

was even more severe than that issued by the Pope, in the persecution of Freemasons in Switzerland, was even more rigorous than in Italy itself.

The persecutions which Freemasonry encountered were hitherto confined to the continent. The tide of religious frenzy, however, now rolled to the shores of Britain. In the year 1745 the Associate Synod, consisting of a few bigoted dissenters, attempted to disturb the peace of the fraternity. The unrighteous oppressions created by the acts of these men, outstrip, in some respect, the tyranny and cruelty inflicted on the fraternity by the Church of Rome and the severe edict of the Council of Berne.

Notwithstanding these persecutions, Freemasonry flourished and was in the highest estimation in Great Britain, France, Germany and several other Kingdoms of Europe, and has continued to flourish and spread its benign influence both in Europe and in America, as also in all other parts of the globe to the present day.

CONCLUDING REMARKS.

According to the foregoing, the Masonic Fraternity, by its origin and further development, appears, as a Society, closely connected and interwoven with the higher cultivation of mankind, it stands there as the *only Society*, exclusively dedicated to virtue, morality and humanity; to those kind feelings, dispositions and sympathies of man, by which he is distinguished from the lower orders of animals, that feeling of kindness and benevolence which especially disposes man to relieve the distressed and to treat with tenderness those who are helpless and defenceless, and by remaining true to the spirit of Freemasonry, the Society most forcibly points out the path to future, more exalted and more social aspirations.

It is a question of the highest importance for every Mason, whether the fraternity, by its acts and deeds, has unfolded the slumbering germ of our pure and universal institution for the cause of humanity, and whether the progress made in that noble cause, is in harmony with the progress made by the various other religious, civil and social institutions.

And now allow me to conclude this sketch by portraying :

THE IDEAL OF A FREEMASON.

That man is he, who quietly and modestly moves in the sphere of his life,—who without blemish fulfils his duties as a man, a subject, a husband and a father,—who is pious without hypocrisy, benevolent without ostentation,—and aiding his fellow-men without self-interest,—whose heart beats warm for friendship,—whose serene mind is open for licensed pleasures,—who in vicissitudes does not despair—nor in fortune will be presumptuous, and who will be resolute in the hour of danger; the man who is free from superstition and free from infidelity—who in nature sees the finger of the Eternal Master,—who feels and adores the higher destination of man,—to whom Faith, Hope and Charity are not mere words without any meaning,—to whom property, nay, even life, is not too dear for the protection of innocence and virtue and for the defence of truth; the man who towards himself is a severe judge, but who is tolerant with the debilities of his neighbor,—who endeavours to oppose errors without

arrogance, and to propagate intelligence without precipitation,—who properly understands to estimate and to employ his mean —who honors virtue though it be in the most humble garment, and who does not favor vice, though it be clothed in purple,—who administers equal justice to merit, whether dwelling in palaces or in cottages; the man who without courting applause, is loved by all noble minded men, respected by his superiors and revered by his subordinates,—the man that never proclaims what he has done, will do, or can do, but where need is, will lay hold with dispassionate courage, circumspect resolution, indelatigable exertion and a rare power of mind, and will not cease until he has accomplished his work; but who *then*, without pretention, will retire into the multitude, because he did the good act, *not for himself* but for the cause of the good.

If you my brethren meet such a man, you will see the personification of Brotherly Love, Relief and Truth, and you will have found

THE IDEAL OF A FREEMASON.

MASONRY AT THE BEDSIDE.

All social relations derive their utility from human weakness and want. If we were not weak, if we did not want, if we were independent of each other, and able to stand alone, and live without help, all our associations would be without any special object. But, because we can not stand alone, and are dependent on each other for the helps and comforts which civilization affords, we form our civil compacts, and our social combinations. There is a want, too, to which human nature is subject, that is not supplied by the technical requirements of law, nor the stiff amenities of formal social life. We want something more practical—something warmer—something that touches more closely the inner heart. This want is in fact the very vacancy that Masonry is so well adapted to fill.

And Masonry never looks so beautiful as when she sits by the bedside of the sick or dying brother, administering on the one hand relief to the sufferers, and on the other whispers peace and comfort to the despairing. The physician may attend to the wants of the sick with the utmost fidelity, but his services are mercenary—he works for pay. But we “can not serve God and mammon;” and in proportion as our pecuniary considerations interfere with any thing we do, in the same proportion, fraternal, loving sympathy is shut out. Therefore, Masonry occupies a position in the sick room that the physician, or even the minister can not fill. Her vigils there are the spontaneous outpourings of her big heart. With the tenderness of a mother she hears the faintest moaning of the invalid, and with the open hand of her unmeasured charity, she supplies the present wants and future hopes of the family. The Doctor will not do this, the minister can not, and she is the only friend whose charity never faileth. The “benefits” of other institutions are dealt out by measure, as a consideration for pay. But the Angel of Masonry dispenses her blessings without money and without price, and to crown all, it is done so secretly that her left-hand is not permitted to know what her right-hand doeth.