Atamesburg Messenner.

A family Paper---Devoted to Politics, Agriculture, Literature, Scieuce, Art, Foreign, Domestic and General Intelligence, &c.

ESTABLISHED IN 1813.

WAYNESBURG, GREENE COUNTY, PA., WEDNESDAY, JULY 15, 1863.

NEW SERIES .-- VOL. 5, NO. 6.

THE WAYNESBURG MESSENGER, PUBLISHED BY

B. W. JONES & JAMES S. JENNINGS

WAYNESBURG, GREENE CO., PA.

OFFICE NEARLY OPPOSITE THE PUBLIC SQUARE.

Subscription.—\$2.00 in advance; \$2.25 at the exbration of six mouths; \$2.50 after the expiration of
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ATTORNEY & COUNSELLOR AT LAW, OFFICE in Campbell's Row opposite the Hamilton Hodse, Waynesburg, Penna. Business of all bunds solicited. Has received official copies of all the bands solicited. Has received official copies of all the laws passed by Congress, and other necessary instructions for the collection of PENSIONS, BOUNTIES. BACK PAY. Ine discharged and disabled soldiers, widows, Orphan children, &c., which business if intrusted to his care

May 13, '63.

PHYSICIANS.

will be promptly attended to.

B. M. BLACHLEY, M. D. PHYSICIAN & SURGEON, Office-Blachley's Building, Main St., ESPECTFULLY announces to the citizens of Waynesburg and vicinity that he has returned from the Hospital Corps of the Army and resumed the practice of medicine at this place.

Waynesburg, June 11, 1362.-13

DR. A. G. CROSS OULD very respectfully tender his services as a V PHYSICIAN AND SURGEON, to the people or Waynesburg and vicinity. He hopes by a due appreciation of human life and health, and strict attention to

business, to merit a share of public patronage. Wayneaburg, January 8, 1862. DR. A. J. EGGY DESPECTFULLY offers his services to the citizens of Waynesburg and vicinity, as a Physician and Surgeon. Office opposite the Republican office. He hepes by a due appreciation of the laws of human life and health, so native medication, and strict attention business, to merit a liberal share of public patronage. April 9, 1862.

DRUGS.

M. A. HARVEY, Druggist and Apothecary, and dealer in Paints and Oils, the most celebrated Patent Medicines, and Pure Leguors for medicinal purposes. *Bept. 11, 1861—1y.

MERCHANTS.

WM. A. PORTER, Wholesale and Retail Dealer in Foreign and Domes-c Dry Goods, Groceries, Notions, &c., Main street.

R. CLARK, Dealer in Dry Goods, Groceries, Hardware, Queens-ware and notions, in the Hamilton House, opposite the Court Rouse, Main street. Sept. 11, 1861—19.

MINOR & CO., Bealers in Foreign and Domestic Dry Goods, Gro-ceries, Queensware, Hardware and Notions, opposite the Green House, Main street. Sept. 11, 1861—Iy,

BOOT AND SHOE DEALERS.

J. D. COSGRAY. Boot and Shoe maker, Main street, nearly opposite the "Farmer's and Drever's Bank" Every style of Boots and Shoes constantly on hand or made to order. Sept. 11, 1861—1y.

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JOSEPH YATER. Dealer in Groceries and Confectioneries, Notions, Medicines, Perfumeries, Liverpool Ware, &c., Glass of all sizes, and Gilt Moulding and Looking Glass Plates. Cash paid for good eating Apples. Bept. 11, 1861-1y.

JOHN MUNNELL, Bealer in Grocaries and Confectionaries, and Variety Goods Generally, Wilson's New Building, Main street. Sept. 11, 1861—1y.

BOOKS, &c.

THE MASONIC CELEBRATION

Greensboro, Pa., June 24th, 1863.

The following beautiful poem was written by Mrs. ELIZA BARKER, of Pittsburgh, for the recent Masonic Celebration of St. John's Day at Greensboro in this county, and is published by order of the Lodge, which passed the following Resolution complimentary to the gifted lady :-

Resolved, That the thanks of the Fraternity be tendered Mrs. Eliza H. Barker for the contribution of her poem, written for, and so well adapted to, this interesting occasion, and we heartily commend her to Masonic regard, and hope that through time she may be encircled with their purest affections.

MASONRY.

BY MRS. ELIZA H. BARKER.

In the morning of creation, while its yet unbro-Hung o'er undivided Matter, as doth darkness

o'er the deep: Ere the Architect Masonic had, with its voice

electric, sent Living words upon the waters of the boundless firmament-

Then in Heaven the secret counsels of the mystic order lay, Waiting but the mighty fiat, when from light should come the day.

Through the dim and distant ages of the unrecorded time,

Down through lines of priests and sages, came thy mysteries sublime, And the veiled and mystic Isis was but the

shadowy type of lore, Clothed in beauty allegoric,) of the learning known hefore,

When the "voice" was heard in Aiden, ere the darkened shadow fell-While the presence of the angels saved us from the grasp of hell.

In the fair Egyption Œdes, hidden from the vulgar gaze, Were thy sacred rites enacted, did thy fragrant

altars blaze. Where the eastern Helis's presence on the Hierophant could shine, Where the light of Astral systems taught the

majesty divine-There the patient Hebrew, Moses, learned the wisdom deep, that planned

Rescue for his captive nation, guidance to the Promised Land. In the golden jeweled temple of the "glorious

Solymene," Where the smooth and polished masses, fitting silently, were seen;

Where no sound of pick or hammer e'er be trayed the workman's hand-So, in grand, impressive silence, do thy sacred

Figured silence, ever telling of His power, sublimely shown. By the Temple's mighty structure growing upwards, from the stone.

Lever, Roller, Screw and Pulley are but symbols of thy might:

Square and Circle, Compass, Measure, guide thy true disciples right, Where on earth man's footstep presses, spread the doctrines of thy fane,

Strong as everlasting mountains be the pillars of thy reign-Wide in Mercy-strong in Power-blending

Wisdom most sublime, Wisdom of the great Eternal, with the passing years of Time.

THE ADDRESS.

CRAFT LODGE, No. 329, A. Y. M., GREENSBORO, June 24th, 1863.

J. A. J. BUCHANAN, Esq: Dear Brother-The following Resolutions

were adopted at a meeting of the Craft Lodge, held this day: Resolved, That a vote of thanks be tendered to Brother J. A. J. BUCHANAN, for his able and eloquent Address delivered

on this occasion. Resolved, That a Committee be appointed to request a copy of the Address for

In compliance with the above, the undersigned have been appointed a Committee to solicit a copy of your elegant and publication. Believing it will help all who read it to discharge more fully the duties devolving on them, we hope you will be able to comply with the request so universally made.

We have the honor to be yours frater-JNO. A. STONE, J. C. G. BLACK, S. R. DILLINER, COM.

ADDRESS OF J. A. J. BUCHANAN, ESQ.

RESPECTED AUDIENCE :--Masonry approaches man through the

medium of his affections and intellect-two of the grandest attributes of our nature. In the cultivation of the former, earth's forms pass from utility to the very sublimity of pleasure. How deplorable would be our condition were they not sus-ceptible of cultivation! If the genius of Love had never encircled our hearts with the wreaths of affection, the social virtues would have remained in chaos; pity would have been a stranger to man and only the spirit of revenge cast its dark hadows before him. Love approaches the heart from various points. It is not alone defined by that fascinating language we sometimes read in woman's blush, or the magic that flashes from her eve but in the profound darkness of the night, when we look into the chambers of our own soul and find a spirit of benevolence and charity moved by that same mysterious hand, gently and silently wooing us, as the drooping plant wooes the evening

Nor is it any more to be exemplified

it is defined in our reflective moments, ten thousand more, but must pass on to him from the storms, and protect him from when we become wedded to some project that will, in its fruition, bless our race -Whilst they are smothered in the breast cherished and needed by the Christian and philanthropist who may be able to extend them, till earth again becomes a paradise without the serpent's slime to curse it.

In the development of the latter, not of earth's recorded and unrecorded history-to the dim types of good or evil that blackened or brightened the days of former centuries, but by thought we are to look forward down through the vista of circling ages, that as yet darkle around the cryptic altars of the coming time, in which, by the conjoined power of mind and heart, man will stand redeemed from passion, walk the earth in his original purity and in the "image of his God" for thousand years. If man's estate ever passes to so happy a termination, it will be the result of the cultivation of those

ennobling attributes of his nature. In the circle of our order, intellectual love is the presiding goddess: she causes her votaries to meet a brother around her altars, and swear to love and cherish him

Masonry is not the result of any accident, but the result of sound principle Creator, and the necessities of man for his comfort. No rational being would, for one instant, believe that a society could be established, and pass down time's stream, with the sanction of the great and good, through successive ages, without having its foundation in natural wants, and hence moral and physical principle.-Taking this, then, as an admitted fact, we will consider Masonry as so established, and so discuss it.

When we are elucidating principle, it sounds fulsome to measure its age by years of time; if principle it is, it must necessarily have existed coeval with the human understanding; but the application of it to the necessities of man is quite a different matter. This idea may be illustrated in various ways-for instance, the principle of gravitation kept the planets within their spheres for more than five thousand years before a Newton startled the world with the assertion that it was so. The lightning leaped from the bosom of the storm-cloud that passed over the head of Adam, but it was not till near six thousand years after, when Franklin

wooed it from the skies, and handed it over to Professor Morse, who adapted it to the wants of man, that electricity became known as a useful principle. How idle then to talk of new or old principle: when we speak of it, it implies an atory of morality, surely it is no argu- ian orders of architecture and other meexistence from the beginning of creation. It is true the changes that are constant-

ly going on in the physical world tend to

develope those hitherto hidden by the veil

of ignorance. The products of the earth increased till commerce demanded, and man's inventive beauty. The private citizen who by word genius suggested the application of steam and deed is a worthy exampler of moralias a motive power; the silly at once, ty, is not to be censured because there are ples, and palaces of those ages, as every startled and amazed, denominated it a new | brighter christians in the church, and I principle, but the wise man in computing presume the same reasoning will apply to verifies. But the important question now s age ran back to the dawn of creation where it was christened principle, and disthan the church, and in the light of this cities, temples, columns, monuments, and

ing upon new physical necessities.

Then you will understand me, if Masonry contains a material principle within it, it dates from all creation -it a moral one from all eternity. If it contains a moral principle it is susceptible of being moulded into form for the intellectual enjoyment of man. If it contaits a material one, then it is susceptible of administering to his physical wants; and it is my purpose

now to show that it possesses both, and nobly fulfills its mission. I remarked a moment ago that there were around us constantly recuring physical changes. Then if Masonry is what its votaries profess, and I know desire it should be, it is proper it should exist to promote the enjoyment, and alleviate the suffering produced by those changes, for they will alternately visit us on the wings of joy and sorrow. A person will not forget the loved scenes of his childhood; -home though he stray from it for an hundred years, still fresh will linger in the waste of memory the haunts of truant hours: the cascade and the dell; the grove and the hillside, can never be forgotten; but if possible, after the lapse of that hundred et him revisit those scenes, and it will seem a strauger land. A new tenant with a different taste has changed the scene. -The cascade no longer pours its gurgling music on the ear, the corn is ripening on the site of the grove, and the dell and the hillside have been cast upon a level:-But again, go out from the circle of your friends and remain but for thirty years: instructive Address at our Anniversary, for as you return, let not your hopes beat 100 high in response to your heart's desire, for may hap the hand you would should greet you, has mouldered with its mother earth, the heart that last and longest beat in sympathy with your own, moves no more the warm impulses of a generous humanity, for the hand of death has long since stified its pulsations and given it a title to the tomb: voices you never heard before will great you, and you will be treated as a stranger. But we need not go to those hundreds or thirties of years to mark saddening changes, each day counts to us its new made orphans, and the morning and the evening bring up to us the sigh of the widow. Death unbidden visits the family circle, and ere he departs leaves us childless: blooming innocence withers in despite the mother's love,-it spreads its raven wing over the light of conjugal affection and clothes the heart in widowhood-it follows in the path of friendship, reigns in her councils and riots in her fall. It is under all such circumstances that the principles of our order can be applied

Then we can go back to the Lodge room, and hear the same language spoken, and see the same principles applied that we heard and saw an hundred years before;then principle rises up in bold relief and to greet us, we have those who can speak his language, those to whom he has imparted the warm impulses of his Masonic

trace its physical and moral principles. If I am correct in asserting that every material principle existed from the beginof the brigand and the murderer, they are ning of creation-and every moral one coeval with the creation, is it not a legitimate consequence that when the great Architect of the universe set his compass to strike the circle of his vast creation, if there is in our order anything only are we to turn to the grand pageant, worthy the name of moral principle, in was traced in dim and nameless characters upon the new created intellect, there to sleep in secret, like the rough marble lying in its native bed, till the divinity of its creation bid it forth to bless humanity: or if there was a material principle, it was impressed by the hand of God upon some atom of his creative power, that in his good time some traveller of earth might gather it up to show the world by its application the advent of another cycle in the ceaseless march of time. We here and even her artificial mountains. You assert that Masonry does possess both these principles. The precise time of their adoption by our order, or rather I should hear of Thales and Pythagoras, who spent say the precise time that man organized long years travelling in search of more an institution upon them, is lost in the confusion between written and traditionary history. That time can be no more ascertained than one of you can tell me by marking on the dial-plate the precise time at which the darkness of the night arising upon the affinities of man to his merges into the first first gray streaks of the morning, to enable you to say this is stood Heliopolis, or the city of the sun, night, and this is day; when through a veil of darkness you can read the starry characters of heaven, you can say 'tis night-when the sun rides in his chariot of fire and darts his rays into the darkest | those imperishable monuments of art, the recesses of the earth, you can say 'tis day. But how ignorant you are, when I ask you the Nile; history informs us that one of at what precise moment of time that deep mantle of darkness first dips its Eastern

fringe in the floods of approaching sunapplication of moral and material princitrace this connection between those prinbe considered as claiming for Masonry a precedence to christianity and thus seem irreverent. Some Masons of high religious character have denominated it the handmaid of christianity. I shall call it by no analogy as that to the christian church, you can make the application. I am goer institution, which I believe there is in ment against the existence of one of less morials of departed greatness. To Greece pretensions. We are taught, as Masons, are we indebted for three of the seven that the laborer who rough-hews the marble at the quarry, is not to be despised because there exists an artist who can the temple of Diana, and the Collossus at dress it into monumental shape or statuary Rhodes. moral institutious of less preto

marks. The precise time then of the institution be told-history has been too cautious, my reputation for truth, and my judgment tradition too reckless, and neitner positive. of history, to meet with no contemptuous But as I said before this can make no pos- speer from this intelligent audience. sible difference in discussing its present utility. But, I can say to you outside the marks, I, on the other, promise to erect no circle of our brotherhood to-day, if the false image. I will give the answer as it brightest spot of the christian's hope into new-maile altar of love with the wreath of the temple, you can correct my shortcomimmortal song-or notes its date a few ages later in days that are numbered with the years before the flood—or coming down lost book of the law in the ruins athe first Temple-his belief is founded upon evidence satisfactory to himself, and is the business of no one else. We hold our order up to to-day not merely as a relic of sonably be supposed matters of fact. the rast, but a beacon light blazing in the darkness of life's stormy sea to guide our will note some of its more prominent footprints in the sands of the past. Its histhe vale, from the palace and the bovel, every place has been visited by it. Proshighest hills and lowest valleys; the high and the low have struck hands in fraternal greeting on its broad level; tradition through successive ages. Hence readers has assigned it an origin in the earliest of our history are led to believe that we ages of the world; history has followed it actually intend to assert that our institufar back in those retreats.

spiritual wants by giving him a conscious consolation in his own Creator's worship, and taught him his fearful responsibilities to that Creator, man never was intended to administer to man's spiritual welfare. For that purpose there was a God; but not so with his physical comfort, his intellectual enjoyment, and in a great degree his moral improvement : for these he was left to his own resources and his affinities to his fellow man. It is not then to be wondered at, that in the dark ages we find him an outcast from home pleasures and a stranger to social comforts .-Fresh from the hand of Deity had been placed in his breast a consciousness of good and evil that redeemed him from an otherwise appropriate analogy to the claims no change for it, and if we have straggling brute, and elevated him to a not the friend or companion of other years knowledge of the necessities for his comfort. This advanced him to that demicivilization that broke the darkness of heart, to take us by the hand and call us in the forest and field. The genius of brother still, and when calamities over- ART had not yet come to bless him with take us, or death visits our own home, we her holy mission, and it was not till after always find a heart to sympathise with man's moral nature drove him to his afand a hand to help us. These are what finities with his fellow man, that their

the burning suns of heaven. Josephus, the Jewish historian, is the

first to give us a written history of the

tents of Jabel and the marble columns erected before the flood; he traces most clearly the principles of our order back to days beyond the flood, in the light I will trace them hereafter. You have often heard it asserted that Masonry was one of the most ancient institutions upon earth; taken you back to the plains of Shinar, that rich and beautiful land drained by the Euphrates and Tigris, at whose confluthose lovely plains our ancient brethren | her hundred gates, her tower of Belus, have heard of the Egyptian Magii who held the key to the hieroglyphics. You Egyptians admitting them step by step guage of a high-toned intellectuality. through all the familiar initiating pro-You have heard of Thebes with her hundred gates, and her statue of Memnon, from which the sun could draw that mysterious voice. On the same plain too where Plato was initiated, who afterwards with Heroditas and Eudaxus disseminated their light throughout the land of Greece. You hear after so many ages of of its existence. marble pyramids that grace the valley of these majestic monuments bathes its head in the clouds of heaven six hundred feet from the earth, and was built by sixty thousand Masons in the long period of So with regard to the exact time of the twenty years. That, Sir Knights, was a long pilgrimage, and must have required ples to the wants of man through the medium of Masonry. And before I begin to stancy and courage, from which it would be well for you to draw a lesson. You ciples and our order, I desire to be heard have also heard of ancient Tyre and Sidon, in one word of explanation, lest I might the most ancient cities of the world, whose people once sported on the banks and bathed their limbs in the dark waves of the Mediterranean: they were the great emporiums of the ancient world; Sidon existed in the days of Joshua and Jacob, such name. If it will bear so high an and Tyre was built two hundred and forty years before Solomon's Temple. But we must not stop this running history till ing to assign to Masonry, what I believe we visit the once classic shores of the she deserves, a high position in the scale Ægean Sea, for from them comes down to of morality, but if there is on earth anoth- us at last those patterns of art, most familiar, and therefore dearest to every Masonthe church, constituting a higher conserv- ic heart, the Ionian, Doric, and Corinth-

These monuments of art erected for ornament are typical of the houses, the temhistorical descript on of Solomon's temple comes up, in this connection covered it was only its development aris- qualification I wish you to regard my re- pyramids, the result of Masonry proper? Brothers, this is an important question to answer, and I must claim the right to anof our order upon those principles cannot swer it in such a manuer as to preserve

wonders of the world; the Mausoleum of

Mousoins erected by his widow Artimesia,

If I answer it in a manner at variance merits. True a lapse of time passing with your own convictions of truth, bear over any institution with the sanction of with me, for whilst on the one hand I may be blot from memory all that is pure the great and good is some evidence of its will pledge myself to tear down no land-Mason believes the order existed in the occurs to me in the light of history; and garden of Eden when the serpent fled be- on some other anniversary, when the dufore the angel of light, and the spheres ties that have this day been imposed upon first struck their music in numbers to the me, much against my will, shall fall to harmony of creation and decorated the your lot in the division of labor about ings with your advanced intelligence .-But for this day and this occasion I must be permitted to answer for myself only, still later he finds the evidence of its first and in doing so I assert that some wriexistence when the laborer found the long ters, ancient, as well as modern, have not new problems are to be demonstrated in preserved a proper distinction in the use the one, prejudice, superstition and ignor-of terms. Hence erroneous opinions have ance beset them. When good works would preserved a proper distinction in the use been formed at variance with sound philosophy, and contravening what may rea-Take up a masonic history, or any of our ordinary text books, and the mind is

course in the gloom of the future. To at once struck with the familiarity of demonstrate its utility in this respect we names -as, for instance, when the writer in discussing this question takes occasion to speak of Adam or Noah, they call tory is a noble record, it has gathered its them Grand Masters, and the impression is fruits by the sequestered stream and si. that these men actually presided over an lent brook, by the winding river and ma- association similar to the usage of the jestic ocean, on the mountain top and in present day. Why, my friends, to my mind such an idea is the very trump to nonsense. This misapprehension of the have hills and slopes, and plains and perity has invited it to the palace of the unlearned is not surprising when from making, persecution has driven it to the sonic history we read the names of our will weary. We have a social principle officers attached to all the patriarchs as within us that bids us kneel at Pleasure's though they had been handed down shrine, but Morpheus will draw the veil a slow progress up the Baltic Sea, found ar back in those retreats.

When the great Architect of the universe an organized existence even from the days of Adam; this I cannot believe; it is not where blooms the most delicious fruits. In this situation, after gallant resistance tion itself, of which we are members, had placed man on earth, he provided for his of Adam; this I cannot believe; it is not true. But when those writers assert that Masonry has existed coeval with the human race, no one will deny it, independent of its connection with modern free and accepted masonry. There can be no doubt from what I have before stated upon the man and fallen after; and so have they low the stormy surface, when at length the authority of undoubted history, that craftwork called masonry began with the first | yet both the Church and Masonry may be | wards which she had drifted. The repermanent structure for human habitation is equally ancient.

ever erected, and it is also true that Free Masonry, in the sense that term was used, hundred years, at last becomes the object that should wash them from the deck. It simply meant that the work was per formed by freemen, not slaves, which was ever true. But notwithstanding these names are used in common in reference to ancient and modern times, still there is a wide difference as to what is denoted in such cases they are the exception. Religion the two cases. In the former, little more is meant than craft labor as an occupation. In the latter, a permanent organization, recognizing fraternal relations as earlier ages, but left him still a wanderer | members, and embodying a system of scientific truths and moral duties. This, then, embodies my answer to the question: be within the circle of our brotherhood Distance of birth and variety of profession I say Masonry, in the earlier ages of the less immorality: freely I contess it with world, existed only as an art. But in later a blush of burning shame on my matimes, touched by the hand of genius and sonic cheek, and a pang of regret from ular language hindered not the delightful moulded into the forms of a sterner more my masonic heart. You, Masons, will communion. A little level that restains

operative or physical masonry into specuative or moral masonry. This is the Masonry of the nineteenth century, as handed down to us from former ages. It has works of art proceeding from associations been established on principles compatible of men; he tells us of the rude huts or with every generous feeling and ennobling impulse of the human heart Masonry progressad so far, as an art, that the civilized world had been filled with the results of its material principle, and it was only after the wilderness had been reclaimed and marked as the sure heritage of man, when the landscape bloomed unto prove its antiquity the investigator has der the culture of his hand, when houses had been made, fit for homes, and temples in which to worship the living God had been erected, and when, in the course of ence Eden reared her flowers and shed her improvement, the humble dwelling, in its fragrance, and tells you that there on simple rudeness, and the little church in the growing village, yielded their claims built majestic Babylon. History tells of to the fastidious taste of man in the erection of the more splendid palace and gorgeous cathedral, it became evident that art masonry had fulfilled its mission, and hence passed in to speculative masonry, and hung the walls of its temples with the long years travelling in search of more drapery of a pure morality and converted light respecting our ancient craft, and the threshold of that Masoury which we

Here, then, we have arrived at the claim to day possesses a moral principle. In exemplifying its material principle we travelled back through the dusky cham- them, for there are no objections to the bers of the past and brought home along the lighted aisles of history, the name of many an ancient landmark, and to your honest judgment the indubitable evidence

branch of our subject, we again take our stand on the point of history and send you greeting its hallowed message. In what land soever the God of revelation is known, the masonic altar supports the holy Bible; by a belief in its holy word the mason first enters the Lodge, and by its teachings is he ever after governed there. But wheresoever the light of that Bible has not been shed, the works of nature constitute the masonic chart by which they work, by rules of concord and harmony, in keeping with those natural laws, around them their moral rectitude; just as Adam, after the fall, had lost the moral standing was dependent upon the laws of nature operating around him and within him for a recovery from his moral fall by looking "through nature up to nature's God." Revelation had not yet visited the earth. And so to day, away man may oppress his fellow-man, and imamid the lost islands of the sea and desolate continents untouched by civilization, where revelation has not yet blessed the inhabitants, nature clothes them with a clumsy morality, and catching the inspi-

ration of harmony from her laws, the heathen mason lives in keeping with the laws of a stricter civilization. Then if I tell you in this land of enlightenment the Bible constitutes the great ight of Masonry. I judge it will be considered by every candid mind a sufficient basis for our claims to morality. Every Lodge room in the civilized world is lighted by the truths of the Bible, and on its pages are inscribed many an incident that assists in making up the history of our order. When you answer that we our order members who do not practice its precepts, in truth we are constrained to admit it; but does this argue against the principle? it so, if the fact of our order containing one, or one dozen immoral members is to condemn it, Oh! Christianity where is the power to shield you from the fearful sentence? If we are to disbelieve the existence of moral principle in every association for such a cause, then indeed and holy, and virtuous, and truthful, and brightest spot of the christian's hope into the darkest spot of the apostate's helly for where is the church without the whest hypocrite? If you charge upon us an association with the votaries of immorality, we answer the works of man know no perfection; earth with all her attributes is clogged with imperfection. In intellectuality, the sciences and the arts, in morals, every social, henevolent, and charitable institution encounters them. When proceed from the other, bad men will thwart them. This imperfection is attendant upon man in all his walks. We have eyes, but our vision is circumscribed. If we would tain follow by the eye the sun to his setting, the hill-top rises in the far perspective to obstruct the view. If we turn to trace the course of the river that moves away so gently before us, it soon becomes lost in many a curve. If we would follow the ship that breaks from old Ocean's beech, freighted with our hearts' fondest love, - soon it goes down till the blue waves impede the vision. We vales over which to ramble, but our feet of forgetfuiness before the drowsy eye .poisonous plant and tinged it with the beware lest you approach the poisonous to the tempest, the overladened vessel sucupas. So in the Church, beware the hypo- cumbed, and man after man was swept crite, and in Masonry beware the apostate. You say many a man has gone into the wind" to be dashed upon the rocks of the Lodge a pure and virtuous and honest approached the Church, and so fallen, and all they claim. The oak that has graced maining portion of the crew lashed themthe forest and battled the storms of an selves to the spars, and awaited the surge upon which the flying thunderbolt spends its force; so may man stand among his had been spared thus far, only one, -the fellows, an ornament to society, through the lapse of many years, and at last, in He reached it exhausted, inanimate. some ur propitious hour, fall a victim to His first recognition was the kindly care the thunderbolt of passion. But in all of a friend in the chamber of a sordid did not cause it, Masonry did not cause it, it was the absence of both. If the true | where pains were assauged by one pledged

preme to wipe the stain away, that you may etand redeemed from such a charge before another anniversary day shall be marked in the archives of the past. But my friends while you are pointing

to our unworthy membership as objects of contumely and reproach to our order, les me pass in rapid review before you the long line of illustrious names that grace the page of history, and swell that pro-cession of Masonic fame that traveled in the paths of the past; -their name is legion and they love the tenets of our faith,—from around the standard of patriarch and prophet, apostle and saint king, scribe, priest, philanthropist and christian, thus drawing it from the fountains of everything that is holy in religion, everything that is pure in humanity everything that is commendable in knowl edge, everything that is exalted in patriotism, and mingle it with every benifi-cence worthy of man. Then it is not because Masonry has had some bad men in the circle of her membership, that she has in days past been visited with the sword and fire of persecution, so much as an unholy jealousy on account of the great and good who have swelled our lists. This is the true cause of complaint, that those great exemplars of earth might have given their whole attention to some other association if Masonry had not attracted principles of our order. Every objection has been answered a thousand times.-The masonic orator has followed the thorny path of persecution home to the brazen altars of inquisition, and in the very And now, for the illustration of this teeth of the anti-masonic Moloch hurled defiance that withered him down as the wintry blast would wither the tropic flowret. And I care not, my brothers, whether that inquisition held its commission under the broad seal of a mighty common. wealth, or swelled into importance under the charter of a great political party, the waves of a gentle morality that silently though surely undulate from the sanctum sanctorum overspread it and wiped it from existence as the waves of the ocean piper out the footprints of the travellers on its sandy beach. So the day of our persecution is past, and now we stand in the dawn of a day, bright and I hope endur-ing in the annals of Masonry. The ma-sonic orator has, now, only to recount the history of the past as a matter of interest to wipe back the dark brow of care, and show how, in the folly of an idle hour, press masonic duty, and give masonic leasons for future usefulness.

If there were no morality in our principles, I could endurge any degree of apposition. But its more words to deny. If we look into the chronicles of the past we will find the history of our race but little else than a record of wrong and misery-the wayward passion has gone unbridled into Society and left its victims mangled and bleeding on every side. Now it seizes the dagger and the victim of the assasin's vengeance freights the midnight air with bis dying shriek-then it learns the language of the slanderer and injured innocence withers at its direful touch. Now it seeks enjoyment in the convivial bowl, that dam ning sin of poor humanity, and the blooming wife and prattling child, fall to fade in loathsome haunts of squalid beggary.— Now again it goes off on the wings of pleasure, to fold them around the gamblers' hell, and a voice comes up from the home circle pleading a return to neglected love and a sympathy for bleeding hearts .--Hence it is that some crucible is demanded in which to melt those hardened passions and fould them into form more fit for man's enjoyment. The first great lesson we are taught in Masonry those passions. We all possess them to a greater or less degree; they constitute the chief cause of all man's terrestrial misery. If it is good morality to assist in removing the cause of avil, then. Masonry needs no advocate for her thief mission is to learn man subdue his passiona, and walk on the movel level, straight as the plumbet line. If it is good morality to affirmatively work out great charities. to affirmatively work out great charities. and perform acts of benevolence, Masonry stands redeemed. If you could to-day witness the long array of orphans and widows who have been enabled to stem the winter of adversity and poverty, through the helping hand of Masonry, the light of a brighter faith in her peculiar tenets would break upon your mind. If charity is morality, Masonry again claims

If a brother is travelling in a distant land,—a stranger from his home, and adversity overtakes him, if he can but speak the masonic language, all his wants are supplied. This feature of our order is most beautifully illustrated in a little story that is told by that eminent statesman and wise mason, the Hon. Joseph R. Chandler, of Philadelphia. He says, "It was in a tempestuous portion of the year 1790 that a large ship which was making itself suddenly wrapt in one of those wild In the vegetable world, among the most gales that come down from the mountain beauteous flowers, God has placed the gap sacrificing nearly all that stood in its course, and

the name.

from the deck, and carried onward "down a lee shore, or to be buried fathoms be vessel struck upon the shelving shore, to-It came booming onward, -of the few who master of the vessel-reached the land .hovel -a chamber whose darkness was dispelled by the light of friendship, and principles of Christianity were studied and to help, aid and assist. The first word of properly practiced, there would be no hy- the sufferer was responded to by the kind pocrisy in the Church. If the principles ly voice of a Mason, unintelligible indeed, of Masonry were also studied, there would excepting in the language of Masoury. constituted no bar to their humanity .-The utter ignorance of each other's vernac-IEWIS DAY,

Dealer in School and Miscelleneous Books, Station of the conjoined efforts in social lodges brought to the light of earth, Arr, with her unality, it blazed along the darkened earth join me in this humiliating confession, like a meteor through the midnight sky to shill in paths of virtue and honor. But guage, among which we might enumerate to provide him with a house to shelter light and bless mankind as it passed from