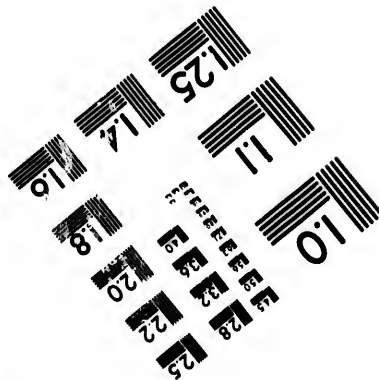
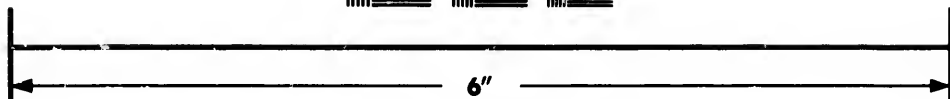
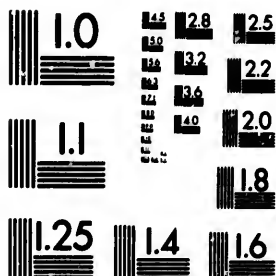


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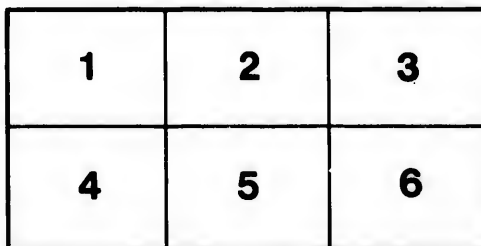
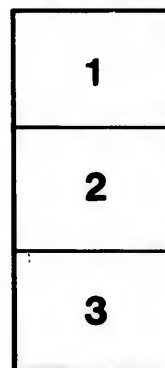
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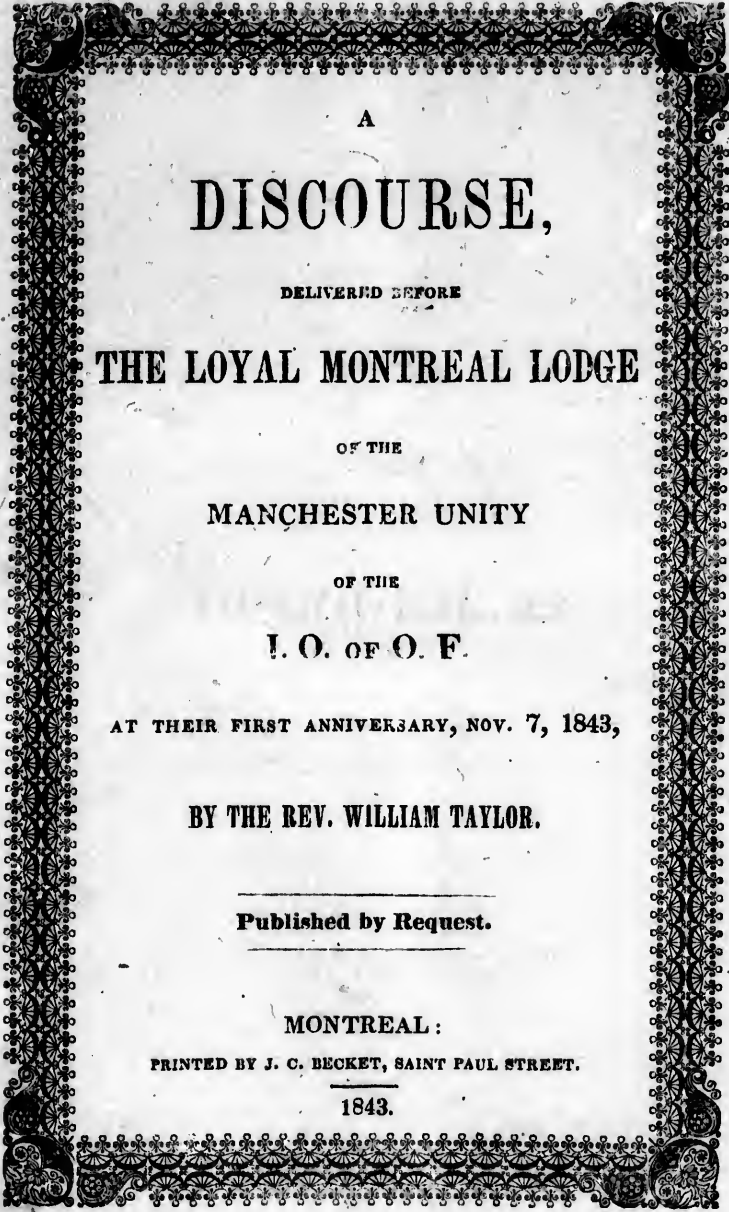
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OF THE
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OF THE
I. O. OF O. F.

AT THEIR FIRST ANNIVERSARY, NOV. 7, 1843,

BY THE REV. WILLIAM TAYLOR.

Published by Request.

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LECTURE 1

THE CLASSICAL LIMIT OF QUANTUM MECHANICS

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LECTURE 1

THE CLASSICAL LIMIT OF QUANTUM MECHANICS

DISCOURSE, &c.

THE END OF THE WORLD

A

DISCOURSE,

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1898

DISCOURSE, &c.

ECCLES. IV. 9, 10, 12.

Two are better than one, because they have a good reward for their labour.

For if they fall, the one will lift up his fellow ; but woe to him that is alone when he falleth, for he hath not another to help him up.

And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

In the present life, men may be said to be engaged in an incessant conflict with want and pain. Feeling themselves unable, in their individual capacities, to carry on this conflict with success, they have formed alliances with one another, by which they have so augmented their strength, as to be able to resist and overcome the common enemies of their peace. This has given

rise to *Society*, in the general sense of that term ; and the various minor associations, national, political, or benevolent, that are comprehended under it, are also to be traced to the same origin—they all imply the need of aid, and are all intended to render it when it is required. Many of these associations have, no doubt, been of an objectionable kind ; and, as might have been expected, have produced consequences more or less hurtful to the community, but it were idle to observe, that such consequences have been more than counter-balanced by the happy fruits of other forms of association.

It would be a waste of your time to attempt to defend the general lawfulness of the principle of association. It needs no defence—it is founded in *nature*—it is sustained by the voice of reason, and by the sacred sanctions of holy writ. *Two are better than one, and a threefold cord is not quickly broken.*

While it must be admitted that some of the direst evils with which the human family has been afflicted, have been greatly aggravated by living in society, if not directly produced by it, yet all that is good amongst men has, at the same time, derived from it its best stimulus and support, with the exception only, of the aid which it has received from above. Without society there would be neither justice nor law, public order nor security. The arts and sciences would be uncultivated; the lights of literature and philosophy would be quenched; and the blessings of friendship would be unknown. The powerful incentives to emulation, which exist in societies, inciting men to the pursuit of what is "lovely and of good report," would no longer awaken a responsive sentiment in any bosom; nor give birth to such great and illustrious characters, as have arisen at different times amongst men, and shed blessings on their own and succeeding generations.

There is one virtue, however, which can exist only in society, and which deserves to be more particularly noticed, because it is the most godlike of all the virtues; I mean benevolence, or philanthropy. This, I say, is the highest virtue that can adorn the character of man, for God himself is benevolence. The apostle John declares "God is love, and he that dwelleth in love, dwelleth in God, and God in him." This virtue then, when directed to proper objects, and guided by right rules, may be considered the perfection of human character; and whatever is calculated to aid or foster it, possesses a proportionate value. Notwithstanding the universally acknowledged selfishness of man, the past history of the world furnishes many splendid examples of it. Many individuals have gained for themselves a deathless reputation by their labours of benevolence; and associations have even been formed, that these labours might be prosecuted with greater energy and power, the blessings of benevo-

lence more widely diffused, and the miseries of those who are in distress more extensively relieved. Perhaps the number of such associations was never greater than at the present day ; and the remark might also be hazarded, that the state of society and of the world, never more urgently required them.

Believing that this Association which is now assembled, for the purpose of holding its first Anniversary, is well entitled to be ranked among the benevolent associations of the age, I feel that I can, in full consistency with the place and office which I now occupy, bid you God speed; and recommend your society to the virtuous and benevolent of this populous city. Although it is of later birth than some other benefit societies, but a few years having elapsed since the first branch of your Order was formed, or at least became much known to the public ; yet there are many points in which it appears to have decidedly the advantage over all its predecessors, excepting always

the quaint, vulgar title, by which it appears to me to be burlesqued, rather than denominated.

For example, it does not require an *oath of secrecy* at the initiation of a member. If such a needless, and therefore sinful, appeal to the Almighty were demanded, before an individual could enter your Order, this, in my judgment, would furnish an unanswerable objection against the lawfulness of it ; and I doubt not that, in such a case, many of those whom I am now addressing would have refused to connect themselves with it. I am glad however, to find that, in this respect, it is in harmony with the advancing morality of public opinion, which has led, in numerous instances, to the substitution of a *declaration* in the place of an *oath*.

I consider it also an advantage, that this association, having no secret oath, is not under any temptation to put forth the absurd pretence of being able to practice *se-*

cret mysteries. For, though the claim to "mystic lore" which some other societies loudly advance, and the air of mystery which they so studiously affect, can only be regarded as manifestations of weak vanity, more befitting children than men, yet they are the means of awakening prejudices, and well founded prejudices against them. If the laws of morality forbid me to have any connexion with a society that would even attempt to practice "secret mysteries," in the popular acceptation of the term, it will be difficult to show how I can be at liberty to connect myself with another that only boasts of being able to perform them.

Moreover, your society is decidedly hostile to aristocratic and religious *distinctions* amongst its members; nor does it even look favourably upon a spirit which would keep up national distinctions, and the prejudices which they too frequently beget. The former have often been found inimical to feelings of honorable *independence*, and

of *brotherly* regard, which you profess to admire; and the latter, though frequently lauded under the false plea of patriotism, lead, for the most part, to narrow and partial attachments, that stand in direct opposition to the catholicity of true benevolence.

But the *rules* of your society appear to me to be deserving of special approbation. So far as it has been in my power to examine them, they seem to be so wisely framed, as to be fitted not only to preserve strict order and decorum in your stated meetings, but to exert a happy influence on the character and conduct of the members in general—to lead to habits of order, sobriety, industry and economy. This, I consider one of the most valuable features of this institution. While its immediate object is to relieve from the pressure of distress, the moral principles which it inculcates, have a direct tendency to remove the *cause* of distress, and thereby prevent its recurrence; for it cannot be denied that the reform which is most needed to remove

distress from the community, is not a reform of political or municipal institutions, but of the moral principles and habits of the people. Your Association, not contented with ministering to immediate and pressing wants, seeks to reclaim from vicious practices—to elevate the moral character—to form habits of self-government and self-respect—and to strengthen a feeling of manly independence, without which, the character will always be contemptible and mean. It exercises a kindly inspection over the conduct of the members ; it even inflicts a mild but wholesome discipline ; it furnishes numerous preservatives from temptation ; it gives to the stranger a companion and brother ; it opens up a place of resort, in which vacant hours may be profitably spent ; in short, by the watchful superintendence which it exercises over a brother, the timely aid which it renders in distress, and the kind encouragements and inducements which it holds out at all seasons, it seems well fitted to keep men from

folly, as well as help them out of the difficulties in which folly will seldom fail to involve them.

All this, however, depends on the fidelity with which the Principles and Rules of the Order are carried out in practice, and you will therefore permit me to exhort you to pay special attention to this. However excellent your rules may be, you know they can be of no advantage if they are not steadily acted upon. Beware then lest they be thrust aside by partiality, or become inefficient through indifference. Keep in mind the great ultimate object of this institution—the moral improvement of those who come under it. Never be satisfied with relieving only the temporal wants and necessities of a brother, but seek also to do him good in his moral interests; and endeavour to make him a better, as well as a happier man than he was before he joined you. Let there be no pride, nor jealousy, nor selfish ambition seen among you. Give no countenance to aristocratic,

or religious, or even to national distinctions; but respect only the distinctions which virtue and merit make between one man and another. Do nothing to flatter pride, or awaken prejudice, lest you introduce strife and discord, and banish from the brotherhood every brotherly feeling.

Permit me to remind you also of the importance of doing justice to your principles, when you may be called to state them publicly, by exhibiting them plainly as they are, without attempting to surround them with meretricious attractions, such as laying claim to a great antiquity, or setting forth the dishonourable pretence of possessing some secret mysteries. Since it is well known that this is merely a society for mutual benefit, it is very absurd to speak of "mysteries within the inner veil of your altars," or to pretend that "solemn and sublime truths are there inculcated that have never reached the ears of any, save those that have proved themselves worthy of the sacred trust." And

since it is also well known that this institution is of recent origin, it is still more objectionable to boast that "thousands of years ago the Egyptian Astrologer found in your temple the secrets of Astronomy, and the Chaldean Shepherd drew from your oracles the sublime truth that there were worlds unknown, and that over all, there presided an unknown and mysterious yet Omnipotent Power." It is highly objectionable, I say, to use such language as this; for, not to mention that Astronomy has no "secrets," and that the Chaldean Shepherds never knew the sublime truth which is here specified, having lived and died in polytheism, such language would represent your Order of Fellowship as a remnant of the ancient Astrology. It consequently leaves those who are ignorant of your principles, at full liberty to draw the most unfavorable conclusions respecting them; and the enemies of your Order, if any such there be, at liberty to foster the most unfavorable prejudices. State your principles, therefore, simply and truly as

they are—present your claims to public confidence and patronage in their just light. Let it be known that this institution is neither more nor less than a *Benefit Society*, for the relief of distress and the removal of its causes ; but that it is conducted upon peculiar *principles*, and guarded by peculiar *cautions* and *restrictions*, which the lessons of past experience suggested to the founders of it, as the best fitted to accomplish the end in view.

I can sincerely declare my sympathy with you in the evils which you suffer, in common with your brethren of mankind, and approve, so far, of the plan you have adopted for alleviating them. But I would at the same time remind you, that no plan will prove effectual, which does not *reach the causes of these evils, and eradicate them*. There is a degree of benevolence in helping one another in difficulties, and condoling with one another in sorrow, which commends itself at once to the heart ; but if the hidden sources from which our trou-

bles spring are left untouched, but one half of the proper work of benevolence is accomplished. Such superficial efforts will administer only temporary relief. They will be like "daubing a wall with untempered mortar," hastily filling up the breaches which the storm of yesterday may have made in it, in such a manner that they will be opened anew by the very next storm which blows ; so that the work will still be to do over again. Let your benevolence then, go to the root of the evil—let it reach the *mind* of him who is the subject of it, instead of stopping at his *circumstances*, and endeavour to correct his errors, and reform his habits.

It is the appointment of God, that every deviation from the path of religious obedience shall be followed, sooner or later, with painful consequences ; and these consequences constitute the *discipline* by which he would mercifully convince us of our error, and recover us from it. But if a morbid benevolence hastens to relieve us

from these consequences, as soon as they begin to gripe us, and give us pain ; it can only be regarded as an attempt to contravene the appointment of the Most High, by rendering it possible for us to commit error with impunity. Such attempt must always prove abortive, for the decree of God is too strong to be overturned ; and, indeed, it is not desirable it should be attended with success. If an individual obstinately persists in transgression, in spite of all the means which may be used for his reformation, it is not desirable that he should be exempted from the painful consequences of his errors ; it is not desirable that he should be screened from the operation of a system of discipline which God has ordained, in mercy as well as righteousness, for the *cure* of offenders ; and which is, in fact, one of the strongest guarantees we possess—not only that God will adhere to his own law, in the government of the world, but that those who suffer the penalties of violating it, may be recovered from their perilous position.

It is of far greater importance then, that you endeavour to remove the cause of distress, than distress itself ; that you endeavour to correct one another's faults, and keep one another in the paths of virtue, than that, with a short-sighted liberality, you should endeavour to give one another relief from the difficulties in which your aberrations may sometimes involve you. In pursuance of this idea, I shall occupy the remainder of this discourse with an enumeration of some of those causes, which appear to me to be more generally concerned in the production of the distress, which it is the object of this association, and other benevolent associations, to remove. And in doing so, I shall not refer to causes over which you have no control. I shall not allude to the sovereign appointment of heaven, which affects our whole race as apostate and rebellious creatures, and of which an inspired writer thus eloquently speaks :—" Man that is born of a woman is of few days, and full of trouble ; he cometh forth as a flower, and is cut

down, he fleeth also as a shadow, and continueth not."—*Job* xiv. 1, 2.—Nor shall I refer to those painful crises which occur at intervals in the commercial world, and, by throwing thousands out of employment, occasion extensive distress. I shall refer only to causes which it is in your own power to correct.

1. And I would, first of all, specify *improvidence* as a fruitful source of distress. It cannot be denied that many of the laboring classes—that is, of those who are dependent on their own exertions for the support of themselves and their families, and who constitute, in my opinion, the only really independent class of the community—involve themselves in great privations by a habit of thoughtless extravagance. I do not accuse them of indulging in expensive luxuries; but simply that when they have employment, and are well remunerated for their labour, they spend the whole of their earnings, without thinking of the expediency of laying up something, which they might then easily do, against some

future necessity. I would not have you to be penurious—I would never exhort you to do anything so mean as to follow the example of the mere maker of money ; but providence is a virtue which both reason and scripture inculcate, and which is therefore of equal obligation with any other. “Go to the Ant, thou sluggard, consider her ways and be wise ; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.” It is a well ascertained fact, that the amount spent annually by the industrious classes, is greater than that which is spent by the wealthy ; and if the latter were to spend at the same rate and proportion, they would soon reduce themselves to a condition equally necessitous.

2 I would point out *indolence* as another cause of the evils which this Association is intended to remove ; but as this vice is so disreputable that the mere mention of it is sufficient to hold it up to condemnation, I

beg to connect with it, *the want of a spirit of emulation and enterprize.* This is generally a concomitant of indolence, if not a part of it; and it is equally fatal to a person's rising in his profession. A dull, lethargic state of mind, which would render you contented with a bare subsistence, and quench all desire to excel, will infallibly doom you through life to be the mere drudge of your profession; and, if it does not plunge you immediately into distress, will keep you for ever on the verge of it. But, in opposition to such a sluggish and dishonorable course of life, I would have you to cultivate habits of mental and bodily activity—to cherish a laudable ambition, and to determine not only to master your particular art or calling, but to stand with the foremost of those who follow it. Do not yield to difficulties, but surmount them; do not sink under adverse circumstances, but strive against them; and remember, that in the race of life, the industrious exercise of the powers of the mind is of far greater

importance than the exercise of the powers of the body, while both are, for the most part, indispensable. By following such a plan, you will, humanly speaking, be soon placed beyond the reach of want, and be in a situation in which you will command the respect of all, and have it in your power "to give to him that needeth."

3. I refer to *intemperance* as another prolific source of distress. I shall not stop to prove that it is so, for I apprehend there are few, if any, now present, who will call it in question. In ordinary times, there are but few cases of distress to be found, amongst the labouring classes especially, to the production of which intemperance has not contributed, more or less directly. I myself have met with few, notwithstanding the trying times through which we have lately passed. I know some families in this city who are suffering many privations at this moment, because of their intemperance, and whom all the wealth of the Indies could not relieve, if they were

still left under the power of this vice ; but the number of those who suffer from other causes, apart from that which is now specified, is comparatively small. When I state the circumstances of a starving family, or make application on their behalf to any benevolent individual, the first question which is generally put to me is, "are they a sober family?"—a question which seems to indicate the universal prevalence of the conviction, that this is one of the most common causes of distress. I would exhort you, therefore, to be on your guard against intemperance. And the only effectual way of excluding this evil, is to act on the principle of entire abstinence from intoxicating drinks, except when they may be necessary to remove or prevent disease. So long as you enjoy health, you have no need of the stimulus which inebriating liquors supply. If you have recourse to them, you at least put yourselves in the way of temptation ; and there is a possibility that the temptation may ultimately become too strong for your power

of resistance, as it has proved itself to be too strong for thousands besides. The plain dictate of wisdom, therefore, is to deny yourselves, voluntarily, a questionable gratification, which brings along with it a certain danger, and which proves more destructive to your fellow-men and fellow-workmen, than any other cause of distress whatever.

It gives me pleasure to know, that the Rules of your Association exclude these liquors wholly from the meetings of the Order—a rule which, I trust, you will not only follow out faithfully and impartially, so far as it extends at present, but which I would rejoice to see extended still farther; by excluding these dangerous beverages from your families and homes. Indeed I may say you are committed to this course already; for where, I would ask, is the consistency of excluding them from a public meeting, and receiving them into a private one? Should not the same cogent

reasons which led you to put them out of the Lodge-room, lead you to put them out of your dwelling? If they have been banished from the former place, because of the danger which would attend their introduction and use, should not the same reason procure their expulsion also from the latter? And the more so, inasmuch as a man's family, being dearer to him than any other social circle of which he can ever form a part, he ought to exercise the greater vigilance to protect it from harm.

4. Another cause of distress is found in the attempt so universally made, *to get through the world*, if you will permit me to use the expression, *without God, and independently of him*. The natural ungodliness of the human heart renders us unwilling to acknowledge our dependence upon him, and our responsibility to him. Nay, we practically deny them both. We set out in life as if we were our own masters, resolved that by our own patient toil, and

dexterous ingenuity, we will be able to meet the call of every want, and remove every pain, without having recourse to Him "in whom we live, and move, and have our being." But the purpose is a sinful one, and it must be overthrown; and if nothing else will serve to do so, the stern discipline of adversity must be employed, to rebuke and humble these "high thoughts that exalt themselves against God." Such expectations must be severely disappointed, and yield us "nought but grief for promised joy," else we would have some reason to question the unchangeableness of those laws by which God governs his moral kingdom, and of the "tender mercy" which is declared to be "over all his works."

This is the secret cause of many of those afflictive trials by which individuals and families of your acquaintance, are distressed. They are endeavouring to make themselves happy without God, and God is rebuking them for the rebellious attempt.

He frustrates their plans, disappoints their hopes, and smites them with stroke after stroke ; at one time trying them with sickness, at another with domestic bereavement ; now poisoning even their gains, so that they have no enjoyment in them, and again dissipating their substance, and casting them into poverty ; and all this is done —this system of apparently rigorous chastisement is resorted to, to make them sensible that God is necessary to their happiness, and to persuade them to come to him for it. There is a strife therefore, between such persons and God. They are straining every energy to succeed in the purpose which they have formed ; and He is employing the resources which he possesses, as the Ruler of all things, to baffle and punish them. And it is impossible that any benevolent individual, or association, can deliver them from their difficulties, till the strife is terminated, either by their returning to God, and humbling themselves before him ; or by his “ letting them alone,”

and giving them over to judicial blindness and hardness of heart.

Then let me exhort you, in the words of an inspired writer : “ in all thy ways acknowledge God, and he shall direct thy steps ;” or, in the words of Him from whom the spirit of inspiration came,—“ Seek first the kingdom of God, and the righteousness thereof, and all other things shall be added unto you.” Let me entreat you to remember, that without God you can do nothing, can have nothing, and enjoy nothing, in the best sense of the words ; that, independently of his favour and blessing, you can neither be truly happy yourselves, nor impart happiness to others. For that which determines the question of your happiness, both in this world and the next, is not the amount of your gains, nor the extent of your possessions ; but the nature of the relation which subsists between your soul and God, and the feelings with which you can look upon him. You will pardon me

for reminding you also, that no scheme of man, however wisely it may be devised, or faithfully acted upon, can supersede the *Gospel of Jesus Christ*, and the necessity of that *faith in Christ*, with which, and with which *alone*, the salvation of the soul is connected.

Let me then hope, that by following these directions, you will act a dutiful part to God, while you act a brotherly part to one another ; and that having lived on earth as *brethren*, in the most precious sense of the expression, even as "brethren in Christ," you will join the company of his children in heaven, where all such brethren shall be eternally united, not to relieve distress, or extend a helping hand to those that are in adversity, but to admire and praise the mercy which hath delivered them from all evil. Amen !

The collection which is now to be taken up, is intended to form a fund for the relief of the *Widows and Orphans* of such as may

be connected with the Society—an object of such a nature, that I feel myself at liberty to call for a liberal contribution, not only from the members present, but from all who now hear me. There is no class in your Order, and there is no class in this city, in whom God feels a more lively and tender interest, than the widows and orphans. They are his charge—they are his dependents—he claims them as his—and it is as impossible for any one to do them an injury, without being reprov'd and punished by him for it, as to confer upon them a favour, without receiving his blessing. “Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.”—*Exod. xxii. 22—24.*

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