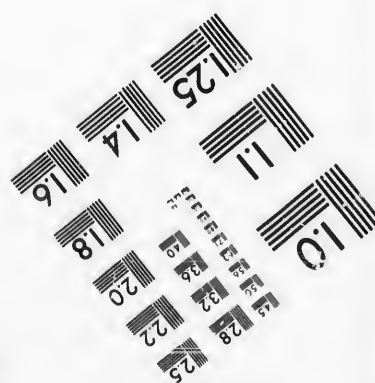
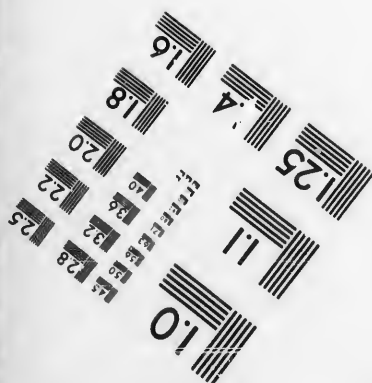
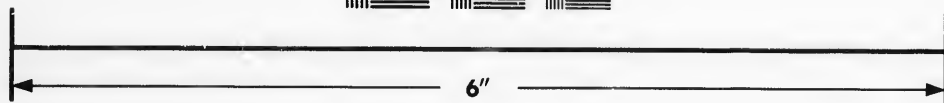
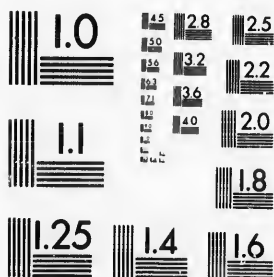


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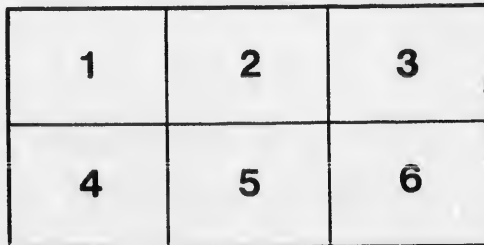
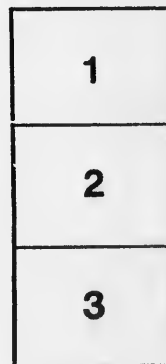
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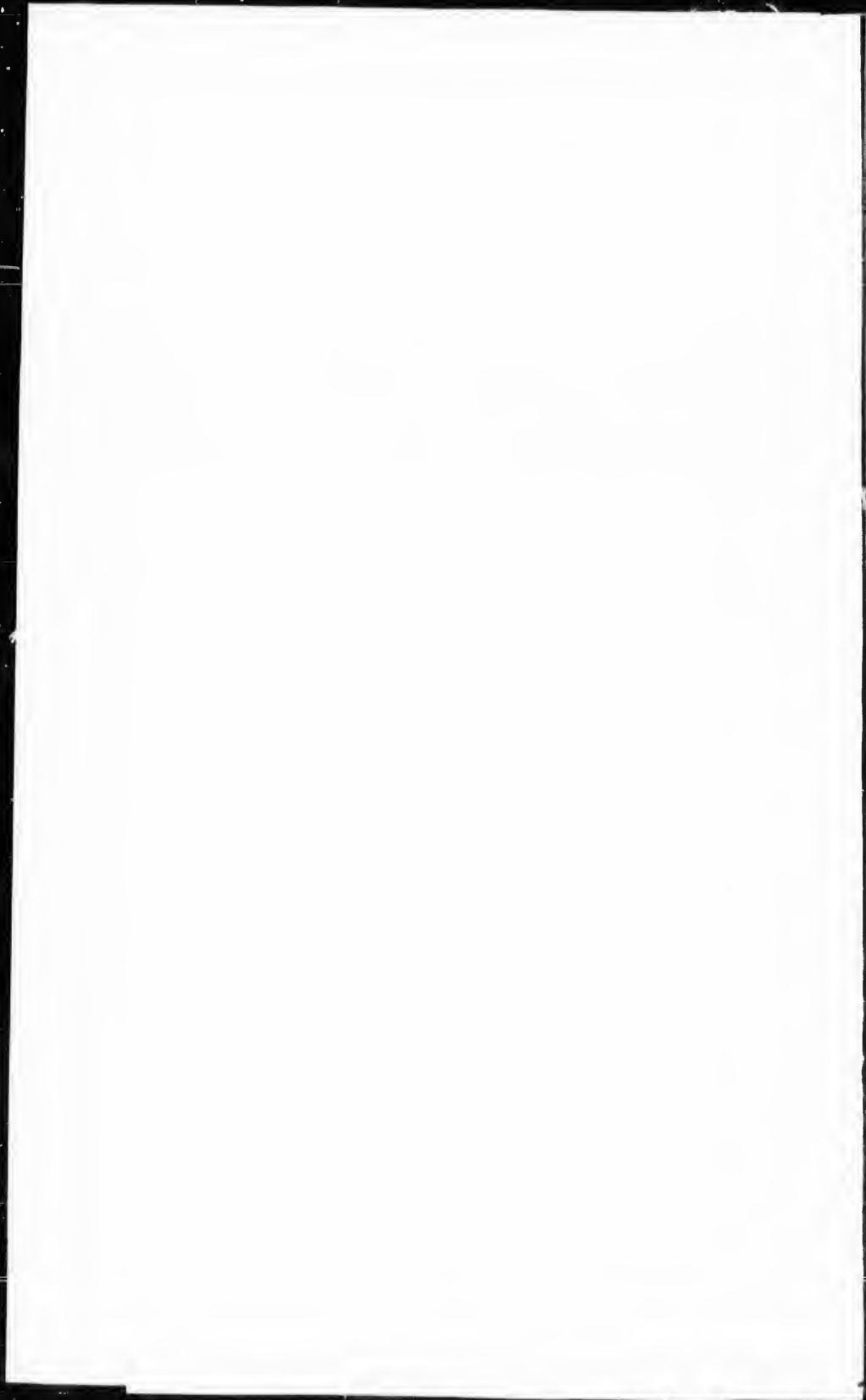
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ADDRESS,
BY ALFIO DE GRASSI,
ON THE OCCASION OF THE
DEDICATION OF THE NEW MASONIC HALL, AURORA.

BRETHREN, LADIES AND GENTLEMEN,—

The occasion and the presence of so large an assemblage affords a proper and an interesting opportunity for asserting the dignity and respectability of our Institution, and to repel the slander, obloquy and reproach, which ignorance and prejudice are disposed to cast upon it. Misguided popular opinion has at all times confounded our fraternity with the Illuminees of Germany, the Jacobins of France, and the Carbonari of Italy, and has ascribed with fertile ingenuity, views, plans, and practices, which are wholly repugnant to our professions, and abhorrent to our feelings.

To remove this unfavourable impression from the public mind, it is only necessary to advert to the antiquity of our venerable Order, and to review in historical detail the progress of our Art in the different ages of the world, under the auspices of the *great* and the *good* who have engaged in the work.

This would be a pleasing task, did time permit me to enter on so wide a field; now, however, I can only detain you with a few examples and hints on so vast a subject.

The great principles of Masonry exist in the essential attributes of the glorious Architect of the Universe, and are illustrated in the work of Creation, by which order was brought out of confusion, and *symmetry*, *regularity* and *beauty* stamped upon chaos.

The Divine *Master* said, Let there be *light*: and there *was light*. He appointed the "Firmament:" and *it was so*." He separated the waters from the dry land, and saw that "*it was good*." He commanded the earth to bring forth grass, and the tree, yielding fruit. He formed the moon and the stars; and spoke into existence the animate world. He made man in his own image, and implanted in his soul a delight of harmony, proportion, brotherly love, morality, and religion; and after erecting this stupendous fabric of physical and moral being, He rested from His work.

This was in the year of the world *one*, or 4003 years before the birth of Christ. But though by sin Adam fell from his original and happy state, and was expelled from the Garden of Eden, he still retained great knowledge, especially in "Geometry."

Adam, when expelled, resided in places where he could be best protected from the varying influences of the seasons until his sons grew up to form a Lodge. He then taught them Geometry, and the uses it was put to in Architecture.

Thus Cain when expelled, in A.M. 130, from Adam's presence, went forth and built a strong city, and called it Enoch, after his eldest son, whose race followed the example; for Tubal-Cain worked in metals. Jubal invented practical music and the psaltery and the harp; and Jabal built cities. Nor was Cain's brother Seth, the Patriarch of the other half of mankind, less instructed, for he transmitted Geometry, or Masonry, to his late posterity, and these were the better instructed, by reason of Adam's residing among them until his death, in A.M. 930.

The successors of Adam, in the direction of the craft, were Seth, Enoch, Cainan, Mahalaleel, and Jared, whose son, godly Enoch, died not, but was translated alive, soul and body, into heaven, at the age of 365 (A.M. 987). Enoch was expert and bright, both in Science and the Art, and being a prophet, foretold the destruction of the earth for sin: first by water, and afterwards by fire. He built two large pillars, one of stone, and the other of brick, on which he inscribed the discoveries of the Arts and Sciences, particularly "Geometry" or Masonry—formerly synonymous terms—that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, to exhibit these discoveries to the future ages of mankind.

Josephus mentions in Book I. chap. ii., that the pillar of stone remained in the land of Syriad in his day.

Jared lived after his son Enoch 435 years, and died A.M. 1422, aged 962. Methuselah, the son of Enoch, succeeded Jared, and with his son Lamech, and grand-son Noah, retired from the corruptions of the world, the inhabitants of which had become very wicked. In their own families they preserved the good old religion of the promised Messiah pure—and also the secrets of the Royal Art—until the Flood.

Lamech died only five years before the flood, and Methuselah died a few days before it, aged 969 years, and so he could well communicate the traditions of his experienced progenitors to Noah's three sons, Shem, Ham, and Japheth, who had lived with him respectively 100, 98, and 96 years.

At last, when the world's destruction drew nigh, God commanded Noah to build an ark, or floating castle, and his three sons assisted as Deputy Master and his two Wardens in its construction. The ark, though built of wood only, was fashioned by the rules of Geometry, as nicely as any stone building (like true ship building in the present day), and finished when Noah

entered into his six hundredth year; aboard which, he and his three sons and four wives embarked, with the living cargo of birds and animals. By God's direction they were saved, whilst the flood destroyed all the rest of mankind for their profanity and unbelief, A.M. 1656; B. C. 2348.

From these four Grand Officers the whole race of mankind are descended.

After the ark rested on Mount Ararat they journeyed towards the west, to the land of Shinar, and dwelt there together as Noachidee, or the sons of Noah, and communicated to their offspring, who were all of one language and speech, the secrets of Geometry and the Arts and Sciences they had preserved. And 101 years after the flood, when Peley was born, Father Noah partitioned the earth among them, and ordered them to disperse and take possession of their several allotments; this they did not like to do, but resolved to still continue as one family, fearing the consequences of separation.

Nimrod (the meaning of which word is rebel), grandson of Ham, was at the head of those who did not wish to separate; or if they must do so, they would build a city and a tower, by which to transmit their memorial to all ages; this they commenced to do under him as Grand Master, on the banks of the Tygris, in the fertile valley of Shinar. But their vanity provoked the Grand Master of the Universe to confound their design, by confounding their lip or speech; hence the city and tower were called Babel (which means confusion).

Thus, in the year of the world 1810, or 154 years after the flood, and 53 years after they had commenced to build, they were compelled to desist, and to disperse, as had been commanded by Noah.

They went off east, west, north, and south, and from Shinar the Science and Arts were carried to the most distant parts of the earth, notwithstanding the confusion of dialects; that, indeed, gave rise to the Mason's faculty and universal practice of conversing without speaking, and of knowing each other by signs and tokens.

Having thus traced Masonry to the building of the Tower and City of Babel, time would not permit me, even if I had the capacity to trace it into the many countries into which it was carried by the posterity of Noah; suffice it to say, that it can be distinctly traced in every land, except in the south and west of Africa, and except also any just accounts of the fair and gallant posterity of Noah's eldest son, Japheth, whose posterity first replenished old Scythia, from Norway eastward to America, nor of those in Italy, Greece, Gaul, Germany, Britain, &c. Passing over this intermediate time, we find perpetuated in Exodus xxxv. the name of that great Master Mason, Bezaleel, who was filled with the Spirit of God, in "wisdom and understanding," and in knowledge, and in all manner of workmanship, to devise curious

works, to work in gold, in silver and in brass, and in the cutting of stones to set them, and in carving wood to make all kinds of cunning work. This skilful builder, with Aholiab, and the "wise hearted men" in whom the Lord put "wisdom and understanding," *wrought* in the service of the sanctuary, which was constructed after the pattern shewn by Moses in the Mount.

But it was at the building of King Solomon's Temple that the excellency of Masonry was exhibited in all its sublimity and beauty. In the erection of this stupendous and magnificent edifice no less than 3,600 Master Masons, 80,000 fellow crafts, and 70,000 labourers were employed—a grand total of 156,600 men. The Grand Master, Hiram, who was endowed with *undersanding*, and *skilful to work*, in gold, silver, brass, iron, stone, and timber, directed the undertaking, as Chief Architect.

From this era again Masonry can be distinctly traced to the fall of the Roman Empire, when it was in some degree obscured in the darkness and barbarity of the period which followed.

Masonry was first introduced into Britain at its conquest, by Julius Cæsar, who landed at Dover, 20th August, A.M. 3949 or 51 years before the birth of Jesus Christ, and continued gradually to increase and flourish until the departure of the Roman legions and the arrival of the Saxons, when *true old Masonry departed*. During the 160 years of horrid wars which occurred in Britain from the conquest by the Saxons, no vestige of it remains, unless we admit that of Stonehenge, and allow, with some, that Ambrosius, King of the Britons, raised that famous monument on Salisbury Plain, by the art of marvellous Merlin, (whom the populace counted a Conjuror and a Prophet), in remembrance of the bloody conquest, in which Hengist murdered 300 British nobles.

The Anglo-Saxons were rough, ignorant heathens, despising every thing but war, and in hatred to the Romans and Britons, destroyed every accurate structure, and all the glorious remains of ancient learning. Some pious Welsh and Scotchmen came over as teachers, and converted many to christianity; but it was not till the year 597 that Ethelbert was baptized King of Kent; and about fifty years after, all the kings of the Heptarchy were baptized. From this time forth they commenced to build churches and monasteries and fine mansions. Having nothing but the Gothic style to copy from, they lamented the ignorant and destructive conduct of their fathers, and knew not how to repair the loss of the old styles of Architecture.

From this era Masonry again commenced to rise, but did not regain its pristine state, although it was patronized by the kings, until learning and civilization awoke from the night of ignorance, superstition, and rude stupidity; then Masonry arose and asserted its supremacy, and with the first dawn spread its influence rapidly over Europe, Asia, Africa, and America.

In 1790 a Lodge was established in Nova-Scotia, and in Pennsylvania it was shortly after brought there by the English sol-

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diers, who came to protect the Colonists of the eastern portion of the States, now known as the United States of America; from thence it gradually spread itself northward. But the original Charters from which Masonry in Canada sprung, came from England—that in Quebec the most ancient.

Rawdon Lodge held its sittings under a Warrant from the Prince of Wales.

Having now cursorily traced Masonry from its foundation to its debut in Canada, you, perhaps, would like that I should continue a subject so fruitful for the Canadian Mason, and sketch its progress here; but time will not permit, and I can only state that the first Masonic Lodge (Rawdon) that sat in Toronto was on the 14th day of May, 1797; and that Masonry has continued to flourish as the green bay tree since that period. That this District alone contains 23 Lodges, over which I have the honor to preside, and that there are 175 Lodges now working under the Grand Lodge of Canada, besides several working under other jurisdictions.

If we look back through the long vista of ages, so far as history, tradition, or other evidences point, do we not find the most celebrated sages, heroes, and patriots, numbered with the craft. If we open the sacred volume of inspiration, will we not discover a recognition of Masonry in numberless passages, and so indubitable as to convince us that the writers had a knowledge of the Art. Without reference to the many texts which support this suggestion, there is one so clear, I must ask you to examine it. In xxviii. chap. of Isaiah, 16 verse, you will find these remarkable words:—"Therefore thus saith the Lord God, "Behold, I lay in Zion for a foundation a stone, a *tried stone*, a precious *corner stone*, a sure foundation: he that believeth shall not make haste. Judgment will I also lay to the *line*, and righteousness to the plummet," &c. Here it is obvious that emblems are taken from Masonry to illustrate and enforce religious and moral truths.

But Masonry is not only venerable for its antiquity, *honorable* from the virtue, merit and talents of the Brethren in every age of the world, and praiseworthy for the utility of its labours; it possesses, besides, in its nature, every principle that dignifies or adorns humanity, and every quality that sweetens and embellishes life.

"To do Justice and love Mercy" are the peculiar characteristics of the Brethren; and the beautiful charge of our Divine Master, "Do unto others as you would that others should do unto you," is impressed on the heart of every true Mason; the walls of a Lodge shut out evil passions: *malice, guile, hypocrisy*; envy and evil speaking enter not there, whilst affections that soften the heart to benevolence are received and cherished.

These are the fundamental principles of our Order, and are summed up by that inspired Master, St. Paul, in these words: "Whatsoever things are true, whatsoever things are honest, what-

soever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things." In correspondence with these principles, should be the personal qualities of all who aspire to the honor of the Brotherhood; they must possess Religion, Virtue, and Knowledge; these are the pillars which support the fabric of our labours. Every Mason must then acknowledge and worship the Great Supreme; he must build by faith upon the Rock of Eternal Truth: "For other foundation can no man lay than that is laid, which is Jesus Christ." "Honour all men—Love the Brotherhood"—the language of that great Master, St. Peter, beautifully and forcibly expresses a Mason's obligation.

In discharge of his duties to society, the Mason should be diligent and faithful; to be a good citizen, he must obey the laws and respect those put in authority over him; although he knows that all are *free*, yet he is aware that our Heavenly Master has appointed us to different offices and stations in the Great Lodge of the world. He therefore renders "honour to whom honour is due," as all equally fill the places for which they are designed.

As it respects his private relations, he should regulate his conduct by the square, the level and the plumb; then he will be a good son, a good husband, a good parent, a good neighbour, and an honest man. He will abstain from those debilitating vices that disqualify him from performing his work with alacrity and vigour; the calls of Benevolence will find him ready to relieve the indigent, according to his means; for he should recollect that our wise Master, King Solomon, says, "Whosoever stoppeth his ears at the cry of the poor, he also shall cry himself and not be heard."

But I have detained you too long in my zeal to vindicate our Order from unjust aspersions; I think, however, although in an imperfect manner, I must have satisfied the unprejudiced inquirer after truth, that the great tendency of Masonry is to "raise the genius and to mend the heart."

Brethren, Ladies, &c.,

I have only remaining to express my best wishes for the prosperity of you all; and in the words of our departed Brother bard say,—

"May freedom, harmony and love,
Unite you in the grand design;
Beneath the Omniscient eye above,
The glorious Architect Divine.

"That you may keep the *unerring line*,
Still rising by the *plummet's* law;
Til' order bright completely shine,
Shall be my prayer, tho' far awa."

ADDRESS,

BY REV. J. D. GIBSON,

ST JOHN'S LODGE, COLUMBUS, MISS., U. S.

RESPECTED HEARERS,—

According to ancient usage, we annually gather round the altar of Friendship, to celebrate the increased reputation and usefulness of Free Masonry, and pay the tribute of affectionate remembrance to the virtues of its reputed patron, St. John the Evangelist. Thus we 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 excess 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 human life; our object is to enliven the kindly sensibilities of nature, and all the sweet civilities of social intercourse. In view of this fact, I have have chosen as the subject of my address this evening—*Friendship*.

Right Worshipful Sir and Brethren,—

The Brotherhood of our race is a subject which has demanded and received much attention. The moralist and philosopher, the poet and scholar, the divine and magistrate—all have done homage to it. It is one which the dim remembrances of childhood suggests to our minds; and many of the proudest and loftiest associations of manhood are eternally connected with the theme; and we love it well. The thought that the teeming population of this great earth, scattered over continents and islands, are all members of one Father's family, is noble and elevating. We no longer feel alone, when from the graves of past generations, a glad, but moving voice comes, saying: "We are thy brothers—created by thy Father, and blessed by His cheering smile." We are no longer afraid of the future, when the spirit of prophecy whispers to our souls that the countless millions who will yet tread this fair earth, and breathe its air, "bone of our bone, and flesh of our flesh." And when this holy thought is in our mind, we cease to envy

talent, learning and goodness ; for why should I look with evil eyes upon my more highly favoured and richly blessed Brethren ? Do not the glory of their shadow fall upon me ? Am not I blessed beyond my deserving, in being able to recognise the great and good of all ages as my kindred ? What greater distinction do I desire, than to say that these pillars of fire which once dimly illuminated the darkness of the heathen world, and that Apostolical band, which, from the days of Christ, have not ceased to labour and suffer for man—that they are my Father's children ?

Let us now contemplate some of the things, which are the noblest proofs of man's brotherhood. We commence by observing, that one of the most powerful passions of the soul, and one universally felt and manifested, is the propensity to worship. This we claim as one tie of universal fraternity. A man may forget the place of his birth, and contentedly reside among strangers in a strange land ; he may, in a measure, cast from him the remembrance of those who supplied his wants in the helpless years of infancy, but he cannot banish from his soul the idea of an Infinite Being. He will always remember the hymns which his mother sung as she cared for him in childhood, and the ideas he received of God while standing by her knees. How much soever many may neglect to do homage to that Creator, they never forget that homage is his due. The truthfulness of this remark is heard in the infidel's pompous declamation respecting the laws of nature. It flashes on our sight from the darkness of paganism, and was seen from the curling smoke which ascended from Abel's accepted sacrifice. It was heard in the sinful songs of the rebellious Israelite, as they danced around the golden calf, and was pointed out by the type and shadows of their laws. It was painted on the sepulchres of Jewish hypoerisy, and written on the enlarged borders of their garments. It was heard in the fierce Musselman's battle shout—"Allah is great !" in the Crusader's war cry—"God wills it !" In a word, the desire to worship is of universal extent, and everywhere manifested. There, then, is one evidence of the Brotherhood of our race. On this broad basis of religious worship, the scattered and wandering tribes of Adam meet. Here they can see and feel that the same spiritual illumination which fires the soul of one with the hope of immortality, conducts the thoughts of all beyond the present existence. Here, they find that the idea of worship, however wild, furious, or even flowing in some momentary outbreaks, is not a transient feeling, but a permanent principle of the soul. And what, I ask, can exert a more holy, a more sanctifying influence on the soul, than this idea of worship ? There may be a great variety of opinions respecting its nature and influences ; there may be countless forms of devotional exercises, *but the spirit is the same*. The Quaker may say it comes in the still voice of inspiration, the generality of christians, like the rushing of a mighty wind, clothing each with a tongue of fire ; while the Universalist contends that it was planted in the soul at its first creation ; but the

principle is unaltered; and the development of christianity will surely make the ties of Brotherhood more strongly felt. For who can doubt that when religion has accomplished its perfect work in the soul of man, each will hail every member of his race as a brother, and "do unto others even as he would that others should do unto him."

Another evidence of man's universal Brotherhood is his love for all that is good. This, like the religious principle, is of universal prevalence. None escapes its influence. Man feels a principle of good in his soul which sympathises and holds communion with all the good in the universe. It binds him to all of God's creation. He sees an unwritten and unspoken good in the material universe, and his heart throbs with pleasure when contemplating the rich and diversified scenes of nature. In the animal tribes he sees plainer manifestations of its existence, and still more strongly does he become attached to them. His love for the good has been manifested by all men of all ages. It binds man to man. We love not man's errors; but we love the good we see in his heart, the moral and spiritual image of his Maker, which he carries in his soul. With this we can sympathise and hold communion. When we see it given to one in a great measure, we would fain wipe out with the hand of affection, the few stains common to our race; and when the love of goodness attains full strength in the soul, who can form an estimate of the number and richness of those blessings which fall on us and our kind? In our present imperfect condition, we love all good men; and when all become perfect, we shall continue to love them, not from choice, but *necessity*.

Another evidence of the fraternity of our race, is moral sentiment. This is intimately connected with the preceding, but is put under a distinct head. Morality is morality the wide world round. None are so depraved themselves as to turn in disgust from moral integrity. None so heartless as to love *it*. None so bad as not to respect *it* in others. Every nation has its own paragon of virtue and purity. The Turks have Mahomet; the Chinese, Confucius; the Americans, Washington; and &c. On the other hand, the foul-mouthed swearer is disgusted when he hears the blasphemies of others. The inebriate will preach temperance; the thief has no confidence in his partner in robbery, even while sharing the plunder; and the murderer turns in loathing from the shedder of blood. They may have travelled so far on their downward road as to give no outward manifestation of their respect for morality, yet they feel a power in their souls which speaks to their consciences, while their lips are closed. This, then, in brief, is another tie of common Brotherhood.

But there is still another evidence of this Brotherhood, and which may properly be called the very cement of its holy ties—Free Masonry. The increasing prosperity of this Order presents a subject of profound study on the part of those who observe the signs of the times, and have faith in human perfectability. Mil-

lions of hearts in every land to-day are moved by the divine impulses of Free Masonry. Its altar fires gleam on innumerable hills. Men of the highest distinction in all the learned professions; men distinguished for piety and benevolence in Church and State, seek peace and fraternal sympathy in our temples of love. The fire which long, long ages ago was kindled on Friendship's altar, continues to blaze forth as the Aurora of a new day, tinging with its rosy light each hill and stream and valley throughout the wide, wide world, while the hearts of millions beat in unison, as with one pulsation, at the touch of human sympathy. To whatever cause this unbounded influence of Free Masonry may be attributed, whether to the pure and un fading friendship which the principles of the Order inspire in the hearts of its members; or the beauty and grandeur of its moral teachings; or the bewitching charm of the solemn and mysterious Rites and Ceremonies through which its members pass,—one thing is evident, that a fraternity which embraces and unites in its sacred bond of union, men under every form of government and nation, of every diversity of feeling and sentiment—the Jew and Gentile, the Turk and Greek, Russian and Cossack; one thing I say, that Masonry *must* exert a great and mighty influence either for the weal or woe of mankind. That it does not exert an unhallowed influence—that it does not make men worse by becoming Masons, is abundantly evident in the living witnesses scattered all around us—in that charity and life-giving work whereby man, "God's noblest work," becomes a co-worker with his Maker, and in the which every good and true Mason devotes himself with all the freshness and vigour of his cultivated and well-trained intellect. If Free Masonry is corrupt in its tendencies, both moral and physical, as some would have us believe, from whence spring those good and wholesome fruits which are so abundant to behold? From whence those holy promptings of the heart to deeds that are well pleasing in Heaven's sight? We have it from good authority that a corrupt tree cannot bring forth good fruit; and if Free Masonry is a bad institution, the natural consequence would be, that its tendencies would be evil. If such was actually the case, instead of Mason's practising all the cardinal virtues which grace humanity, they would commit deeds of a damning nature. Instead of relieving the distressed, sustaining the widow and educating the orphan, they would, like many who claim to be *the good*, "pass them by on the other side." But, thank God, such is not the case! The course of conduct which Mason's generally love pursued, has had a tendency to do away with that vulgar prejudice which once existed against us. Among the many beneficial influences derived from the true and correct principles of Masonry, may be mentioned its strong tendency to unite men in the promotion of good will toward each other—to encourage the advancement of the social feeling and band them closely in the indissoluble bond of sympathy and union. The Mason, from whatever section of the world he may come, or wherever he may wander, he finds him-

self surrounded and cheered by friends and brothers; thus uniting, around one common altar, men of different tastes and feelings, whose views upon religion are as wide apart, comparatively speaking, as the North and South—*surely* we may, without presumption, claim a good and healthful influence for our time-honoured Order. We may claim that it has largely contributed towards the advancement of the glorious reign for which we wait and pray “when peace shall wave her olive wand over all the earth, and man universally shall learn hatred no more, but shall be imbued with the noblest spirit of Heaven—shall be governed by one law, and that the law of love.” And, believe me, were the law of love to be fully acknowledged, no other law would be necessary for the government of mankind. Could man divest himself entirely of the cloak of selfishness with which he is habituated from infancy to the closing of life, and open his heart to this noble attribute of the Almighty’s power—loving his neighbour as himself, and carrying out the principles of brotherly love to their fullest extent—*harmony* would then be on its march to perfection, and the world be illumined by the light of a never-fading guiding star, as a beacon light for its weary wanderers. And although this is far from being the case now, the formation of the world, and the manner in which it was peopled, furnish arguments in support of the supposition, that such was the ultimate intention of its Creator. In the morning of earth’s existence, one man was placed upon its broad domain, to whom it was given to be the father of mankind; and from him has sprung the whole human race. The law of love was the first principle then imparted to the human breast; and from that day down to the present, not a human being can be found, but in whose bosom the same great law has been implanted, though it may have been choked and overgrown by habits and propensities of a nature calculated to stifle and impede the growth and progress of this great first principle. The fact that *hate*, its extreme antagonistic principle—was engendered in the breast of Cain, and has since descended through all succeeding ages; and that there are few instances on record like that of David and Jonathan, where love is the abiding principle of the heart, do not, by any means, overthrow the belief that the law of love was to be the great law of humanity. Men, I have before remarked, were of one common origin, live the same life and tend to the same common end. Why, then, are not all essentially alike—all brothers? Whatever difference there may exist, is of man’s own procuring. Does any one for a moment suppose that there is, in reality, any difference between man and man, and that one person is better than another, merely because he can call his own a larger pile of mere nominal worth than can his neighbour? Does any one suppose that this world’s wealth is to be thrown into the balance against the human mind? Alas! that such is the case, is but too true. But would it be so did the great law of love reign in every breast? Far from it. And such being the fact, is it not a duty incumbent upon us to encourage and foster every principle that may have a

tendency to maintain the universal law of man's brotherhood? And what (next to Christianity) is better calculated to bring about this happy era in the world's history than our noble Institution, which has for its foundation the very basis of His great law, the immutable principles—"Friendship, Morality and Brotherly Love?" Friendship! What is it? Is it anything "but a name—a charm that lulls to sleep?" Oh! yes! it is the fond child of heaven; it is a bright emanation from God. Its influence is unbounded, and none can measure its power. It goes hand in hand with Love, while Charity exerts a closer union. And you, my Brethren of the *mystic tie*—how pleasant it is, surrounded as you continually are, by the busy transactions of an ever-changing world, to retire beneath the beautiful tree of Friendship, and there enjoy its cool and refreshing shade; there commune with kindred spirits; there enjoy the gentle breeze of refreshing social intercourse, which steals over the soul like balmy zephyrs, scented with sweet and fragrant odours. Under its blessed influences, sadness and sorrow and grieving flee away, like noxious mist before the radiant blaze of the midday sun. Here Friendship and Love assert their mild dominion, while Faith and Charity combine to bless the mind with peace and soften the heart with sympathy." Yes, let Faith be the prominent feature; let us cherish it as a beautiful gift from the pure fountain of love divine. It raises us far above the wild and fearful storms of passion and strife. It protects us with its ample folds, and with its shield wards off the fiery darts which malice, hatred, or revenge may hurl at us, causing them to fall harmless at our feet. It throws a brilliant light of beauty and glory over man's abode, causing his countenance to be lit up with smiles of joy and gladness. It points him to green and delightful spots in his existence, of exceeding beauty; of bubbling springs which gush up by the way-side, affording him delicious draughts of pleasure and joy. It causes to hover over his destiny the bright angel of gladness; and, as he wanders along life's devious track, by the aid of the Star of Hope everything appears to live in its loveliest aspect; life seems nothing but a lovely garden, verdant with unfulfilling charms, vocal, with ceaseless songs of melody. It soothes his passions, exhilarates his feelings, and tranquilizes his mind. If it were not for Faith, this world, with all its beauty and loveliness, would be bleak and desolate indeed. Strike from man's nature his social feelings, his sympathies for his race, and he will sink to a lower grade than the brute creation. Deprive him of this trait in his character,—it would be like blotting out the sun from this material universe, which gives light and heat to the world. Such is the nature of Faith, such its joys and consolations. And Love, whose heart is susceptible of its exquisite pleasures,—who is deeply imbued with its generous promptings—will not under any circumstances forsake his friends, whether they are enjoying the warm sunshine of prosperity, or struggling beneath the dark and drenching storm of life's misfortunes and

disappointments. He is as true in his attachments as the magnet to polarity—always the same, in joys or sorrows.

We, my Brothers, profess to cherish this Faith; we have all bowed around altars consecrated to its holy and sacred principles; we have all lifted up hands without wrath, asking the Father's choicest blessing to strengthen our resolutions—to support us in maintaining its dignity, its purity and loveliness. Such is Free Masonry—a noble institution truly! It was founded in mercy, and its magnificent superstructure erected, and its *capstone* Charity, placed upon its lofty summit by and through the holy influence of love divine. Its principles are deep and all controlling, and in them lies the strength of the Order. They are coeval with creation; for, when the Lord by his power and wisdom formed this world with all its beauty and grandeur—the three great pillars of Masonry had their origin. Around these unbending columns, in the full development of these sublime principles, cluster our highest hopes, our sweetest joys and holiest aspirations. When these give way beneath the accumulated load of folly and corruption, which the ignorance and wickedness of men may place upon them; when our holy principles become utterly forsaken by those who are placed as its defenders, great and terrible will be its fall. But we dare not entertain the idea that such will ever be the fate of Masonry. Brothers, let us profit by the teachings and requirements of the doctrine of the Brotherhood of man. We are called by many selfish and cold-hearted, and accused of confining our charities exclusively to our own. It is true we are bound by sacred obligations to look after the interests and welfare of those who are associated with us in bonds of *special* Brotherhood; but, at the same time, we are under lasting obligations to help and succour the suffering child of misfortune, whether he is a Mason or not. Let this admonish us to be as impartial in the bestowment of good deeds, as the circumstances of the case will admit. Let us comfort those who mourn, sympathize with those who travel in sorrow, life's rugged pathway, for they are brothers.

In conclusion, let me say, that man *is* actually learning to look upon his fellow-man as a brother. And what more ennobling and better calculated for the uprearing of humanity can be known, than a law that shall crush beneath its sway the only vice for which man has ever suffered, and rear in its stead that virtue—that attribute of God which has ever been a blessing—the virtue of Love. May the day speed rapidly on, and let those who have taken to themselves the *three great lights* in Masonry be the first to make sacrifices, if any are to be made, in the work of urging forward the time when “the tears of this world shall be submerged in the healing tide that shall flow from the fountains of benevolence and peace! Then one law shall bind all nations, tongues and kindred of the earth, and that law will be the law of *Universal Brotherhood*.”

LADIES:—In excluding you from our Lodges, we intend no disrespect. Nature has endowed you with stronger sympathies, a more tender heart than man's. The sphere of life in which you move is calculated to nourish and sustain these sympathies. Man, born of a sterner nature, moving in a sphere in which he comes in contact with the grosser elements of human nature, becomes hardened, and his heart becomes seared to human sympathy. Too often is the domestic circle a place in which to vent his griefs and disappointments in the world without. Powerful as is woman's influence, it often fails to cherish in man's breast the kindlier sympathies for his fellow-man. The altar reared on the domestic hearth is sacred to love and love alone. We do not seek to rear a rival altar; nor Love, the flame from ours, wither the flowers that twine around yours. Our offerings are alike pure, but of a different nature. Man needs a closer acquaintance with his fellow-man than he can gain at his own fireside. He needs it not only for himself, but for you and yours. Death may lay his chilling hand on him, who is your only stay and support. How pleasant will it then be to find gathering around you those who were indebted to him for acts of brotherly kindness, and who are anxious in return, to render you that kindly sympathy which the bereaved heart only can appreciate. We do not seek to estrange our Brothers from the domestic circle; on the contrary, we endeavour to lead him to the performance of those social duties which are enjoined on all. We endeavour by cultivating the finer feelings of his nature, to render him more fit for the discharge of those duties and better prepared for the enjoyment of social comforts. Then let us be co-labourers in the work of love. Let us walk together as Sisters and Brothers. We will live in the exercise of Love towards you, Friendship towards man, and Charity towards all!

