith and charity, which will fit us to play our part in the great drama of life, with reverential awe before God, with honor to ourselves, and with credit to the fraternity.

A last comment on the text which the craft affords and forcibly illustrates—the character and durability of our work. The lapse of time, the ruthless hand of ignorance and the devastations of war, have laid waste and destroyed the noblest monuments of antiquity. The temple of Solomon, so spacious in its design, so majestic in its proportions, so magnificent in its execution, constructed by the united efforts of so many celebrated artists, has not escaped the ravages of barbarous force—but the order to which it gave a name, still exists in all the harmony of its first formation and has gathered unto itself power, and grandeur, and energy, and might, amidst the desolate ruins of the temple. Free Masonry still survives. It has existed in the distant of Orient, where almost all things else of human origin, and skill, and power have perished. The tempest of persecution has not injured it. The revolutions of the world have not shaken it. The wing of time has flapped over it in vain. Through centuries of changes it has ever stood, changeless and serene, and to the true and loyal brother who seeks admission within its portals with a single eye and with sincerity of heart, with a view of what it can do for his higher and better nature, and not prostituting its noble symbols over his place of business as a tavern sign, to him it is a source of exulting promise to know that it will still continue to survive so long as